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THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

VOLUME XXV.

"THOU SHALT ARISE, AND HAVE MERCY UPON ZION: FOR THE TIME TO FAVOR HER,
YEA, THE SET TIME, IS COME. FOR THY SERVANTS TAKE PLEASURE IN HER STONES,
AND FAVOR THE DUST THEREOF..... WHEN THE LORD SHALL BUILD UP ZION, HE
SHALL APPEAR IN HIS GLORY."—*Psalms*.

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PREFACE.

The completion of the twenty-fifth volume of the *STAR* brings us one year nearer that longed-for period when the glorious light—of which the *STAR* is but emblematical—of the Millennial era of peace shall dawn upon a benighted world, and shed its refulgent and cheering rays over the rejoicing millions of earth's happy sons. Satan has one year less to exert his power on the earth ; and we are one year nearer the time when “He whose right it is shall reign.” During the past year Satan's empire has made rapid strides towards disintegration and final overthrow ; while the kingdom of God has been gathering strength and power.

It affords us no pleasure to contemplate the sufferings which the wicked have endured during the past year ; but the Saints may derive benefit therefrom by contrasting the many blessing they enjoy, through obedience to the Gospel, with the miseries endured by those who reject it. We rejoice to know that, while the adversaries of truth are manifesting increased hatred thereto, the Saints, both at home and abroad, are making rapid progress in the knowledge and practice of those principles which will purify and ennoble their characters, and make their habitations the abode of uninterrupted peace. How far the present volume of the *STAR* may have contributed to this gratifying result we cannot pretend to say ; but we are thankful to know that it has been the means, under the blessing of the Lord, of giving light, joy and peace to thousands who have perused its pages, and we trust that its light may continue to shine and illuminate the pathway of the righteous, so long as they have to tread the dark and intricate paths of Babylon.

EDITOR.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

No. 1, Vol. XXV.

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NEW YEAR REFLECTIONS.

As the scroll of time is being slowly unfolded, and the characters written thereon are revealed to the gaze of mankind, the lessons taught by them are solemn and impressive. The predictions of the ancient Prophets, relating to the times we now live in and the important events of which we are the witnesses, have been spiritualized and commented upon until their purport is buried in a heap of mysticisms and incongruous speculations; while those of modern Prophets, have been treated with contempt by the great mass of that portion of the human family who profess a belief in God and in his revelations. But none the less surely are they all being fulfilled. And whether men try to explain away the point of predictions which threaten the nations with the execution of God's just decrees, for the wickedness found in their midst, or treat those predictions with scorn and derision, will avail them nothing; the purposes of the Lord of Hosts shall most surely be accomplished.

The morning of the coming year dawns gloomily over the inhabitants of many lands. Distress and misery sit enthroned in the habitations of millions; and the prospects for the future are dark and lowering in the extreme. "What shall the future reveal for us?"

is the desponding and almost despairing cry wrung from many hearts; and the answer is far from being encouraging to them. In England, so long prospered, so abundant in her resources, so wealthy, and with arms stretched to the east and west that she may grasp the products of many lands to minister to the wants, necessities, comforts and luxuries of her citizens, there is extreme misery, participated in by millions, in her great commercial centre, and felt to a greater or less extent throughout the entire nation. The season of festivity which accompanies Christmas in this land, has been a sad and dreary one to many who have been wont to look forward to it with joyful anticipations. And, though charity has been bestowed with no niggard hand, it has been far from sufficient to meet the demands made upon it. France, too, is suffering severely from the same cause. Her citizens are becoming every day more dissatisfied. Though exhibiting much patience under suffering, it is not to be expected that they can long endure, unmurmuringly, privation and distress. Add to these sources of irritation to the public mind, the fact of excessive taxation to sustain a "war establishment" in times of peace, of which the working classes must bear the greatest

portion through the manner in which that taxation is levied; and the additional fact, that there is little prospect of the cause which produces the distress being removed, and there are sufficient grounds for the fears which men, who are looked upon as authorities among the people, are not slow to express, that the nations are entering upon a time of tribulation and distress, of misery and suffering, fearful to contemplate even in imagination. That opinion is not based alone upon the condition of the two nations named, though anything which should disturb the peace of either would be felt to a greater or less extent throughout Europe, as anything which disturbs the commercial prosperity of any of the great family of nations is necessarily felt by all who are united together by commercial interests. It is not France and England alone which show symptoms of having to suffer great distress at an early day. The whole of Europe is more or less agitated by a revolutionary and warlike spirit: it needs but a spark to ignite the whole mass and set the eastern hemisphere in a blaze of war and carnage as fierce as that now raging in the western hemisphere. That such is the condition of Europe, at the commencement of the year just begun, is acknowledged by the leading organs of the press, by statesmen, and by men whose opinions are viewed with respect in the world. The picture which is presented to the mind, in contemplating the present state of affairs and the results which may be naturally looked for to flow from them, is one of an exceedingly sombre character; one which is calculated to strike the hearts of men with fear and fill them with forebodings. The cotton famine continues to exist; the want consequent upon it is daily increasing, and a contingency is threatened, in the event of a supply being obtained, of a complete commercial paralysis, for a season, through the failures which must necessarily follow the game of speculation which has been so deeply played since the ports of the Southern States of America were closed. But the cotton ports continue closed, and the supplies from other sources are scanty and insufficient to meet even a meagre per-centage of the demand, and there is no human proba-

bility of a supply being obtained from any quarter for a length of time yet. The thousands who are out of employment must necessarily remain so, while their numbers will continue to increase, forming a huge host of human beings bowed down with want and suffering, growing thin and attenuated, enfeebled and diseased, prepared as a ready prey to the first epidemic which may course through the land, and epidemics invariably attend on or follow after seasons of great want and privation. This is true of more than one nation to-day; and so closely are the nations linked together in their commercial relationships, that it must be felt to a far greater extent than many are inclined to admit.

It is not that we desire to brood over the miseries of humanity that we again call attention to these facts; it is not because we delight to dwell on scenes of blood and carnage, that at times we point to the premonitory symptoms which herald their approach; and declare that war shall pass through the nations as an overflowing scourge from whose power none shall escape but they who keep the commandments of God; it is not because we love to contemplate the sufferings and calamities which the inhabitants of the earth are fast bringing upon themselves, that we continue to direct attention to them, but, because we feel constantly impelled to raise a warning voice to mankind, that they may be left without excuse if they will not repent and humble themselves before the Lord, but continue to reject the Gospel he has revealed for their salvation. Men look back to the days when the Jews wilfully and obstinately rejected the message and mission of the Son of God, bringing destruction, measurably speaking, upon themselves as a nation, and wonder at their infatuation and blindness; and while they do so, they are, themselves, treading in the footsteps of those whom they thus view with contemptuous pity. Future generations, when they read the chronicles of the times we live in, will have equal cause to wonder at the perverse madness of this generation in rejecting the plain and repeated evidences of the accomplishment of those things which God has spoken by the mouths of his

holy Prophets in both ancient and modern times. A man who would wilfully walk over a precipice where certain destruction awaited him, with his eyes obstinately closed, despite the repeated warnings of a kind friend who would seek to dissuade him from the suicidal act, would not pursue a more insane course than the inhabitants of the earth do now, when they so persistently reject the repeated warnings which tell them of the coming future and its calamities. For over thirty years the servants of God have been untiring in their efforts to arouse the human family to a sense of their true condition before the Lord. They have borne persecution of the most relentless description, have suffered scorn, indignities and privations innumerable, but their words have been in a great measure unheeded. They have been treated as impostors or fanatics for their pains, yet they have foretold, being inspired of God, in plainness the very events that are now transpiring. They have declared, and have not faltered in their testimony, that the misery and distress, the wars and desolations, which are so fearfully inaugurated both on this and the other side of the Atlantic, should surely befall the nations; and they pointed and still continue to point to the consummation which is decreed. Their testimonies have not been unsupported. The Lord has borne witness in power to their truthfulness, for their words have been fulfilled in part already; yet the world goes on in its mad career, as heedless as though God had not spoken by his servants, and by signs and manifestations of his power in confirmation of their words. It is very popular to acknowledge, so far as words are concerned, an overruling Providence, to admit that he is the controller of events, and to offer up petitions to him for succour or sound praises to him for successes. Nations will send forth their armies to battle, accompanied by chaplains to pray with and for the soldiery sent to spread carnage and desolation through an enemy's country. If they are successful, *Te Deums* or praises to God are sung for the victories; if they are unsuccessful, fast-days and seasons of humiliation are appointed, that the Lord may be besought to

crown their arms with victory. This is the theory of recognizing the overruling hand of God. If the army be defeated, the nation suddenly discovers, or its religious teachers make the discovery for it, that its people are sinful and have angered God; if the army prove victorious, perhaps through the superior generalship of the commander, then, they are acceptable in the sight of God! So reason the religious teachers; while the great bulk of the people ascribe their defeats to the incapacity, and their successes to the ability of the generals commanding. But, let a servant of the Lord tell them plainly that they are pursuing a course which is corrupt in the sight of Heaven, and call upon them to recognize the authority of God, to consecrate their means and their power to build up his kingdom upon the earth, and his claims are immediately repudiated. They will own and recognize a God who will not interfere with them or their pursuits, who will not speak to them, reprove them or dictate them; but they will not have one who claims the right to rule, direct and govern them. Still, the principle of the theory alluded to is correct. The nations are sinful in the sight of God; corruption and abominations are found in their midst, and they treat with indignity those whom God has sent forth to bear record of the truth to them; therefore is gloom gathering over and calamities coming upon them, and "the wicked shall slay the wicked;" in their madness they will destroy each other, becoming God's agents to execute his vengeance. But the Lord is virtually ignored by the inhabitants of Christendom, much as they profess to worship him and revere his name. They plan and scheme, devise and act, take counsel one of another, and put their trust in the arm of flesh, unthinking of and uncaring for God, his power or purposes. The Son of God declared that it would be in the days of his coming as it was in the days of Noah; men would seek after pleasures and riot in debauchery, would pursue their customary routine of gaieties and cares, of pastimes and business, giving no heed to the signs of his coming. This is verified before our eyes. The human family seem to take pleasure in giving

a determined and complete servitude to Satan to their own ruin. Still, the voice of mercy is heard, even above the din of contending hosts, crying, "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness;" "Turn ye, turn ye, why will you die?" but they will not heed its urgent entreaties. They continue their downward career and hasten on the consummation of the purposes of Jehovah.

Are the Saints alive to the importance of these things, and preparing for the fulfilment of the prophecies commensurate with their opportunities? Are they in possession of that living faith by the exercise of which alone they can be preserved from the calamities and distress which they see around them, and which they know will surely increase? While believing that many are, we fear that many, who bear the name, are not in this condition. That faith is the gift of God, and will be bestowed upon those only who seek it from the Lord, who keep his commandments and strive to live by every word that proceedeth out of his mouth. Many have wrapped themselves up in carelessness, have permitted seasons of prosperity to slip away unprofitably, and have neglected the Lord until his Holy Spirit has been withdrawn from them in a great measure; and, unless they speedily repent, they will find themselves in a worse position than those who never received the Gospel.

They will have the bitter consciousness of knowing, when the horrors of desolation close around them, that they possessed a knowledge of the purposes of God, and yet did not profit by it. We would wish all such to be warned of their danger. It is not enough to know that the Lord is accomplishing his designs; the Saints should have with them the living evidences of his favour and blessing—the assurance of his Spirit that they are in the path of duty. Many soothe themselves to sleep in the vain belief that because they are numbered with the Saints they are, therefore, secure, even though they may not be as diligent and Saint-like as others of their brethren and sisters. Let all such undeceive themselves. The day of the Lord is near at hand, and his blessings are not to be trifled with. The voice of warning comes to them equally with those who have not received the Gospel, for it comes to all men, that they who will hearken to it may be prepared for His appearing. The Saints, then, and particularly those who are backward and lukewarm, should bow themselves before our Father and God in humility of soul, and seek for an increase of his Spirit, for greater faith and for power to keep his commandments, that they may be preserved through the seasons of fiery trial which await the inhabitants of the earth, and which are even now beginning to be felt.

THE REAL AND THE IMAGINARY.

BY ELDER GEORGE REYNOLDS.

Travel where we may among the various peoples that inhabit this earth's surface, whether civilized or savage, we shall find mankind, as a general thing, to be highly imaginative. The scope of their imagination is, of course, bounded by their intelligence, information or experience, and it is developed and fashioned by their peculiar ideas of what constitutes happiness, endows with power, achieves glory, &c. When we look to ourselves, and there endeavour to find illustrations of the truth of this, most of us will discover, whatever may have been our position in life, our country or creed, that at times we have

loved to leave the sober regions of reason to flit for a time, unmolested and untrammelled, through earth, sea and sky, in search of the marvellous, building up fabrics of "airy nothingness" which topple o'er ere half complete, accomplishing feats of impossibility, wandering in unknown realms, and, in the fanciful powers of our imagination, bringing up a fairy land of our own creation to be the delight of a moment's contemplation and regret; or, in still higher flights, suppose if "we were king," what vast reforms, what mighty changes should be accomplished for "our subjects' good." Thus

in a thousand ways, it may be, we have allowed our minds to wander from the realities of the present to the vague shadows of the future, as our fancy would frame its development. Undoubtedly, to those who have obeyed the Gospel and yielded to the requirements of its laws, the soarings of these flights of ideality have been removed to other climes, and the consummation has been widely different, since our hopes and expectations have been so vastly altered; for the man whose ambitious ideas would at one time have placed him, in fancy, on the pinnacle of earth's glory, and whose meanderings in dream-land would at times almost cause him to believe there might be a possibility in the revolutions of society of his ideal becoming real, when he becomes a member of the Church of Jesus Christ, sees not these earthly honours in the same light as before, but allows his thoughts to stretch out to the heights and depths of the principalities and powers of the celestial kingdom; or the maiden whose hopes (first engendered, perhaps, and still buoyed up by that taste which in the novels of the day causes every girl to wed an embodiment of all earthly virtues and graces) have been to have a hero of unsurpassed courage and unrivalled manliness for a husband, has by obedience to the truth had these flattering expectations turned into other channels, and looks for perfection from other sources. Still, in either case, to some extent it is only a modification of the same ramblings from the probabilities of common sense to the infatuation of our fancies or the waywardness of our desires.

But, it may be asked, is there anything wrong in this—any sin that will destroy or evil that will blight in thus indulging in fancy? In and of itself, perhaps not; but it is to the consequences, that sometimes are a result of an over gratification of this desire to please our fancy, that we must look, and judge by them. It is too often the case that our ideal is built on a false foundation, raised on erroneous premises, and, as such, tends to throw an incorrect and unnatural tint of colouring over things as they are, unfitting us to receive the truth or live up to its requirements afterwards. True, it does

no harm for a ploughman to imagine himself a prince, if he attends to his daily occupation; or for the matron in her "mind's eye" to don the robes of queenly authority, if her household duties are not neglected; or the maid to forsake the idea of being either "a doll in a drawing-room" or "a working man's slave," and install herself the heroine of a romance, if it does not unfit her to be the worthy wife of a good man, for our associates will regard us as they have found us to be, not what we might think ourselves fit for; yet, to ourselves there is often a grievous wrong done by giving way to these fancies. This habit, too much indulged in, causes the realities of life to become irksome, and the stern facts of this probation of trial and temptation cause our existence to "drag its slow length along" but wearily, and gives us a distaste for those real pleasures and enjoyments that surround us on every side, if we would only so live as to be able to appreciate their value. Though unperceived by us, these trains of thought, allowed to wander unrestricted and unbridled, will go to mould our character and fashion our dispositions, often giving an instability and vagueness of purpose to our temperament, that is detrimental to our successfully battling with the evils that surround us, and the ever-recurring obstacles that stand in the way of our life being one of undisturbed calmness and prosperity; and placing barriers in the way of our progress, through the line we have chalked out being in opposition to the purposes of our heavenly Father, the whisperings of his Spirit, the counsels of his servants or the things that pertain to our own eternal welfare. In the consideration of these things we learn one great lesson, and that is, to seek for that Spirit which emanates from our God, that we may have it for the prompter of our ideas, the inspirer of our thoughts and the guide of our motives through life. The contemplation of the future will do us no harm, but good, if we continue to live to-day so that when that future shall be the present we may occupy the place in that blessed condition of things that we see ourselves in during our waking dreams now; but the fear is that some may, in looking so

far ahead, omit those duties that will fit them to occupy the positions they so long to obtain, that in the stretching out after events so far beyond them, they may imbibe a spirit that would

persuade them they are above the seemingly little responsibilities of good members of society, as husbands, wives, children or friends, and thus "lose the substance in grasping at the shadow."

HISTORY OF JOSEPH SMITH.

(Continued from page 792.)

From the *Sangamo Journal* :—

"THE MORMON DIFFICULTIES.

Notwithstanding all the rumours which are afloat, we are unable to state anything very definite in relation to affairs at Nauvoo, or in the region round about that city.

It is certain that the Governor has called out some of the neighbouring militia; that bodies of armed men had collected without waiting a call from the Governor; that the Governor had accepted the services of militia at St. Louis under certain contingencies; that he had demanded of Smith the State arms at Nauvoo; that it had been reported that they were given up; that Smith and his council had given themselves up to be tried by our laws for alleged offences.

Thus far our news seems to be certain. Rumour says further, that on Thursday of last week Joe Smith, Hyrum Smith and Dr. Richards were shot by a mob at Carthage.

We are incredulous in regard to the truth of this rumour. We cannot think, under the circumstances of the case, the excitement against these men among the anti-Mormons, Governor Ford would have received them as prisoners, to be tried under our laws, had pledged himself for their protection, and then placed them in a situation where they would be murdered. The rumour is too preposterous for belief. We wait with much anxiety to hear the truth on this subject; and this feeling is general in this community."

From the *Mo. Republican* :—

"*The murders at Carthage.*—A letter from the editor, one from G. T. M. Davis, Esq., and a proclamation from Governor Ford, give all the information which we have been able to collect from the seat of civil commotion and murder in Illinois.

They were issued in an extra form yesterday morning, and are transferred to our columns to-day for the benefit of our numerous readers abroad.

All our information tends to fix upon the people concerned in the death of the

Smiths, the odium of perfidious, black-hearted, cowardly murder—so wanton as to be without any justification—so inhuman and treacherous as to find no parallel in savage life under any circumstances.

Governor Ford declares his intention to seek out the murderers; and he owes it to his own honour and to that of the State, whose faith was most grossly violated, never to cease his exertions for this purpose.

The Mormons, it will be seen, were quiet, and not disposed to commit any acts of aggression; their enemies, on the other hand, were evidently disposed to push them to extremities, and to force them from the State.

This feeling may be checked by the alacrity with which Governor Ford's orders were being executed, but it will be some time before peace and order can be restored—the disgrace of past acts cannot be wiped out."

The following extract of a letter from a highly respectable gentleman to his friend in Nauvoo, we copy from the *Nauvoo Neighbour* :—

"Fair Haven, (Ct.) July 10, 1844.

I have, by the papers, within a day or two, been informed of the murder of Joseph and Hyrum Smith. This is an event which will be deeply lamented by all Mormons, and will appear, probably, to those who are not Mormons, as the final overthrow of their religious tenets.

I will, however, make the prediction that this diabolical butchery makes more Mormons than the *friendship* of half the inhabitants in Illinois could have done by their most devoted exertions.

The blood of Saints is the seed of the Church. It will be considered by an extensive portion of the world that the Smiths have suffered martyrdom for their religion, and their profoundest sympathies will be aroused in favour of those believing the same creed.

The inflammatory appeals to the blood-thirsty passions of the anti-Mormon populace will be universally condemned by the reflecting and moral part of every

community, and thousands will now examine your tenets, who never thought of such a thing before.

Carthage and Warsaw will be denounced by the honourable, and the indelible disgrace with which they now stand covered, will cause them to be avoided by every person who has any regard to his personal safety.

It is now known here that the lazy speculators of Warsaw, and the still lazier office-drones at Carthage, cared nothing for Joe Smith personally, or for his tenets either; but the prosperity of Nauvoo increasing as it did, beyond any former parallel, even in the western world, excited in their bosoms envy, hatred and all ungodliness.

This is the true secret of all their barbarous movements against Mormonism; and they supposed by destroying the Smiths they should extinguish their religion, disperse the Mormons, depopulating and desolating Nauvoo. Their folly and wickedness will produce a result exactly the reverse; Mormons will increase an hundredfold; they will, if possible, be more devoutly attached to their religion; will concentrate more closely together, for self-preservation, and their united industry will produce such a city at Nauvoo as does not exist west of the mountains.

From all accounts which have been published here, it does not appear that the slightest resistance was made to the execution of the law, and the inquiry is now made, what was all this clamour, excitement and military parade for?

The editor of the *Warsaw Signal* can answer the question; and if he had his deserts, it is probable no more unprincipled and inflammatory addresses to an infuriated mob would ever emanate from his pen. Not that I would wish any violence to him, but he should be tried by the laws of the State, and see how far his course renders him accountable for the murders which have been committed.

Nothing has ever given me greater gratification than the calm, dignified submission to the laws shown at Nauvoo since the death of the Smiths. This forbearance on your part is beyond all praise: let it continue. Give not the shadow of a pretext for another appeal to popular fury. The demons are foiled, and let them gnash their teeth in silence over their disappointment.

The increase of population at Nauvoo can no more be prevented than the Mississippi can be stopped in its course. Its triumph is inevitable, because the engine

by which it is to be accomplished is irresistible.

What earthly power has ever yet stood before the overpowering energies of a religious creed? But when religion is protected by law, as your religion ought to be, and will soon be, in Illinois, then such advances will be made by the Mormons as have never been dreamed of by the greatest enthusiast."

The editor of the *Neighbour* adds:—

"Upon this letter, let it be remembered that the writer is not a Mormon or a western man, but a citizen of Connecticut, loving law, liberty and life."

From the *Tompkins* (N.Y.) *Democrat*, we extract the following:—

"The report that a battle had been fought between the Mormons and anti-Mormons, in which some five hundred were slain, is all a hoax. Such vile statements only serve to give strength to the Prophet's views. Indeed, we do not know which has the worst effect on the community, the doctrines of Smith or the ten thousand false rumours constantly put in circulation against him. One thing is certain, his name will survive when those who grossly misrepresent him have become blanks on the page of the future."

Thursday, 11.—Elder W. Richards called upon Elder P. P. Pratt, likewise brothers Samuel Russell, Hiram Kimball and Stephen Markham; also upon brother Elijah Fordham, to inquire about the lumber for the Temple.

Elders B. Young and O. Pratt travelled to Peterboro', for the purpose of attending Conference.

Elders Kimball, Wight and others went to Wilmington, and preached in the evening: several Saints from Chester county were present.

Elder W. Woodruff preached in Boston this evening, and endeavoured to console the Saints who were mourning the loss of the martyred Prophet and Patriarch.

Friday, 12.—President Marks consulted with William Clayton about calling a meeting of the Presidents of various Quorums to appoint a Trustee-in-Trust in behalf of the Church of Jesus Christ of Latter-day Saints.

A Council was held at 3 p.m.; but as Dr. Richards and Bishop Whitney considered it premature, the Council was adjourned till Sunday evening, the 14th.

Messrs. Bedell and Backenstos arri-

ved in Nauvoo, and reported that the Governor had demanded the public arms at Warsaw, and was refused.

President B. Young spent the day with the brethren in Peterboro'.

We learn from Elder Kimball's journal, that in company with Elder L. Wight and delegates to the Convention from Pennsylvania, Delaware and Maryland, he proceeded to Baltimore. He and brother Wight, hearing so many contradictory reports concerning the death of the Prophets, felt very anxious to obtain some correct information. They went into their closets and prayed to the Lord to open the way whereby they might know the truth concerning it. Immediately Elder Kimball went to the post-office, and got letters up to the 24th of June from his wife, informing him that Presidents Joseph and Hyrum Smith had delivered themselves up into the hands of their enemies to be tried, upon reading which they were immediately satisfied that the Prophets were massacred.

Elder W. Woodruff wrote a letter of exhortation to the Saints, which was published in the *Prophet*.

Elder John E. Page wrote a long letter on Mormonism, which appeared in the *People's Organ*, of Pittsburgh.

Saturday, 13. — Dr. Richards proposed the organization of a fishing company to help to supply the city of Nauvoo with food.

Elders Kimball and Wight returned to Wilmington, and from thence to Philadelphia, where they read letters giving a particular account of the martyrdom of their brethren.

Sunday, 14. — Meeting at the stand: Elder P. P. Pratt preached.

Dr. Richards proposed that the Church postpone electing a Trustee until the Twelve returned, and called a special Conference.

6 p.m. Several Councillors came to the Council Chamber to investigate the subject of choosing Trustees, but decided to wait until the Twelve arrived.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 3, 1863.

ETERNAL VIGILANCE IS THE PRICE OF SAFETY.

IN our recent Editorial articles we have had occasion to speak emphatically and plainly respecting the duties of both the Priesthood and the Saints. In doing so, we have had but one object in view, namely, the welfare of the Church of God, and, of course, with its welfare is completely identified the salvation of the people who are connected with it, and who, in fact, compose it. In articles of this kind, and, indeed, in all addresses, whether written or spoken, delivered as reproofs or counsel, there cannot be that distinction drawn that the feelings of many might expect. Such instructions and reproofs must be general in their character, and those who have the Spirit of the Lord and are influenced by it can readily discern that portion which is intended for themselves. The Elders and the Saints who are desirous of profiting by all the instructions and counsels which may be given through God's appointed channel, do not grow angry because these instructions and counsels may not come in a manner to exactly suit their feelings. The Prophet Nephi said, and he well understood the principle about which he was speaking, "Wo unto all those who tremble and are angry because of the truth of God. For, behold, he that is built upon the rock receiveth it with gladness;

and he that is built upon a sandy foundation trembleth lest he fall." So far as we know, our instructions and reproofs have been received by the Elders and Saints in the same spirit by which they were prompted. We sincerely trust that they will endeavour to arouse themselves and put on the whole armour of righteousness in view of the events that are coming upon the earth.

The Elders are placed as watchmen upon the walls of Zion. It is their duty to utter notes of warning to the people, over whom they are placed as sentinels, whenever they see the approach of danger. If they fall asleep on their posts, and suffer the Enemy of souls to steal in and commit injury to those under their watch-care, or, while they are sleeping, lay plans to ensnare themselves, the condemnation of the Lord, who has called them to be his servants, will rest upon them. This is no time for slothfulness. The monitions of the Spirit, the signs of the times, the progress of the Saints in Zion, and everything that we see around us testify loudly and unmistakably that every man who bears the Priesthood of the living God should be on the alert and vigilantly guarding the post that has been placed in his care. We feel that there is a day of trial approaching. In what shape the trial will come we are not prepared to say; but, even if it should not come in any different way and be of any different character to those with which the Saints have had to contend from the beginning, there exists a necessity for our being fully awake and on our guard. But when trials do come, they often come in a form in which they are least expected. We are assailed by them frequently at our most unguarded points, and the Saint who is not watching is apt to be overcome. We have now had a long season of peace—we say long, because it has been unusual with us, as Latter-day Saints, to have very long periods of quiet and freedom from persecution. There is a greater necessity now, in consequence of this long peace, for all being vigilant. Every man and woman who has received the truth should live in such a manner before the Lord as to have the light of the Holy Spirit constantly beaming upon their minds. They should be in close communion, through that Holy Spirit, with their God, so that if they had to stand alone in the midst of a gainsaying world they should be living witnesses to the truth of the Gospel and the power of God manifested in these days, and that if even the Priesthood from Zion were to be withdrawn from their midst, they could stand firm and unshaken, enjoying the light of revelation and having the consciousness that God was directing them in all their ways. We may rest assured that the Adversary is not going to discontinue hostilities. The warfare which he wages will be an undying one, so long as he has any influence among the children of men. As the nations grow harder in their hearts, persistently rejecting the message of mercy which God has sent unto them by his servants, Satan will have more power over them, because the Spirit of God will not always strive with man; and he will endeavour to rouse them to more terrible acts of violence, and to the manifestation of more malignant and devilish hatred of the Work of God and those who are connected with it, than he has ever done before. The fires of persecution are now smouldering, and seem to the inexperienced as though they were all but extinguished, but a blast from the foul Fiend who has sought from the beginning to destroy the righteous, can enkindle them again, and they would burn as fiercely as ever. For this, as Latter-day Saints and as servants of God, we must be prepared. Our only safety lies in diligently keeping the commandments of Him who has hitherto been our protector, and in living such a life of holiness as will meet with His favour and approbation. If the Elders and Saints in these lands will diligently give heed

to, and seek to put into practice, the counsels which God gives unto them, we can promise them, with an unwavering assurance, that they will be delivered from every evil which their enemies may seek to concoct against them. The Lord has said that his wisdom is greater than the cunning of the Devil, and through that wisdom being bestowed upon his servants, they will be able to circumvent the malicious designs and plots of those who seek the overthrow of God's kingdom. But, if the Saints should harden their hearts and pay little attention to the voice of warning which is raised in their midst, what assurance can they have that they will triumph over their foes?

We are now entering upon the New Year. The year 1862, with its war, its disasters by sea and land, its famine, its terrible destitution and frightful misery, is gone never more to return. What this year will bring forth is difficult for us to say in detailed terms. But war still rages, famine still stalks forth, destitution exists, misery, such as language is too weak to depict, is almost everywhere present. There seems to be no prospect of a termination of these evils during this year upon which we have now entered. Where shall the poor and the meek among men look for safety and deliverance? We say poor and meek, because, whatever may be the future of the rich and haughty, it must be the lot of the former classes, at the present, to have to meet all these evils in their most appalling form. If they look to men—uninspired men—for deliverance, they see that they are as helpless and as impotent to extend anything but temporary salvation and benefit as they are themselves. To what quarter, then, shall they look? If men without the inspiration of the Almighty cannot save them, is there no voice from Heaven—are there no glad tidings of great joy to the oppressed and the down-trodden to be heard from the regions of happiness where dwells our kind and beneficent Creator? Must man wither and die without an Omnipotent arm being stretched forth to snatch him from the fate which devils would rejoice to see him subjected to? This, is indeed the message of glad tidings of salvation and great joy which has been declared in the ears of living men to-day, that God has spoken, that the heavens have been opened and the channel of communication between God and man has once more been cleared from every obstruction. Our adorable Creator has looked down in pity and compassion upon his children on the earth, and has stretched forth his hand to save them from irretrievable ruin. Of this the Latter-day Saints have a testimony. What course then, under these circumstances, should they take? Ought they not each to ask themselves, Have I done everything, during the year that is past, that I should have done, to receive the full benefit of the kind interpositions of God my heavenly Father in my behalf? Have I waited with unstopped ear, and open and softened heart, for every word of counsel that He has had to give, and sought with unceasing diligence to avail myself of the wise instructions thus imparted to me? Have I been as holy and pure in thought, and upright in action, as my calling and profession require? These are questions which every one, whether Elder or member, may profitably ask himself; and when they are asked, with the aid of the Spirit to soften the heart and to prepare the mind to reply to them truthfully, there should be a firm resolve made, that by the help of our God we will go forth and endeavour to live more in accordance with his requirements, and to be better prepared to do his will this coming year than we have been during the past. If the Priesthood and Saints will take this course in all humility and meekness, then, if it be the will of the Lord that we should endure trials and afflictions, if the rain descend and the winds blow upon them, they will not be moved, for they will be

founded upon the rock ; and at the conclusion of this year, whatever the scenes may be through which we may be called to pass, we will feel that it has been a blessed year for us, and that its experience and its lessons have greatly contributed to prepare us for an eternal residence among the sanctified and exalted in the mansions of our Father.

ABSTRACT OF CORRESPONDENCE.—Elder George W. Grant informs us, in a letter written on the 25th ult., that, though he has had numerous difficulties to contend with since he received the Presidency of the Herefordshire Conference, the prospects for the future are much brighter than they have been of late. Those who seek to do the will of God are progressing in power and in the knowledge of the truth. He says, "This Conference has been under a cloud for some time, but it is gradually clearing off, and the warm, genial rays of the sun are being felt once more."

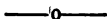
NEWS FROM THE CONFERENCES. — NEWCASTLE-ON-TYNE DISTRICT.—A Conference of the Newcastle-on-Tyne District was held in Sunderland, on Sunday, Dec. 19. The morning meeting was addressed, at some length, by Elder O. W. West, upon the duties devolving on those who hold the holy Priesthood, inculcating the necessity of their so living that the Spirit of God might ever abide with them and qualify them to be efficient ministers of the truth. The plain and pointed counsels given by him were seasonably applicable, and appeared to be highly prized by all present. President J. S. Gleason made a few remarks on financial and other matters, and the brethren present manifested a willingness to respond to the calls of those placed to preside over them, for the upbuilding of the kingdom of God. In the afternoon, Elder West again preached, impressing upon the Saints the necessity of their living up to their privileges and professions. The Authorities were duly presented and sustained by the congregation. The evening meeting was well attended, and was addressed by Elders West and Shipp. A good spirit prevailed throughout the day, and the instructions given and the principles advanced seemed to be appreciated by those who heard them.

The reports from the various Branches show an awakening among the Saints, as well as among those labouring in the vineyard. Over sixty have been baptized since the Conference which was held in October. Good feelings prevail among the Saints, and, with few exceptions, all are trying to do the best they can. The spirit of reformation from the old formality to the reality of truth is beginning to be manifested by them, and they evince a desire to possess the blessings promised to the true followers of Christ, and to shake off the sectarian form of professing without possessing. The spirit of Gathering is increasing among them, and many are anxious to escape from the midst of Babylon and cast in their lot with the people of God in their mountain home.

Elder M. F. Farnsworth was clerk for the day.

Poverty is the nurse of manly energy and heaven-climbing thoughts, attended by love and faith and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength. Look around you upon the distinguished men in every department of life who guide and control the times, and inquire what was their origin and what was their early fortunes. Were they, as a general rule, rocked and dandled in the lap of wealth ?

NEWS FROM HOME.



We extract the following items from late Nos. of the *Deseret News* :—

The weather continues to be pleasant and unusually delightful for this season of the year. Never since 1847 has the month of October been more favourable for the gathering of the late crops, the thrashing of wheat, the manufacture of sugar cane into molasses, the procurement of fuel from the mountains, and for making the necessary preparations for winter than the month now about to terminate, and so far as our knowledge extends, good improvement has been made of the time by the community generally.

Captain Dame's freight train, some forty or fifty wagons, with a few immigrants, arrived on Wednesday last, October 29th, which was the last train from the Missouri river expected this season. Considering all the circumstances, the immigration this season has been exceedingly prosperous, and attended with less accidents than usual, although there has been considerable sickness among the immigrants and more deaths have occurred, according to the number, than last year.

Books for subscription to the capital stock of the Pacific Railroad Company will be opened to-day (Nov. 12) at the office of ex-Governor Young in this city, and will, as per his announcement in another column, remain open two weeks or more, but those intending to take stock and aid in the construction of the road—the greatest enterprise of the age, and in which every citizen of the Territory has a deep interest, should walk up to the office at once and subscribe, and as fast as required “down with the dust.”

Lectures of a literary character are being delivered on two evenings of each week, during the winter season in the Seventies Council Hall. The first of the course was delivered by President Joseph Young, senr., Friday evening, Nov. 7, on the History of the rise, progress and persecutions of the Church of Jesus Christ of Latter-day Saints, the lecturer reviewing many incidents connected with the early history of the Church. The second was delivered by Mr. J. V. Long, who took for his subject; Popery and the Popes in the first six centuries of the Christian era. Mr. E. L. T. Harrison delivered the third; subject, Astronomy.

We are pleased to notice that the Deseret Musical Association contemplate giving two public concerts in the Tabernacle, in the course of a few weeks. Mr. Calder has been indefatigable in his labours with the young, and has succeeded in creating among them a taste for music here, which we hope to see extended through every settlement in the Territory. President Young has given every encouragement to the Association, and his liberal patronage will, we expect, be warmly seconded by the public at the forthcoming concerts. We understand the object to be the procurement of aid in order to purchase books, instruments, etc., for the classes of the Association, an object deserving the co-operation of the people.

We have within the last few days seen and conversed with several gentlemen from Cache County, who gave favourable reports of the progress of improvements in that valley, and told “big tales” in relation to the amount of wheat and other crops grown there this season; so much having been produced that the farmers hardly know what do with it, as their granaries are not of sufficient capacity to

contain one-half of it, and more and larger granaries will have to be built before the grain can be thrashed without danger of waste, which would be a serious wrong not to avoid.

C O R R E S P O N D E N C E .

ENGLAND.

LEICESTERSHIRE CONFERENCE.

Leicester, Dec. 11th 1862.

President Cannon.

Dear Brother,—Realizing that good news is always acceptable to you, I embrace the opportunity now afforded of communicating a few items relative to the condition of the Leicestershire Conference.

On Sunday, the 2nd of November, I held a Conference in this town. The day being fine, the Saints, accompanied by inquiring friends, assembled from the various Branches, leaving home and its attendant anxieties behind, with desires to enjoy themselves; and, judging from the sentiments expressed, and the glad smiles that played on every face, their desires were fully gratified.

The morning was occupied in council, making such necessary alterations as wisdom dictated among the Priesthood, particularly pertaining to the Leicester Branch. Elder J. D. Chase, who kindly favoured us with his company, and myself, spoke in suitable terms on the necessity of all who hold positions in the Priesthood magnifying their callings, showing that true honour and exaltation would not be gained by simply holding a position, but by faithfully and energetically discharging the duties pertaining thereto.

In the afternoon, the Branch Presidents reported the condition and prospects of their respective fields of labour. The reports were favourable, and the remarks made were lively and instructive. Financial and Statistical reports were read and accepted. The Authorities of the Church were presented in due order, and were sustained with that unison of feeling manifested only by the Saints of God.

Elder Chase addressed a crowded meeting in the evening, treating at considerable length on the distinguish-

ing features of beauty and excellence that characterize the Gospel of the Son of God from the puny productions of man. Influenced by the Holy Spirit, his discourse throughout was full of interest, enlightening and instructive.

On the Monday following I baptized two into the Church, and in some of the Branches baptisms are being occasionally attended to. Loughborough Branch, presided over by Elder John Goddard, is the most prospered in this respect. Since last emigration it has nearly doubled its numbers.

The predominant feeling among the Saints is to "do what is right," and "let the consequence follow." Though times are hard, they are, with few exceptions, striving to live their religion and enjoy its blessings. The exceptions are of that peculiar class of spirits who, from their own superabundance of knowledge, consider the servants of God incapable of teaching them. I can see, with the little light that Heaven has blessed me with, that such a course will lead all who pursue it, either sooner or later, outside the Church and kingdom of God. The cheering news through the *Star*, and other mediums, concerning the prosperity attending emigration, and the peace that pervades the Saints in their mountain home, increases the desire in those left behind, to gather, though scarcity of means tend, either more or less, to discourage them.

I can say that I continue to rejoice in the Work of God. I love to watch the onward progress of truth among the nations of the earth, subjugating in its progress the combined powers of darkness, and levelling in the dust the institutions of men, while at every step it adds to the rising greatness and glory of the Church and kingdom of God now established upon the earth. My desire is to labour faithfully and energetically in my calling, that I may merit the smile and friendship of

Heaven, the prayers and confidence of the faithful, and the favour and blessings of God's servants over me.

Praying God to bless you, with all

your associates in the good work, I remain,

Yours faithfully,

ALEXANDER ROSS.

SUMMARY OF NEWS.

ENGLAND.—A fearful storm raged for some days towards the close of last year, doing great damage to the shipping, though, through the services of the life-boats, the lives lost were not so numerous as they otherwise would have been.

GREECE.—The universal suffrage has terminated. It is everywhere favourable to the election of Prince Alfred. Public opinion in Greece persists in this choice, believing that the national sovereignty must surmount all obstacles. Failing to obtain the popular choice, many have declared themselves in favour of a Republic.

MEXICO.—The position of the French at Vera Cruz and Oregila is represented to be very critical, having no fodder for cattle and no fresh food for the troops, who suffer from dysentery. The force from Jalapa had been cut off from supplies from Vera Cruz by the Mexicans retaking Puerito Naasual, a part of which had been destroyed. The Mexicans were actively fortifying Puebla and the city of Mexico, and the road between them, and announce their determination to flood the valley by opening the sluices and taking down the walls of the lakes, rendering the city of Mexico impossible to be reached, except by turnpikes, which will be defended. The French naval authorities have given up hopes of saving the Obaptal. A transport is reported to have been stranded with mules and provisions from New York.

AMERICA.—The main body of Burnside's army crossed the Rappahannock on the 12th ult. and occupied the south side of the river and Fredericksburg. The Confederates opened fire the same morning from their first line of batteries upon the Federals who were in Fredericksburg, and upon those crossing the river, but the Federal batteries along the banks of the river silenced the firing after half an hour. The Confederates have concentrated their forces, and it is supposed that, unless they retreat, a decisive battle will occur on the 13th. In the House of Representatives, a resolution condemning President Lincoln's emancipation proclamation as unconstitutional and unauthorised was laid on the table by a vote of 95 to 47. Later dates announce that the impending battle has become a matter of fact. The following is extracted from the latest telegrams:—Early on the morning of the 13th, in the midst of a dense fog, General Reynolds, commanding the left of the Federal army at Fredericksburg, advanced and engaged the Confederate infantry. The Confederates immediately opened fire from batteries of heavy artillery. Three hours later the fog disappeared, and the two divisions of infantry charged the Confederate position in the rear of the city. The Federals experienced a check; having been reinforced, they again charged the enemy but were again repulsed. From that time heavy firing continued on both sides till dark. The Federal General Franklin, who commenced on the left, succeeded in driving the Confederates about one mile. The latter then attacked him, but were repulsed with the loss of 400 prisoners. On the night of the 13th, the Federals slept on the ground where the battle had been fought. The Federal Generals Jackson and Bayard were killed; five Federal generals were wounded. The Confederates continued to throw shells into Fredericksburg until eight p. m. General Longstreet commanded the Confederate left wing, and held the main works. Generals Hill and Edmonds were in front of General Franklin, with Edmonds's right wing resting on the Rappahannock. No battle occurred on the 14th. The Confederates were occupied in extending their works and strengthening their position. The Federal dead in front of the Confederate works remain where they fell. It is supposed that 40,000 Federals were engaged in the battle of the 13th. The whole of General Lee's army is believed to be at Fredericks-

burg. The Confederates are supposed to have six lines of works behind the city. It is expected that General Burnside will renew the engagement on the 15th. The loss of life is admitted by the Federals to be very heavy on their side, and they suppose that the Confederates suffered in an equal degree; but this conclusion is not well founded, as the Confederates fought principally under cover of the strong works which they have constructed in the rear of the city; while the Federals were placed under the disadvantage of attacking these positions and the supporting infantry. That they did not gain any great advantage is evident from the facts, first, that on the 14th the Federal dead remained where they fell; second, that the Confederates continued to throw shells into the city until eight p.m. on the day of the battle; and, third, that the Federal General did not renew the attack on the 14th.

VARIETIES.

—o—

An imaginative Irishman gives utterance to this lamentation: "I returned to the halls of my fathers by night, and I found them in ruins! I cried aloud, 'My fathers, where are they?' and echo responded, 'Is that you, Patrick M'Clathery?'"

Men are like bugles—the more brass they contain the farther you can hear them. Women are like tulips—the more modest and retired they appear, the better you love them.

An American hotel keeper at Boston boards lovers for two dollars a week less than he charges other folks. There is philosophy in this. Love is very ethereal in its nature, and can live on moonbeams. We know a young man, who took the disease in the natural way, that subsisted a whole month on a German flute, and a sonnet.

Young England is growing rapidly; every day we meet with proofs of this encouraging fact. Here is one of the latest instances of rapid development:—"Have you been to the reading room at the British Museum?" asked a youth of his father a few days ago. "No, I have not," replied the father. "You had better call and see it," the youth continued. "Just mention my name to the librarian, and he will show you every attention."

EXPLAINING TO THE CHILDREN.—A gentleman, on board a steamboat with his family, was asked by his children; "what made the boat go," when he gave them a very minute description of the machinery and its principles in the following words:—"You see, my dears, this thingumbob here goes down through that hole and fastens the jigmaree, and that connects with the—crinkum—crankum, and then that man, he's the engineer you know, kind o' stirs up the what-do-you-call-it, with a long poker, and they all shove along, and the boat goes a-head."

WHAT IS THE WORLD?—A dream within a dream; as we grow older, each step is an inward wakening. The youth awakes, as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary; the old man looks on manhood as a feverish dream. Is death the last sleep? No; it is the last and final awakening.—*Walter Scott*.

SLEEP.—There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep: if the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are three:—1st, Those who think most, who do most brain work, require most sleep. 2nd, That time "saved" from necessary sleep is infallibly destructive to mind, body and estate. 3rd, Give yourself, your children, your servants, give all that are under you the fullest amount of sleep they will take by compelling them to go to bed, at some regular, early hour, and to rise in the morning the moment they awake of themselves, and within a fortnight nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and, as to the question how much sleep any one requires, each must be a rule for himself; great Nature will never fail to write it out to the observer, under the regulations just given.—*Journal of Health*.

A PROFITABLE VOICE.—A gentleman in public company commencing a song, was entreated by a friend to desist. "You will never," said the latter, "gain anything by your voice." "You are wrong," replied the former, "my voice, as a voter at the late election, gained me a round sum of money."

PAT AND HIS PIG.—A rollicking Hibernian of the light division in the Peninsula was once trudging leisurely along the road with a pig in a string behind him, when, as bad luck would have it, he was overtaken by General Crawford. The salutation, as may be supposed, was not the most cordial. "Where did you steal that pig, you plundering rascal?" "What pig, general?" exclaimed the culprit, turning round to him with an air of the most innocent surprise. "Why, that pig you have got behind you, you villain." "Well then, I vow and protest, giniral," rejoined Paddy, nothing abashed, and turning round to his four-footed companion, as if he had never seen him before, "it is scandalous to think what a wicked world we live in, and how ready folks are to take away an honest boy's character. Some blackguard, wanting to get me into trouble, has tied that baste to my cartouche-box.—*Memoirs of Generals*

CHILDREN'S TEACHING.—"In passing up the street the other day," says the *Fall River Monitor*, "we met two little girls of some seven or eight summers, who, unmindful of what was going on, seemed as happy as two larks, and looked as beautiful as they seemed happy. Stopping at one of our candy shops, one of them made a purchase of candy—a large, nice-looking stick—and breaking it, gave her little companion half, saying as she did it, 'Here, Mary, you may have the largest half, as you are the smallest.' Dear, artless child! what a lesson of unselfishness was contained in thy simple words! God bless you, and enable you through life to manifest the same gentle and sweet spirit! 'Here, Mary, you may have the largest half, as you are the smallest.' What teachers children sometimes are!"

POETRY.

—O—

THE NEW YEAR.

To the church bells I listened, that sweetly were ringing
In soul-stirring strains so melodious and clear,
While the winds in their sport softest echoes were flinging
To greet as a welcome the smiling new year.

As I heard the loud chimes, O! in fancy I wandered
To Zion's fair land, which God's people revere,
Oh the things of the past and the present I pondered,
And hailed with fond rapture the smiling new year.

O God! would that all who have heard thy word spoken
Would bow in obedience, thy Gospel revere,

London.

And bind up the links of the past that are broken—
Destruction is hastened by each coming year.

Yet the time is not distant when every nation
Must bow to the Gospel, or feel the keen rod,
When Zion in glory will reign, and creation
Hosannahs will shout to our Saviour and God.

Our bosoms old time may have chilled with deep sorrow;
Our once flowing locks may be grey now and sear;

Yet we'll banish all care, for, perchance, we can borrow
Some joy from the face of the smiling new year.

JULIA S. BOWRING.

DIED:

In Great Salt Lake City, Nov. 2nd, 1862, Frederick Crane, infant son of William J. and Emma Nichols, of typhoid fever, aged 1 year, 8 months and 20 days.

In Big Cottonwood Ward, of the croup, on the 11th of October, 1862, Jenkin, the son of Arthur and Mary Vickery, late of Aberdare, Wales, aged 10 years, 6 months and 4 days.

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LIVERPOOL

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets. . . The Lord God has spoken, who can but prophesy?"—AMOS

No. 2, Vol. XXV.

Saturday, January 10, 1863.

Price One Penny.

REPORT OF PRESIDENT YOUNG'S RECENT TRIP.

The following report of President Young's recent trip north, from the pen of Elder J. V. Long, who accompanied the President and party, we copy from the *Deseret News* :—

Leaving the city about eight o'clock on Friday morning, the 17th of October, we trotted off in brisk style northward, passing through Bountiful, Centerville, Farmington, and on to Kaysville, where we halted for dinner.

As we approached the town we were met by sixty scholars of a public school taught by Mr. Wm. W. Burton, a young man of good intellect and fine talents. They formed in line and saluted the President, then paraded up the street, carrying four banners, to the house of the President's host, and sang that beautiful composition of Eliza Cook's, "Speak Gently." On the boys' banners were inscribed the suggestive mottoes, "Intelligence in Embryo" and "Defenders of Right." On the two carried by the girls, the truthful inscriptions, "Daughters of Zion," "Our parents love Virtue."

With his usual bounty, Bishop Layton provided for the comfort of the President and his friends, numbers of the brethren participating with the Bishop in kind acts of hospitality. Among the luxuries served up for dessert, I must not omit naming the

grapes raised by the Bishop; they were equal in flavour to the same variety raised in the city.

A meeting was held in the Bowery adjoining the school-house, at 1 p.m. Elders George A. Smith, John Taylor and Charles C. Rich addressed the congregation on the building up of Zion, making conspicuous the lack of improvements, such as are necessary for the farm, the garden, and the general comfort and welfare of the domestic circle. President Young followed with a short, but cheering and encouraging sermon, on the untold worth of our present lives. When we have looked around upon the earth's vegetation, with its luxuriant foliage, and have taken into consideration its stores of mineral wealth, he said, we have been in the habit of believing and saying that all this must and will pass away, and we shall go to heaven; but now we are beginning to learn our true position, and to know that it is our business to make a paradise here, such as angels will delight to visit, and where the Redeemer of the world will be pleased to reign a thousand years, while the people of God labour in peace, uninterrupted by the common Enemy of the Saints, for the redemption of the world that have died without the benefits and blessings of the ordinances of the Gospel.

Most of our company visited the new meeting-house now being erected, under contract, by Mr. Charles King of Salt Lake City. The building is 85 by 40, quite a large house for the present inhabitants of Kaysville; but it is being built with praiseworthy enterprize with a view to the future increase of its denizens.

At a quarter past two, the President started for Ogden. Having crossed the Sand Ridge, and commenced to descend the bench land leading to the Weber bottom, my optic organs opened wide enough to take in a view of the scenery in front, and among the first things which attracted my attention was the once fine bridge built to span the Weber, and to keep the swift current of that river within the limits of its buttresses, but which now has the appearance of a snagged steam-boat with her stern fast on a sand-bar, leaning rather ungracefully towards the northwest, seven-tenths of the waters running on the west of the wrecked bridge; and the whole of the bottom-lands adjacent to the river are striking monuments of the fearful work of destruction wrought by last spring's flood.

On Saturday morning, the people of Ogden and its suburbs, which, by-the-way, extend over nearly, if not quite as great an area of country as the environs of London, assembled in the Tabernacle. Elders Charles O. Rich and Joseph Young preached on the duties of this present life, the necessity of manufacturing the fabrics we require for home consumption.

Elder George A. Smith was next called upon, and read from page 518, Book of Mormon, after which he preached an excellent discourse, showing the reprehensibility of covetousness, and pointing to the declaration of Ether the Prophet, that the Lord will not suffer any people to inhabit this land of Zion who will not serve him.

In the afternoon, the congregation was called to order by President Farr, and the opening prayer offered by Bishop A. H. Raleigh. Elder John Taylor preached on local improvements and the building up of the temporal kingdom of God on the earth in the last days.

Doctor Ruttan, a gentleman who has just arrived from the scenes of carnage

and blood in the east, was invited to give some of his experience in military life. He rose and painted in high colours the horrors of the present war of brother against brother in the States, speaking particularly of the battles of Fort Donaldson and Pittsburg Landing. His estimates and figures of the killed and wounded in those battles were so much higher than all of the published accounts, that I forbear to give them.

President Young then preached a sublime discourse upon the great duties that devolve upon the chosen people of God, who have been called to establish and build up the kingdom of God; spoke of temples, endowments, redemption of the dead, the resurrection of the just and the inheritances of the Saints, spreading an influence through the house that imparted joy, peace, and a spirit of thanksgiving and praise to the Great Father of all our spirits.

On Sunday forenoon, Elders F. D. Richards and Lorenzo Snow preached upon practical religion. President Brigham Young made some essential remarks on home manufactures; alluded to the paper mill in particular, calling upon the people to supply the required material for all kinds of paper, and exhibited, as a proof of the success of the enterprize, some writing paper, also memorandum-books, and writing-books for children, all of which, together with journals, day-books and ledgers, can now be had here, if the people would send their cast-off cotton and linen clothing to the mill, for which brother Goddard would pay them in the productions of the mill.

President Joseph Young preached from four texts in the afternoon—viz., ball-rooms, theatres, whiskey, doctors and their poisons. He was followed by President Brigham Young, who showed, in addition to the use and abuse of the ball-room and theatre, the proper government and management of such places. His remarks were pithy and to the point. Elder Rich made a few remarks, and the meeting was dismissed.

A Priesthood meeting was held in the evening, at which much good instruction was given to the brethren by President Lorin Farr, President Joseph Young, and Elders G. A. Smith and John Taylor. Elder Taylor's address

was upon self-government, and Elder Smith's was directed to the raising of flax, hemp and tobacco. He said he used to be strong on the "Word of Wisdom," but he had now changed his policy by recommending that we raise the god we worship, manufacture the master we adore, and thus within ourselves create the autocrat at whose feet we constantly bow!

The President visited the Ogden Canyon and gave directions for the rebuilding of the road which was washed out last spring.

President Wells and Elder Joseph A. Young arrived here at 2 o'clock on Monday.

It was past nine when our party left Ogden on the same morning. We found the Ogden river bridge *a la* Weber, and the bridge which used to span the north fork down upon its knees, about the centre of an immense bed of gravel. We saw Slaterville and the "cities of the Plain" looming up in the distance as we travelled up the east side of the valley to North Ogden, where a meeting was held, at which Elders G. A. Smith, F. D. Richards, John Taylor and Charles C. Rich preached on the necessity of building up and beautifying Zion, and thereby making the place of the Lord's feet glorious, the importance of being classified in our labour, and the necessity of the brethren using the knowledge they have of mechanical arts for the good of society.

President Young then rose and made some encouraging remarks to the brethren; called upon them to build good and comfortable habitations for their families, to labour for the building up of the literal kingdom of God upon the earth in the last days; told the brethren to do all they could to make everything around them inviting and agreeable, and thus make their homes so many little heavens below; reasoned to show how men might indulge in recreative amusements, and to what extent they might go and not sin.

After meeting we travelled on to Willard, where we had a fine opportunity of witnessing the good feeling of the brethren who came out to meet the President, the band playing "Yankee Doodle," and continued to cheer our spirits with the sweet strains of their

performances till we reached the town. A public dinner was provided in the school-house, of which all partook, returning thanks for the bounties of the earth spread before us.

The people assembled in the Bowery immediately after dinner. Elders J. V. Long, John Taylor and G. A. Smith, each addressed the congregation, setting forth the design of the Almighty with reference to the building up of his kingdom on the earth; that instead of dying and going away from this earth to a world of which we know nothing, we are called upon to build up a kingdom here preparatory to the reign of Christ, who is coming to reign with his people as King of kings and Lord of lords, and that the time to favour Zion has now come; instructed the people to build good houses and to finish them, to make good gardens, orchards, fences and farms, but not to worship them, but to worship the Lord our God and him only, and to hold everything they possess in this life ready to place upon the altar of sacrifice when called for; reasoned on the way to prepare to build the New Jerusalem, showing that the proper method was to learn to build up good cities, towns and villages here in Deseret, which is the school wherein the Saints are to learn how to build up the waste places of Zion.

The President then rose and said—"I will not ask any of the rest of the brethren to speak; I am going to preach a short sermon myself, and that is, go to and get out lumber to make yourselves bins, then thrash this wheat that you have raised in such abundance, and take care of it, then when you have got these things done I will come and preach to you again."

This was the shortest sermon preached during the journey, but it was so significant that all who heard will doubtless remember it.

Just as we were leaving town we were met by Elders Ezra T. Benson and Peter Maughan, accompanied by several carriages and twenty horsemen from the town of Brigham and from Cache county. These horsemen formed the President's escort through the upper part of Box Elder, and forward into Cache county. By this time our company numbered eighteen carriages and thirty horsemen.

As we neared the next town we were met and saluted by the Brigham city band, which wheeled and preceded us into town, enlivening our souls with their sweet performances.

President Lorenzo Snow, with his accustomed forethought for the comfort and well-being of his friends, had caused to be provided a sumptuous feast in the lower rooms of the county building, of which our company partook at 6 p.m. Viands, cakes, puddings, pies, in fact all the comforts and some of the luxuries of life, were served up in great profusion.

At 7 o'clock, a meeting was held in the large upper-room of the Court House. This is the best house, and contains the best rooms of any building we saw on our trip, and the one in which the meetings are held is well finished and capable of holding twelve hundred persons.

Elders John Taylor, Franklin D. Richards, Charles C. Rich and George A. Smith severally addressed the audience on the object of the revelation of the Gospel, showing it to be the redemption of the earth and of the whole human race through the efforts and labours of those holding the Priesthood of the Son of God. President B. Young then delivered a short address on the downfall of Babylon, and the future greatness and rising, spreading glory of Zion. He rejoiced to behold the prosperity of the Latter-day Saints; but when he saw the fruits of the earth bestowed upon them in such abundance, he felt anxious to see the people adopt measures to take care of, and use wisely those earthly bounties which our heavenly Father is constantly pouring into the laps of his Saints.

Leaving Box Elder county about 8 a.m. on Tuesday, 21st, we passed over the divide into Cache Valley, arriving at Wellsville in time to dine with our friends, who all appeared happy to see the President and his friends. In proof of this, the people turned out by hundreds, including the scholars of the day-school, formed into lines, and as the company passed by, waved flags and banners in token of the welcome they felt to extend to the company.

The congregation assembled in the school-house, and were addressed by Elder George A. Smith and President

Brigham Young, principally upon subjects of a local character, and pertaining to those improvements which tend to make home desirable.

In the afternoon we started for the county seat, Logan, taking a distant view of Mendon lying off in the north-west, and Paradise in the south-east of the valley, then passing Millville and Providence, reaching the point of destination a little after 4 o'clock.

At all the settlements there are unmistakable proofs of a plentiful harvest. San Pete county has been considered the granary of the Territory of Utah, but Cache county bids fair to become the granary of the State of Deseret.

Before we came to Millville, we were again met by an escort and band of music, with the "Stars and Stripes" floating in the breeze.

The inhabitants of Logan came out by hundreds, and, like most other towns in the north, manifested a great interest in the visit of the President, and receiving him with tokens of enthusiastic joy.

On Wednesday the Conference of instruction commenced at Logan. Hundreds of the Saints from Hyde Park, Summit, Richmond and other places, hastened to hear the counsels of the servants of God. Unfortunately the meeting-house was not capable of accommodating more than about one-third of the people who flocked to the place of meeting.

The assembly being called to order and the meeting opened in due form, President Young rose and preached the opening sermon. His subjects were the building up of that kingdom which the Prophet Daniel says shall stand forever, and the organization and classification of labour for the better development of the resources of our mountain home; counselled the brethren not to raise wheat next year, but direct their energies to the procuring of lumber, the making of bins in which to save their grain; then to build some good dwelling-houses, make good fences, plant orchards and do such other things as will make their families comfortable and their homes the most desirable of places, and that their cities, towns and villages may be filled with peace and happiness, and then the Spirit of God will be a constant companion.

Elders John Taylor and George A. Smith followed upon the same important subjects.

In the afternoon, Elders Charles O. Rich and Lorenzo Snow spoke of the promised inheritances of the Saints being upon this earth, and not, as had been vainly supposed, away off in the unknown regions of space. President Young observed, that the reason the people did not make more and better improvements was, for want of better economy and more of that good common sense of calculation and decision which they ought all to possess; said, all the intelligence now in the minds of men, all the scientific knowledge, together with all the knowledge of the arts, has been revealed by the Almighty, at different periods, for the benefit of mankind, and that he will bless them in using and curse them for abusing the many precious things made known unto them. Elders F. D. Richards and E. T. Benson each made a few remarks, and the meeting was dismissed.

The several Quorums of Priesthood were called together in the evening, and President Joseph Young preached to them on the duties of their respective callings. Dr. Ruttan was invited to the stand, and made some remarks expressive of his convictions of the truth of our religion, and of his desire to obey the Gospel.

On Thursday we held one long meeting, at which Elders G. A. Smith, George Goddard, James S. Brown, Joseph Young, sen. and C. C. Rich preached, all giving good counsel and imparting much valuable instruction relating to the duties of the people of God, both temporally and spiritually. President B. Young also addressed the assembly on the necessity of living pure and holy lives before the Lord.

The singing at Logan was a credit to the brethren and sisters composing the Richmond and Logan choirs, especially the former, which has attained greater proficiency than any body of singers I have heard north or south of Great Salt Lake City. This choir sang and

performed several select pieces and anthems, all performing their parts to great perfection.

I was pleased to see the enterprize and praiseworthy example set by Elder Benson in fruit culture, he having got a nice orchard of one hundred trees, about eighty of them being choice varieties of cultivated fruit. This, I understand, is the only orchard containing cultivated fruit in Logan, but I hope that many others will soon engage in the laudable enterprize of fruit-raising.

Our company returned to Wellsville and held meeting in the evening, at which Elders Lorenzo Snow, John Taylor, George A. Smith, Joseph Young, sen. and myself preached on the science of the Gospel.

On Friday, 24th, we resumed our return journey. An escort of ten men accompanied us half way to Box Elder, at which point, agreeably to the previous arrangement of Elders Benson and Snow, they were relieved by a company of brethren from Brigham. On coming into Box Elder county, we saw the flags of our country unfurled to the breeze, emblems of the union of the people. We were again received with marks of kindness, hospitality and brotherly love. A public dinner was given to our party in the Court House. Everything was served up in good style.

We drove on again after dinner, and by 5 o'clock found ourselves with the good folks in Ogden. President Farr called a meeting to commence at "early candle-light." The preaching was done by President Joseph Young. Bishops Raleigh and Davis, and Elder George A. Smith. Elder Kilburn pronounced the benediction.

Leaving Ogden in good season on Saturday, we made pretty good time to Farmington, where we dined and allowed our horses time to rest, after which we drove to Great Salt Lake City by a quarter past 4 o'clock, when we found ourselves literally covered with dust. An escort accompanied our party from Ogden, changing at Farmington.

The less of physical force or menacing language we use—the less, to take an expressive word, we scold our children—the more order and quiet we shall commonly secure. We have seen a family where a single word, or a look even, would allay a rising storm. The gentle but firm method is the best security for domestic peace.

SYNOPSIS OF A CONFERENCE

HELD IN GLASGOW, ON SATURDAY EVENING AND SUNDAY, THE 13TH AND 14TH
DECEMBER, 1862.

On Saturday evening a meeting of the Priesthood was convened, for the purpose of hearing the reports of the Branch Presidents respecting the standing of the Saints in their various fields of labour. From the reports given in, it was found that the Saints, with very few exceptions, were doing the best they knew how.

On Sunday, the 14th, Conference met at Tringate Hall. The meeting was opened with prayer by District President D. M. Stuart; after which Elder R. Sands, Conference President, expressed his gratitude at being privileged to meet with those assembled, and reported the Saints of the Conference in good standing. He then read a Statistical and Financial Report, which was accepted by an unanimous vote of the assembly. President Stuart next presented the Authorities of the Church, who were, as usual, undividedly supported by all Saints present.

President Geo. Q. Cannon then said,—Brethren and sisters, it is with great pleasure that I pay you a visit at the present time under such favourable circumstances, and I trust our meeting together this day will be profitable to all of us. I have desired for some time to visit the Saints in Scotland again, and the more so because my last visit was so short. I have always felt that the Work we are engaged in is a momentous one. This feeling I have never been divested of since I entered the Church, and as my knowledge increases it increases with me. To become the people that the Prophets have said we should become, we must seek to understand the character of the Work in which we are engaged; and the Saints are realizing the necessity of this more and more every day. Still, there is one feeling which has crept into the minds of some, and which leads to evil results. When the Gospel was first preached in these lands, some twenty-five years ago, the servants of the Lord were led to speak of the judgments that would follow the rejection of the Gospel, and many looked for the judgments to follow

immediately. But, being disappointed in their anticipations, believing, as they did, that a very few years—not near so many as has already elapsed, would bring about the grand change and witness the coming of the Lord Jesus, a careless spirit has seized hold of many and has been encouraged, until they have thought that it was enthusiasm which prompted the servants of God to predict such things. Many have come to the conclusion that these events are far off in the distance; they have drifted into unbelief, and are almost as blind to “the signs of the times” as the world around them. I desire to undeceive you on this point, if any of you entertain such a conception, for no idea is more destructive, or more likely to lull you asleep, as it did some of the ancients. Everything that has been predicted by the servants of the Lord shall come to pass. They were inspired to declare that calamities would come upon the people, although the steps between this and the grand consummation are not fully known. The Lord gives us a principle here and a principle there, but not the details; yet I know there are men living that will see Jesus on the earth, though when he will come I do not know. The calling of the servants of God is to warn the people that Jesus is coming, and that God is about to establish his kingdom in righteousness upon the earth. The Saints are praying continually for the will of God to be done on earth as it is done in heaven, and it is to accomplish this that the Lord sends his servants to the people, to bring them to this state of things, to which they must come before the purposes of the Lord are fulfilled. There is a work of perfection to be wrought, such as never happened before upon the earth since the days of Adam, except, perhaps, that in the days of Enoch. Some people suppose that when they get to Zion they are then saved, and have done all that is necessary, but that is only one step in the right direction. Being baptized and having the imposition of hands for the

gift of the Holy Ghost is not enough, for we have to progress from faith to faith that we may be prepared for an eternal residence with the Lord Jesus. To this end may God bless you all with his Holy Spirit. Amen.

Meeting adjourned with prayer by President Stuart.

At 2 p.m. the congregation assembled, and President Cannon addressed the Saints on the principles of the Gospel, and the advantages of living their religion.

At 6 in the evening the Saints again met in Conference, and President Can-

non addressed the meeting on the rise and progress of the Church. A good number of strangers were present. The meetings throughout the day were well attended, and good feelings were enjoyed by the Saints.

On Monday evening, a social party was held in the Tringate Hall, when, after refreshments had been served, the meeting was agreeably entertained with songs, recitations, &c., after which a suitable address was delivered by President Cannon.

JOHN HUNTER, Clerk.

HISTORY OF JOSEPH SMITH.

(Continued from page 8.)

We extract the following from President B. Young's Journal:—

"Friday, 12. We held a meeting in Peterboro' in the evening, preparatory to the Conference to-morrow.

Saturday, 13. Had a good time at Conference all day. The brethren were very glad to see us, and the Lord gave us many good things to say to them. I preached to the Saints and showed the organization and establishment of the kingdom of God upon the earth; that the death of one or a dozen could not destroy the Priesthood, nor hinder the work of the Lord from spreading throughout all nations.

Sunday, 14. Held three meetings, ordained 28 Elders. We enjoyed ourselves well, and had an excellent Conference."

Elders Kimball and Wight went to meeting in Philadelphia, and read the account of the massacre to the Saints, who all felt very sorrowful, and agreed to dress in mourning in token of their love and respect for the martyred Prophets.

Elder Kimball recorded, "O Lord, how can we part with our dear brethren—O Lord, save thy servants the Twelve."

The Saints in Boston met in the Franklin Hall: the house was crowded to overflowing, and many could not get into the room. Numbers who had not been in the habit of attending the meetings, came to see what course the Saints would pursue now their leaders were slain. Elder W. Woodruff, being the only one of the Twelve in the city,

addressed the Saints during the day, and also in the evening. He preached in the forenoon from Rev. 6th chap., 9, 10 and 11 verses; in the afternoon from Rev. 14th chap., 6, 7 and 8 verses, and in the evening on the parable of the fig tree, as recorded by Luke in 21st chap.; and, in connection, read some of the revelations given through the martyred Prophet of our day. The Spirit of the Lord rested powerfully upon the speaker and the Saints, and their hearts were comforted.

Monday, 15. Elders P. P. Pratt, W. Richards, W. W. Phelps and the Bishops, with many brethren, assembled to organize a company of fishermen to supply the city with fish: twenty-eight volunteered, with eight boats and skiffs.

Isaac Higbee was appointed President, John S. Higbee and Peter Shirts Counsellors.

The *Times and Seasons* has the following editorial:—

"THE MURDER.

General Joseph Smith, who was murdered in cool blood, in Carthage Jail, on Thursday, the 27th day of June, was one of the best men that ever lived on the earth.

The work he has thus far performed, towards establishing pure religion and preparing the way for the great gathering of Israel, in the short space of twenty years, since the time when the angel of the Lord made known his mission and gave him power to move the cause of Zion, exceeds anything of the kind on record.

Without learning, without means, and without experience, he has met a learned world, a rich century, a hard-hearted, wicked and adulterous generation, with truth that could not be resisted, facts that could not be disproved, revelations whose spirit had so much God in them that the servants of the Lord could not be gain-said or resisted, but, like the rays of light from the sun, they have tinged everything they lit upon with a lustre and livery which has animated, quickened and adorned.

The pages of General Smith's history, though his enemies never ceased to persecute him and hunt for offences against him, are as unsullied as virgin snow; on about fifty prosecutions for supposed criminal offences, he came out of the *legal fire*, heated like Nebuchadnezzar's furnace, seven times hotter than it was wont to be, *without the smell of fire*, or a thread of his garments scorched.

His foes of the world and enemies of his own household, who have sought occasions against him, in order secretly to deprive him of his life, because his goodness, greatness and glory exceeded theirs, have a poor excuse to offer the world for shedding his innocent blood, and no apology to make to the Judge of all the earth at the day of judgment. They have murdered him because they feared his righteousness.

His easy, good-natured way, allowing every one was honest, drew around him hypocrites, wicked and mean men, with the virtuous, and in the hour of trouble or trial, when the wheat was cleansed by water, the light kernels and smut rose upon the top of the water and had to be poured off, that the residue might be clean; or, to be still plainer, when they went through the machine for cleansing the grain, the chaff, light grain and smut, were blown off among the rubbish.

False brethren, or to call them by their right name, 'apostates,' have retarded the work more, and combined more influence to rob him of life, than all Christendom; for they, having mingled in his greatness, knew where and when to take advantage of his weakness.

Their triumph, however, is one that disgraces their State and nation, ruins them in time and in eternity.

They cannot outgrow it, they cannot outlive it, and they cannot outdie it, from him that winked at it to him that shot the fatal ball, wherever there is moral honesty, humanity, love of life, liberty and the pursuit of happiness, there the breath of indignation, the whisper of 'those murders,' the story of mobocracy

and the vengeance of God will haunt the whole gang and their offspring and abettors with a fury like Milton's gates of hell, —
grating harsh thunder.'

In thus descanting upon the glory of General Joseph Smith and the cowardly disgrace of his assassins, let his noble-minded brother Hyrum have no less honour shown him. He lived so far beyond the ordinary walk of man, that even the tongue of the vilest slanderer could not touch his reputation.

He lived godly and he died godly, and his murderers will yet have to confess that it would have been better for them to have a millstone tied to them, and they cast into the depths of the sea, and remain there while eternity goes and eternity comes, than to have robbed that noble man of heaven of his life.

If there be such a thing as the greatest and least crimes among the archives of the better world, the wilful murder of Joseph and Hyrum Smith will be first and worst, without forgiveness in this world or the world to come, 'for no murderer hath eternal life abiding in him.'

The Saviour said, wo unto the world because of offences, but offences must needs come; but wo unto him by whom they come!

Prophets have been sent, according to the sacred history, which all enlightened nations use as a guide of morality here, or for a rule to obtain heaven hereafter, to instruct and lead the people according to the pure purposes of God, and yet from Cain down to two or three hundred Americans, Illinoians, Missourians, Christians, even freemen, the lives of mostly all these good men, the servants of God, not omitting his own Son, have been taken from them by those who professed to be the most wise, enlightened, intelligent and religious, (that is nationally) that were on the earth when the hellish deeds were done.

But what has the next generation said? Ah! time thou art older and abler to tell the story than they that did the solemn act. No wonder the heathen nations will be God's in the day of his power; they have not killed the Prophets.

When General Smith went to Carthage, just as the cavalry met him for the purpose of obtaining the State arms, he said to a friend, '*I am going like a lamb to the slaughter; but I am calm as a summer's morning: I have a conscience void of offence toward God, and toward all men: I shall die innocent.*'

Now ye great men who boast of great wisdom, what think ye of the Prophet's last prediction? How glorious! How

mild! How God-like! No wonder the sympathies of all honest men are kindled in his behalf; the goodness of his deeds merit them.

The want of a perfect knowledge of the servants of God, of the Son of God, in all

ages, down to this last, horrid, heart-sickening butchery of those two unoffending American freemen, must have been the great first cause of taking life contrary to the law of God or man.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 10, 1863.

TO INTENDING EMIGRANTS—SEASONABLE ADVICE.

As we have entered upon another year, and but a few weeks will elapse before the emigration season again opens, we feel to offer a few remarks upon the subject of the Gathering to the Saints. Probably there never has been a time in this Mission when the spirit of emigration has rested more mightily upon the Saints than it does at the present. In view of the events which are fast coming to pass, and the distress and perplexity that are likely to fall to the lot of the working classes in this country, there is a very great anxiety manifested by every faithful member of the Church in these lands to gather this coming season. We trust that every effort will be made by the Priesthood, and by the Saints themselves, to accomplish their emigration. The exercise of wisdom and faith will enable a great many to get away, who, if these gifts were neglected, would be compelled to remain probably years in these lands. The encouraging letters which have been received from the Saints who emigrated last year, have exerted an excellent influence in many parts of the Mission. A trip from England to Great Salt Lake Valley is not viewed with that apprehension and fear which would have been excited in view of a journey of such magnitude some years ago. It has now become a well-travelled road. The minds of the Saints have become familiarized with the difficulties incidental to the journey; and by many it is looked upon more as a pleasure trip, than a long voyage across the ocean and a toilsome march for a large portion of the remainder through a country that is comparatively a wilderness.

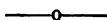
The courtesy and kindness shown to the emigrating Saints last year, by the Elders who had charge of the emigration, in permitting them to carry various articles of clothing and furniture with which they had supplied themselves, have called forth letters from many of the Saints to their friends in this country, exhorting them to bring all they can of these kind of articles with them. We have seen letters ourself, and have heard of the arrival of others, in which the writers say to their friends, "You need not mind what the Elders say about the amount of luggage which you can or cannot bring with you, for the teams will take all you bring, and you can pay for the carriage when you like after you arrive." They mention boxes, beds, looking-glasses, kettles, and an endless variety of articles which would be useful were they in the Valley. There is no doubt but what those who give such counsel as this, when writing, are actuated

by good motives. They may be quite sincere and well-meaning in all they say ; but we wish, at this juncture, to earnestly protest against the adoption of such counsel by the Saints emigrating from this country. When people buy their own outfit, of course they have the privilege of loading their teams as they please. If they are foolish in the selection of the loading, it is their own loss ; and, however much the Elders may deplore their folly, still, their conduct mostly affects themselves. But in the loading of teams which have been sent down by the Church, to carry the poor from Florence to the Valley, it is the province of the Elders who have the management of affairs, to speak plainly and pointedly respecting the character of the loading that shall be put in the wagons. Every reflecting man and woman will readily perceive, that if a latitude of this kind were to be given to the Saints who are emigrating, the great object which the Saints in the Mountains have in sending down their teams would be partially defeated. It is true that there is scarcely an article which individuals find useful in this country but what would be useful in Zion, yet it would be obviously unwise for the Saints who have to be assisted in their poverty across the Plains, to carry such articles with them, burdening themselves and the teams thereby to an extent that would prevent that amount of good being done that otherwise would be in carrying up the poor.

Up to the present time we have not heard definitely from President Young what his intentions are respecting the sending down of teams this coming season. It is altogether probable, however, that, should nothing unexpected interfere, they will be sent down as before. Indulging in this expectation, we take this early opportunity of counselling the Saints relative to the character of their luggage. We have not the slightest objection to the Saints giving heed to the counsels of their friends, so long as the counsels given do not interfere with the instructions of those who are appointed in this country to counsel, and do not cause an increase in the weight to be carried by the Church teams from Florence to the Valley. The Saints should not adopt a short-sighted and selfish policy in this matter. Every one should feel an anxiety to so arrange his luggage that the greatest possible number of the poor can be carried. There were, fortunately, last year, a sufficient number of teams to carry up the Saints and the luggage which they had with them. We do not know that anything was left behind. This year, if teams should be sent down, it is quite likely that there will be a larger number of Saints to avail themselves of the advantages thus afforded ; and, if so, it is not unlikely that the smallest quantity of luggage, consistent with comfort, will be allowed to each passenger. A few pounds extra carried by each individual emigrating, where the emigration is as large as it was last year, and will probably be this year, amounts in the aggregate to a great many wagon-loads. Persons are apt to say, in arranging their luggage, "Oh, this article is but a trifle ; it does not weigh a great deal." They forget that every other person may feel similarly respecting some "trifles" which they may have ; and this accumulation of "trifles," when the emigration counts by thousands, amounts to a great many tons in weight. We have seen people, repeatedly, burdened thus with articles, which, if they were lying in the streets of Great Salt Lake City, an experienced person there would scarcely pick up. Let the Saints, if they have an opportunity, converse with the Elders from the Valley, and who have an understanding of the articles most useful and necessary, respecting the things they should carry with them. Make up your minds to reduce your wants to the fewest possible number. Do not let your eyes range over all the articles that

you would like to have to lust after them, and imagine that you cannot be happy without possessing them. Happiness is not dependent upon such things. It is not the abundance of things which we have in our possession, of this character, that constitutes the happiness of the true Latter-day Saint. We presume the Saints never were happier than when they first settled Great Salt Lake Valley, yet they were destitute of many things which some of the Saints at the present time are disposed to view as very essential to comfort. If those about to emigrate will cultivate the same Spirit which sustained their brethren and sisters during that and other trying seasons, they will enjoy true happiness, whether they have to dispense with many things which they have been accustomed to or not.

ABSTRACT OF CORRESPONDENCE.



SWITZERLAND.—Elder Paul A. Schettler, in a letter dated Geneva, Dec. 10th, informs us that he is feeling well and desirous of stirring up the Saints to increased diligence and faithfulness. The Lord is blessing his labours, though he finds some who, professing to be Saints, appear to be satisfied with the name.

SCANDINAVIA.—Elder N. C. Edlefsen writing from Aalborg, Dec. 18th, says,—“The condition of this Conference is good. The Saints generally feel well and wish to serve the Lord, and the Priesthood labour diligently for the spread of the Gospel. We have laboured much, lately, in places where the Gospel has not been previously introduced to the people, and we have been prospered in effecting an opening to preach in several places. The people have commenced to investigate the principles of truth, and I have good reason to hope that we will see the fruits of our labours.”

FRANCE.—Elder Louis A. Bertrand informs us, in late communications, that he is translating “The Divine Authenticity of the Book of Mormon” into the French language. He has, likewise, commenced to visit the various Protestant churches in Paris, in his efforts to spread the truth. It is extremely difficult to make headway in France, though some are expressing themselves favourable to the Work.

SHEFFIELD CONFERENCE.—Elder Joseph F. Smith writes from Sheffield, Dec. 20th, and says that they are continuing a course of lectures in the Saints’ meeting-room there which are producing good results. The Priesthood of that Branch are united and feeling well. The general condition of the Conference is good, and a spirit of further improvement is manifested by the Saints.

PRESTON CONFERENCE.—Elder W. S. Snow writes under date Dec. 20th, informing us that it is a general time of health among the Saints of that Conference, and the Spirit of the Gospel is being developed among them with an increased desire to keep pace with the growth of the kingdom of God.

The fact that the word worth, when applied to character, means moral worth, shows that, though men may be dazzled by intellectual brilliancy, their real respect cannot be won without virtue. There is no patriotism equal to a spotless life.

What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults !

When certain persons abuse us, let us ask ourselves what description of characters it is that they admire ; we shall often find this a very consolatory question.

CORRESPONDENCE.

AMERICA.

Provo, Utah Territory,
November 24, 1862.

Dear President Cannon,—No doubt you have ere this time looked for a word from me, since my return home to these peaceful valleys, the *home* of the *Saints*, but I hope you will excuse my silence. I may say, by way of apology, that I have been very busy with my own affairs since my return, preparing for winter, &c. No doubt you have heard, through brother Eldredge and others, of the prosperity that attended our labours in the emigration during the past season. The hand of the Lord was truly made manifest in all our transactions in moving the Saints from New York, and at Florence. It seems to me, that no one concerned, who had the least light of the Gospel with them, could fail to see His overruling care, in the deliverance of his Saints the past year from Babylon. I know I felt then in my heart, and feel now to thank him for his great mercies and loving-kindness.

During my sojourn in the States, my soul was oftentimes filled with sorrow, not that God was not favouring his Saints, but at witnessing the misery and sorrow which the once happy people of my native land were enduring. My mind reverted back to the time when the Almighty offered them salvation, which they refused; they moved the candlestick out of their own hands by disobedience to the New and Everlasting Covenant. My own kindred have to suffer with the rest; but all is right, the Saints of the Most High have got a happy home in these far off peaceful vales.

We got the Saints off from Florence by the 10th of August, in fine condition and good spirits. We then packed up, and on the 17th took our line of march for our homes. We passed all the companies in good condition; and in just thirty days from starting, our hearts were made glad at once more having the pleasure of walking the streets of Great Salt Lake City. I assure you it was a great treat to me to once again

have the privilege of striking hands with old friends whose steadfastness to the truth has rendered them near and dear to me. I had the privilege of seeing part of your Quorum. President Young had gone south to visit "Dixie," or, more properly speaking, the cotton country. We have the most flattering news from that region. Many old cotton growers believe that we shall raise sufficient cotton next year to supply the wants of the whole people. So greatly has that country been blessed that many tons will be raised there this year. A large emigration has gone to that region this season, the road having been almost lined with wagons for a time. About 250 families are gone and going this fall.

Many who before doubted are now beginning to believe the predictions of the servants of our God, who told us years ago that we, as a people, would be cut off from the world, and they believe now that it is *cotton or no clothing*. Hence the growing of cotton is an important item here, in the topics of the day.

I am most happy to say that so far as my knowledge extends, the faith of the Saints in these valleys is on the increase. The great majority of them feel the Spirit and power of the Lord, while a few are blind to the things of God, not seeing, apparently, that he is pouring out his vials of wrath upon the wicked, nor appreciating his mercies in our deliverance from Babylon. This class, however, numbers but few, and I can visibly see a growth of the people in the things of righteousness, during the three years that I have been absent from the bosom of the Church.

The crops have been truly abundant this past season. God in his mercy has seemed to smile upon the inhabitants of Zion this year, and has blest the earth for the sake of his people. Truly the hand of the Lord is made manifest in this as in all other matters. He has caused the earth to bring forth, if not in its strength, at least to the satisfying of all good Saints. The husbandman has been amply rewarded

for, all his toil; and the harvest is truly plenteous, but labourers are few to take care of the abundance.

The health of the Saints is good: I think I never saw a fall pass in these valleys with less sickness. In this, as in other things, we are highly favoured of the Lord. The weather is extremely mild for the season; there has been no rain or snow since I came home; and some of the Saints are yet building houses, laying up the adobies, &c., there being ample time for all to prepare for winter.

I suppose you are aware that we have about 500 of "Uncle Sam's" troops in the valley. They are located east of Great Salt Lake City, near Red Butte Canyon. I suppose that by the time they recruit up, and the warm spring sun shines out, they will take up their line of march eastward for the land of blood, and join their brethren there in the work of destruction. We can spare them, and all people who come here *not* to build up Zion and assist in gathering Israel.

Gold mines have been discovered on Grasshopper Creek and other tributaries of the Missouri, about 380 miles north of Great Salt Lake City. They are reported as yielding from ten to a hundred dollars per day. There are some 500 men, or so, at work there, and the prospect is that thousands more will go next year. It makes quite a stir among some of our people who have not the building up of Zion rightly at heart. My faith and prayer is that gold may not be found in our *State*.

Dear brother Cannon, I pray God our Father that you may continue to be blessed as heretofore in Europe, and be instrumental in the hands of the Lord of liberating many honest souls from the bondage under which they are now labouring. When I think of the many good, honest Saints in Europe, who desire to emigrate, and have not the means, my feelings are easier imagined than described. I pray that their way may be speedily opened, and that all things may work together for the gathering of Israel and the redemption of Zion.

Please remember me to the Elders. May God bless you continually, and all the faithful, is the prayer of your brother,
E. H. BLACKBURN.

SWISS AND ITALIAN MISSION.

Landschlacht, Dec. 23, 1862.

President Cannon.

Dear Brother,—Your welcome letter of the 11th inst. was received by me here at brother Naegeli's a short time after its arrival. Please accept my sincere thanks for your kind remembrances; and be assured that I feel with you to gird up my loins, and am determined to clear my skirts of the blood of all men, but more especially those who hold the Priesthood, ever seeking to act in a spirit of love, and with a fatherly care seeking to counsel in righteousness. I feel to rejoice that the power and spirit of my calling has rested upon me, and that I have been actuated by the same spirit as yourself in cleansing the Church in its various Branches under my watch-care, and trust that I may not be found a slothful servant in these things, though I know I come short many times; still, with the help of the Lord, I intend to come off conqueror, and do all in my power for the rolling forth of his kingdom, and for the dissemination of truth in these last days. My desire is so to live that my guardian angels may watch over me while I sleep and when I am awake, and that I may continue my labours with as much zeal as those who are placed as sentinels over me wherever I may be. I love truth, and to preach it to those who will hear is my delight.

After writing you on the 5th instant, from Zurich, I continued my labours among the Saints, visiting and preaching to families as I had opportunity. On Sunday, the 7th, we had a splendid meeting in the forenoon, about forty of the Saints were present, and in the evening the Zurich Hall was filled to overflowing. I spoke with much freedom and we had two excellent meetings; the Saints felt well and seemed to rejoice much at the privilege they had of receiving instructions from those having authority. In the evening, after the meeting, Elder Schramm and I walked to Ellenbach and visited several of the Saints. On Monday morning took steamer across the lake to Hergen, and held a meeting in the evening.

Thursday 11, held another meeting in Zurich; wet and muddy: but few present.

Friday 12, took train for Winterthur with brother Schramm. Met brother Huber at the station. We walked nine miles in the mud, rain and snow, and reached Zell at about five in the evening. We met a number of the Saints and held a meeting in the evening, and had a splendid time. Sunday, the 14th, held another meeting at sister Bashard's, near the village of Zell, Canton Zurich. About twenty Saints were present, and three strangers who were greatly delighted at our teachings. We bore them a faithful testimony of the truths of the Gospel.

Monday 15th, brother Huber and myself bade brother Schramm adieu, and he returned to Zurich while we entered brother Huber's Conference or District. We walked nine miles to Fisinging, visited and took dinner with Mr. Räf: he is very friendly and treats us very kindly. After dinner we walked three miles to Mr. Räf's, uncle of the former one. His wife is in the Church and a tolerably good sister. Stopped all night with them.

Tuesday 16, walked eight miles to Sernach; met ten of the Saints in the evening, and had a very good time together. 17th, took morning train for Utzwyl and walked to Flawyl, visiting some of our folks by the way. Most of these small villages are so cursed with Catholicism that the very air is thick with its influence. We reached Herisau, and went to brother Eisenhut's, at 2 p.m. A number of the Saints expecting our arrival came in the evening, and we spent a very pleasant time. 18th, snowing by fits and starts. Went to St. Gallen and returned on the 19th.

Sunday 21st, still snowing; weather so rough that we thought there would not any come to meeting in the evening, but when evening came the room was full, there being 25 of the Saints present. Brother Huber spoke a short time, I followed for about an hour and a half, and all felt well paid for their trip through the snow, if I could judge from the brightness of their countenances. Seven persons presented themselves for baptism and were accepted by the Branch. It is useless for me to try to express the feelings that came over me when I commenced to speak to the little flock there assembled; but, brother Cannon, you know when one feels so

weak, and as though he knew nothing himself, that our Father in his goodness has many times seen fit to pour forth his spiritual blessings to the Saints, to the astonishment of all. Suffice it to say, that in all the meetings which I have attended since your departure, I have been filled to overflowing to teach the Saints and those who were willing to hear of God's goodness, and to warn sinners to repent. Your blessings have been poured out upon us in rich abundance, and I feel thankful for the same.

Monday, 22, brother Huber and myself broke the road through the snow, which was up to my body part of the way, to Winkeln station, and took train for Roshach, steamer for Constance, and walked five miles to brother Naegeli's, where I found your letter of the 11th, which has rejoiced me so much that I have given you more of an outline of my trip than I had previously intended. Brothers Huber, Naegeli, and many of the Saints join with me in kindest love to you. Remember me to all who would care to hear from me, and please remember me in your prayers. God bless and prosper you, is my constant prayer, and all who are one with you in the building up of his kingdom on the earth. As ever, yours faithfully.

JOHN L. SMITH.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 23, 1862.

President Cannon.

Dear Brother,—I herewith forward to you the Statistical and Financial reports of the Scandinavian Mission, for the year ending November 30, 1862. In the providence of God, our numbers have increased more during the last than any previous year; and a greater number have emigrated than in any two previous years.

In taking a passing view of the state of the Mission, the subject naturally divides itself into three or four different heads, whether we consider the language or national characteristics of the people; first premising, that in each of the three divisions of Scandinavia, the Lutheran religion is established and maintained by law. I will first proceed to make a few statements about Denmark. In this kingdom our numbers are 3,347, who are divided into nine Conferences.

The laws guarantee full liberty of conscience, and of religious worship; the people are, however, not religiously inclined. The flood of infidelity which, dating from the "French Revolution," swept over Europe, has tintured this nation from centre to circumference, with its pernicious leaven; but chiefly in the cities and among the wealthy classes is this lack of faith observable. A violent mob-spirit seems at present to prevail in many places. Our meetings in this city have of late been several times disturbed by rowdies, many of whom bear the uniform of marines, and others of soldiers. We have asked for help to suppress the tumult, from the superintendent of police down to the watchman on the street, but without success.

In Sweden, the Church numbers 1,537 members, divided into five Conferences. The Swedish Saints have only a limited opportunity of reading the standard works of the Church, as thus far we have only the Swedish hymn book, the "Voice of Warning," and a few pamphlets printed in their language. The Swedish people however are generally apt in learning languages, and accommodate themselves with more or less facility to that of their neighbours, the Danes.

In Sweden, there is no religious liberty; no one has a right to set forth other than Lutheran doctrines, unless by written permission from a priest, certifying that said doctrines are orthodox. Any man who allows preaching in his house, unless in accordance with the priest's sanction, is liable to a fine of from 15 to 75 dollars, a part of which is paid to the officer who makes the arrest. To their honour be it spoken, the ministerial officers scorn to collect a fine under this law and our meetings are held in peace. There is quite a devotional feeling existing among the people, and also some mob feeling, but the populace wait for the officers to move first. A sort of standing neighbourhood quarrel exists between the people of Sweden and Denmark on one side, and of Norway on the other.

In Norway, we have one Conference numbering 908 members. At first our people could claim protection from the Government, under a law for the pro-

tection of "Dissenters," but five Bishops united their testimony against us in the "highest court," which decided that our religion was not *Christian*, and that we were thus outside the meaning of the law. Our people in Norway are thus denied the "benefit of clergy," the lack of which could be borne with equanimity, if it consisted of deathbed consolation only; but, when we reflect that the Government priests alone can solemnize marriages according to law, it becomes a more telling home-thrust, for the Saints in Norway, as well as elsewhere, believe in fulfilling the great commandment received by father Adam, "Be fruitful and multiply, &c."

I take the opportunity to recommend the small Branch at Hamburg, consisting of eight members, to your especial notice. Brother Petersen, the President, was sent away by the authorities, as you are aware, in September last. In the latter part of October I sent Elder Gustaff Pegan to preside over the Branch, and to preach the Gospel in that city.

I have just received a letter from brother Pegan, dated Altona the 20th instant, in which he informs me that he was arrested the day before, arraigned before the Senate of the city and banished from Hamburg ground because he was a "Mormon." I sent him some means with which to help himself in this extremity, and requested him to still retain charge of the Branch, with which he can communicate by letter, and to travel in Schleswig and Holstein (where the German language is chiefly spoken,) and report himself to the President of the Fredericia Conference under whose guidance he will labour.

Upon the whole the work in this Mission is in a very satisfactory condition. The brethren engaged in the Ministry are united and faithful, with very few exceptions. The circulation of the *Star of Scandinavia* is now 2,500 copies. Many of the Saints are in circumstances of great poverty, which seems to be almost hopelessly increasing upon them, as employment is more and more sought after and the necessities of life continually rising in price.

I close with sincere regards to yourself and fellow-labourers.

JESSE N. SMITH.

VARIETIES.

The recent battle between the Federal and Confederate forces at Fredericksburg, resulted in a severe defeat being inflicted on the former by the latter. The Confederate losses are officially reported to be 1,800 killed and wounded; the Federals admit having between 8,000 and 10,000 men killed and wounded; but it is surmised that the highest of these numbers does not cover their losses.

In a trial at Dumfries for a theft of nails, the manufacturer and owner of the nails, the witness to identification, was so assured of their being made by him that Mr. (the late Lord) Jeffrey, counsel for the prisoner, could by no means shake his testimony. "How is it possible for you, sir," urged the learned advocate, "to distinguish this parcel of nails from this P" (showing him another of the same size and description.) "Just as you distinguish one handwriting from another," rejoined he. "That's a nailer," exclaimed a voice from the gallery.

"Did you know," said a cunning Yankee to a Jew, "that they hang Jews and donkeys together in Poland?"—"Indeed; then it is well that you and I are not there," retorted the Jew.

A poor man once came to a miser, and said, "I have a favour to ask."—"So have I," said the miser, "grant mine first." "Agreed." "My request is," said the miser, "that you ask me for nothing."

THE MISSING SNUFFERS.—"I wonder what has become of the snuffers!" said Mrs. Johnston. "I have been looking for them all the evening, and can't find them high or low." Nobody could give any information. After a while, her tired Dutchman of a husband, getting sleepy, commenced pulling off his boots, preparatory to going to bed. "All dis day," said he, "I tink I got some little grabble stones in my poot, I kes I ket 'em out now." He turned up his boot, and poured out the snuffers.

POETRY.

THE GOSPEL'S POWER.

Systems of men are misty things;
Before the dawn of freedom's day
They pass away, on speedy wings,
And few are found to bid them stay.

Tested and tried, they fail to give
That happiness which man desires;
And where these rotten systems live,
The hope of righteousness expires.

Nations deplore, whole tribes bewail,
The absence of a perfect scheme;
Man's wisest plans are found to fail,
Their promised good a mocking dream.

But hear, O earth! the Gospel plan,
Jehovah's scheme, is yet untried;

Liverpool.

T'will right the sad affairs of man,
And stem sin's overwhelming tide.

T'will dissipate our earth's deep gloom,
Establish justice, truth and peace;
T'will burst the shackles of the tomb,
And give death's prisoners sweet release.

Beneath its rule and sunny smile,
Virtues shall bloom and vices die;
With good t'will vanquish all that's vile,
And make our earth like heaven on high.

T'will give to us our rightful king,
Jesus, our tried eternal friend;
While earth with heavens and skies shall sing,
In joy and glory ne'er to end.

RICHARD SMYTH.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

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Saturday, January 17, 1863.

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UNCHANGEABLENESS OF THE GOSPEL.

The history of God's dealings with his people in every age, and our own experience, teach us the necessity of those to whom the Lord has revealed his Gospel having their minds constantly stirred up to a true sense of their position before him, and of the blessings he has conferred upon them. We know that man is exceedingly liable, when in possession of the blessings of God, to lose sight of the means by which they have been obtained, and forget the source whence they have been derived. This forgetfulness induces carelessness, and men thus become stripped of the blessings they enjoyed; while the change is so gradual that its full extent often cannot be realized only by contrast with those who are in the lively discharge of their duties and in possession of the blessings, increased and strengthened, which the others have lost. We had occasion in a recent Editorial article, to call attention to the condition of some of the members in various Branches of the Church in this country, and to the fact that they were not enjoying the Holy Spirit and the gifts which it bestows in that degree which they formerly did. There is a principle involved in the subject, which we had not space to dwell upon at that time, and to which we would now refer. There are, doubt-

less, many anxious to find a cloak for their own lack of the blessings of the Gospel, who would reason, that the gifts formerly enjoyed by these individuals were the result of overheated imaginations and fanatical enthusiasm, and that, when the mind calmed down to its natural condition or normal state, these results of excitement would die out. Others, might try to excuse themselves in their departure from the truth, by assuming that the Church in these lands had lost the Spirit, and that they were justified in being separated from it. One answer would sufficiently meet both cases, if we were disposed to let that answer suffice—namely, that as stated in the article referred to, the condition of the individuals alluded to is not the condition of the entire members of the Branches composing the Church in these lands, but only of a part. We will, however, dwell upon the matter for a little. The cry has ever been raised, by those opposed to the truth, of fanaticism, enthusiasm, or imposture, when the Gospel has been declared unto them and they have had indubitable evidence borne to them that those who received it were in possession of the gifts promised by the Son of God to believers. To have admitted the truth, would have been to admit that they were in error.

This, their pride and the power which the Adversary exercised over them would not permit them to do. Hence their continual opposition, and their efforts to make themselves and others believe that those who received the Gospel and enjoyed its gifts were either deceivers or dupes. But, has the Gospel changed, or are the principles of truth in any way different from what they were in ancient times? God is the same, eternal and unchangeable; and the Gospel bears in its very name the testimony of its unchangeableness. It is the "*Everlasting Gospel*," the "power of God unto salvation," and the only means by which man can be saved. The Church of Christ, possessing it and adorned with its gifts and blessings, is like a welcome bride adorned in bridal raiment ready to meet her loving spouse and lord. Where these gifts are not enjoyed, there is no evidence that the Gospel has been received. They are the actual evidences of its possession, the living testimony that God is blessing his people and continues to lead them in the ways of truth. If every individual member of the Church in these lands, or throughout the world, had ceased to enjoy the blessings of the Gospel, it would not prove that those who oppose the truth are justified or held in favour of God; it would merely prove that mankind had failed to appreciate the blessings bestowed upon them, and that the world was again lying in darkness. Instead of fanatical enthusiasm, however, being the cause which produced these manifestations so abundantly in former years, in the case of those who now possess them in a less degree, our everyday experience strengthens the verification of the Saviour's words; for they who have remained faithful up to the present time, who have been diligent in keeping the commandments of God, have had the Holy Spirit increased upon them, and enjoy more of the manifestations of its power now than heretofore; while they who have ceased to enjoy them, have not been so faithful. They have been careless, and have transgressed the laws of God, and his Spirit has ceased to bless them so abundantly as it did when their hearts were right before him, and their energies were devoted to do his will.

Those who have been faithful have, in a great measure, gathered with the body of the Church; hence it is, that the Saints in Zion, as a general thing, are so far ahead of those yet scattered among the nations.

It is an old cry that the Church has gone astray, or that those leading it have fallen into transgression. It has invariably been raised by individuals who had themselves committed iniquity and lost the Spirit of God, and its truthfulness remains unchanged. In the days of the Prophet Joseph the assertion was many times made that he was a "fallen Prophet," that he had "fallen into transgression." But the Lord brought shame and confusion upon all who joined in it. He manifested his power through Joseph while he lived, and enabled him to lay a foundation so solid that it will endure eternally; and the superstructure being raised upon it will be invulnerable to every onslaught made against it. The tongue of envy, the pen of calumny and the spleen of apostasy alike strove to defeat him in the execution of the work assigned to him; but God was with him, sustained and strengthened him: and every soul who embraced the Gospel in sincerity of heart, from the organization of the Church till his martyred body was consigned to the dust, received the testimony of the truth and enjoyed the Spirit of God.

Since the martyrdom of Joseph the same spirit has animated many who have striven to do injury to the Work; and it has been again and again declared that the First Presidency and the Twelve had fallen into transgression and were leading the people astray. To prove the utter falsity of all such statements, it needs only to review the progress of the Work from that time to the present; while those who in every instance have given utterance to such calumnies have been, themselves, sunk in transgression and iniquity. The Elders of the Church have gone forth to many lands since that time, bearing the same testimony, declaring the same Gospel and promising the same gifts and blessings to those who would believe. They have been blessed of God in calling many thousands to a knowledge of the truth, and all who have received their testimony have realized

the unchangeableness of the Gospel, and have been blessed with the gifts promised. These cases have not been few or isolated. The bulk of those who compose the Church now have entered it since the death of the Prophet. They have received the same gifts and blessings which the Saints possessed in the days of Joseph, and which were enjoyed by the Saints anciently. Every person who worketh righteousness before God is accepted of Him; and all who embrace the Gospel, with full purpose of heart to keep the commandments of our Father in heaven, will in no wise fail to receive the Spirit of the Lord and the gifts which it bestows. As they increase in knowledge and understanding, being diligent and faithful, the fruits of the Spirit will be more abundantly made manifest in their lives.

The Saints, as a people, have made wonderful progress, under the blessing of Heaven, since the organization of the Church; and they only who have failed to live up to their privileges, and to the revelations which have been given, are lacking in faith and power. But much remains still to be accomplished. And, as the purposes of Jehovah ripen and the consummation of his

designs approaches completion, there is the greater necessity for every one who bears the holy Priesthood being diligent and on the alert, guiding the humble and willing, reproving the transgressor, stirring up the dilatory and careless, warning the unwary and leaving all men without excuse. The Saints throughout these lands, who have been faithful, have every cause for being encouraged, for the Lord is working visibly and mightily for their salvation; and those who have been negligent and have permitted sleepiness or iniquity to seize hold of them, have need to awaken to a realization of their true condition, and repent if they desire to be saved. There is need for all to put on the whole armour of God, for the Enemy with whom we have to do battle is powerful and full of cunning, and will not permit the dominion which he has usurped to be taken from him without a fierce and terrible struggle. Hence it is that we desire to see all who bear the name of Saints in these lands striving to emulate their brethren and sisters in Zion, that they may be, with them, prepared for the events which are near at hand, and be preserved in the great day of the Lord.

INTEMPERANCE.

BY ELDER JOSEPH F. SMITH.

Much has been said and written about strong-drinks and the evil consequences arising from the use of them, but, perhaps, it may not be amiss to add a little more, or, at least, repeat part of what may have been advanced before on this subject, inasmuch as the evil still exists. There is apparently but little encouragement for doing so, as intemperance is still so wide-spread and numbers its victims by the thousand, after all that has been said against it by those who have had the power to portray the horrors and depict the evils connected with and following the sin of drunkenness. But it is not always eloquence and descriptive powers that can convince man of the error of his ways, cause him to pause and reflect on the mad career he is pursuing, and influence him to turn therefrom and learn to be wise. Often a few words

spoken in humility and simplicity, but in kindness, may do more and have greater influence with poor, fallen man, than "burning eloquence" with all its power. The sin of drunkenness, as well as every evil that exists, is not diminished by what may be said against it, but only by those who are addicted to it giving diligent heed to the voice of wisdom and their own reason, and, acting on a strongly formed resolution, which they steadfastly adhere to, abstaining from the intoxicating poison. By this means the evil ceases to exist, so far as they are concerned, and they enjoy the benefits resulting from temperate habits. If men do not enjoy purity and goodness better than folly and sin, it evinces a depravity, of which they should be ashamed, which sinks them below their capacities and the design of their creation. They should

take pride in conquering everything that does not conduce to happiness, temperance and virtue. If any lack strength to form and carry out such a resolution as that we have adverted to, let them seek more diligently for the Spirit of the Lord to assist them, to guide them and to strengthen them. When they are tired and feel weak for the task before them, let them at once fly to the Lord in prayer, and continue struggling until they can rise from their knees strengthened and fortified against their besetment. By so doing they may soon acquire a sufficiency of wisdom and moral courage to secure them even from the temptation. Some argue that it is necessary, sometimes, to have recourse to strong-drinks to stimulate them and enable them to endure the toil and fatigue of arduous labour; and not unfrequently they will spend money to procure these stimulants, which, if not thus expended, would purchase for them nourishing food, and enable them to take intervals of rest sufficient to make labour easy and life comparatively comfortable. They would, besides, by so doing, have time to associate more with their families, and to store their minds with useful knowledge, as well as enjoy immunity from the evil consequences of a habit that has led so many to shame, misery and eternal ruin.

To be a Saint, one must be virtuous and pure; and the way to purity and virtue is not only to shun the appearance, cause and possibility of evil, but to subdue our passions, correct our errors and rise above the follies and ignorance of sinful man by the adoption of the *truth* as revealed in the Gospel of Jesus. That which has been the means of bringing others to ruin, though we may even think ourselves stronger than they have been, ought to be shunned by us, lest we should fall as they have done.

Men are sometimes heard to complain of poverty and "hard times," who will bow down to ask the Lord to open up their way, and bless them with means to gather, and will rise from their knees and send for a "quart of ale" for dinner, or go to a public-house and "call for a pint," or send to the tobacconist's for an ounce or two of tobacco, which is only to gratify a de-

praved appetite, and confirms an impure and unwholesome habit which must be got rid of by all who seek to "inherit the kingdom of Heaven." Where such things are followed up, they are, to say the least, glaring inconsistencies, reprobated of God, and should be forsaken. A man who contracts a habit of drinking ale at his meals, does so at great expense; it is like money thrown away, or even worse, for it sets a bad example before his family, and creates an appetite for stimulants that is unnatural and dangerous in the extreme. When such a man goes home to Zion, he will take the appetite with him; and if he cannot get ale or beer to gratify it, he will readily seek for something stronger, which may be, perhaps, easier obtained. Thus from step to step he goes on, until the Spirit of the Lord, being grieved, leaves him entirely, when he abandons himself to his ruling propensity which leads him to apostacy and utter ruin.

As Saints, we must leave off these evils, if we are addicted to them; and if we are not, we must avoid the very possibility of becoming subject to them. As we live the Gospel in England, so shall we be most likely to live it in Zion, only as we increase in faithfulness from day to day. One who cannot refrain from evil here, cannot do so there; and such are not wanted there. But, let me ask, Who could not refrain from doing wrong if they would but exercise the abilities and powers with which they are endowed? It requires the *will*. Let those who wish to be Saints throw down the pipe, dash the alluring draught to the earth, close the mouth against strong (and hot) drinks and evil speaking, be moderate in temper and diet, and honest, virtuous and fearless in action. Let us shake off the iniquities of the world as we would a decayed garment, and put them under our feet, concentrating our minds and affections on the truth and our faith on God, seeking diligently and prayerfully for the Holy Spirit, and, when we emigrate, leave them in Babylon, where they belong, till the day of cleansing. Thus the pure-in-heart will be gathered, Zion will be built up, and the glory of God descend upon her to the salvation of his Saints and the confusion of the wicked.

OBJECTS OF EMIGRATING.

Among the Saints there appears to be an increasing desire to emigrate; and, perhaps, it would be well for many, if not all, to ask themselves the question, Why do I desire to emigrate? There are many reasons given by them in answer to the above question, among which are, that when they look upon the state of society which surrounds them, they see nothing desirable to associate with, outside of those who profess to be Saints. At every corner of the streets in our towns and cities, they see announcements of poisons for sale under the names of "Foreign and British spirits," "ale," "porter," &c., &c.; and they see thousands revelling in bacchanalian glee, drinking deep the intoxicating draught and wallowing in the depths of destitution and debauchery. When I see these things and witness the degradation and prostitution that walk abroad unblushing in the light of day, or perpetrate their crimes under the cover of the night, I am led to exclaim, O! modesty, where are thou fled to? O! virtue, where hast thou taken up thy abode? Again, if I consider and reason on the condition of society around me, I must admit that there are nineteen chances to one, against those who even seek to serve God here raising up a virtuous offspring in the midst of the contaminating influences they are continually exposed to.

There is another and perhaps a stronger reason why they desire to emigrate. The Lord has revealed through his servant Joseph that "the nations are waxing strong in iniquity," and their "cup is filled nearly to overflowing." He has also said, "After the testimonies of the Elders I will send the testimonies of wars, famine, pestilence, earthquakes, &c.;" and when they see the rapid fulfilment of the Lord's purposes upon the earth, and realize that the "nation that will not serve God shall be destroyed," they feel anxious to escape the calamities that are coming. These and many other reasons are readily given by the Saints when you ask them why they

desire to emigrate. They are true; but there are others which, perhaps, they have not properly considered. Do they desire to emancipate themselves from these lands that they may be more fully taught in the ways of the Lord? Are they willing to be used solely for the upbuilding of the kingdom of God? If these are their desires, then their motives are pure, and the God of Israel will own and bless them; but if they wish to emigrate for self-aggrandizement, or merely because they may more easily accumulate this world's goods, then they are unworthy of the name of Saints; and when they are weighed in the "balance" they will be found wanting. One who will not forsake sin and strive for a supremacy over every faculty here, will find that when he gets to Zion he will have the same things to encounter there. They who will not live their religion here, will not live it when they get to Utah simply because they have made the journey; and, if they have any other motive in view but to serve God in sincerity, they had better save their money and remain in the land of their nativity; for, when "the day cometh that burneth as an oven," they will realize that none but the "the pure-in-heart shall inherit the earth." They may rest assured of this one fact, that the greater the blessings bestowed upon them, and the more opportunities they have, if these blessings and opportunities are not appreciated and acted upon, the greater will be their condemnation. If they receive great knowledge, light and intelligence, and then turn from the truth, so much greater will be their downfall. The time has now arrived when all should see, reflect and act for themselves; and, by living up to their professions, prepare themselves for the coming of Christ, being sure to have "oil in their lamps and have them trimmed and burning," so that when the cry is heard, "Lo the Bridegroom cometh, go ye out to meet him," they may be prepared and ready.

M. F. F.

They who wish to build up the structure of happiness must lay virtue as the foundation stone.

HISTORY OF JOSEPH SMITH.

(Continued from page 25.)

Leaving religion out of the case, where is the lover of his country, and his posterity, that does not condemn such an outrageous murder, and will not lend all his powers, energies and influence to bring the offenders to justice and judgment?

Every good man will do it when he remembers that these two innocent men were confined in jail for a supposed crime, deprived of any weapons to defend themselves, had the pledged faith of the State of Illinois, by Governor Ford, for their protection, and were then shot to death, while with uplifted hands they gave such signs of distress as would have commanded the interposition and benevolence of savages or Pagans.

They were both Masons in good standing.

Ye brethren of 'the mystic tie,' what think ye! Where is our good Master Joseph and Hyrum? Is there a pagan, heathen or savage nation on the globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph's last exclamation was, '*O Lord, my God.*'

If one of these murderers, their abettors or accessories before or after the fact, are suffered to cumber the earth without being dealt with according to law, what is life worth, and what is the benefit of laws? and more than all, what is the use of institutions which savages would honour, where civilized beings murder without cause or provocation?

Will the Americans look over the vast concerns that must, sooner or later, touch their welfare at home and abroad, and exalt or disgrace them among the kingdoms of the great family of man, and learn whether anarchy, mobbery and butchery are not swiftly hurrying the constituted authorities of our country into irretrievable ruin, while the inhabitants of the land must sink into wretchedness, bloodshed, revenge and woe?

Elder John Taylor and Dr. Willard Richards, who were in the jail at the time, innocently, as friends of these men, have only to thank God that their lives were spared.

Elder Taylor was wounded with four bullets, and a fifth ball, which, had it not been for his watch in his left vest pocket, would have passed into his vitals and destroyed his life instantly.

This memorable and very valuable

watch saved his life, and will remain with its hands permanently pointing to '5 o'clock, 16 minutes and 26 seconds,' as the moment when so small a machine interposed between time and eternity.

Dr. Richards was not wounded by a single ball, though one passed so near his ear as to leave a mark.

If such scenes do not awaken the best feelings of freemen for personal safety, what will? We pause! solemnly pause for the opinion of millions, because all are interested; life is the last boon, all is blank without it, death blots the rest, and where is man?

To conclude, if the good people of our common country, and our common world, do not arise with a union of feeling and energy to help to wash off the blood of these two innocent men from Hancock county, from the plighted faith of Illinois, from the boasted and wide-spread fame of the United States, and from the dignity of our globe, then let all but the righteous be smitten with a curse; but, methinks I see a 'union of all honest men,' aside from religion, stand forth to magnify the law, who will never rest till justice and judgment have made the offenders, abettors and accessories, whether apostates, officers or mere men, *atone for the innocent blood of Joseph and Hyrum Smith.*"

The following was written by the undersigned members of the Council:—

"TO THE SAINTS ABROAD.

Dear Brethren, — On hearing of the martyrdom of our beloved Prophet and Patriarch, you will doubtless need a word of advice and comfort, and look for it from our hands.

We would say therefore, first of all, be still and know that the Lord is God, and that he will fulfil all things in his own due time, and not one jot or tittle of all his purposes and promises shall fail.

Remember, REMEMBER that the Priesthood and the keys of power are held in eternity as well as in time, and, therefore, the servants of God who pass the veil of death are prepared to enter upon a greater and more effectual work, in the speedy accomplishment of the restoration of all things spoken of by his Holy Prophets.

Remember that all the Prophets and Saints who have existed since the world began, are engaged in this holy work, and are yet in the vineyard, as well as the

labourers of the eleventh hour, and are all pledged to establish the kingdom of God on the earth, and to give judgment unto the Saints: therefore, none can hinder the rolling on of the eternal purposes of the great Jehovah.

And we have now every reason to believe that the fulfilment of His great purposes are much nearer than we had supposed, and that not many years hence we shall see the kingdom of God coming with power and great glory to our deliverance.

As to our country and nation, we have more reason to weep for them than for those they have murdered, for they are destroying themselves and their institutions, and there is no remedy; and as to feelings of revenge, let them not have place for one moment in our bosoms, for God's vengeance will speedily consume to that degree that we would fain be hid away and not endure the sight.

Let us then humble ourselves under the mighty hand of God, and endeavour to put away all our sins and imperfections as a people and as individuals, and to call upon the Lord with the spirit of grace and supplication, and wait patiently on him until he shall direct our way.

Let no vain and foolish plans or imaginations scatter us abroad and divide us asunder as a people, to seek to save our lives at the expense of truth and principle, but rather let us live or die together and in the enjoyment of society and union.

Therefore, we say, let us haste to fulfil the commandments which God has already given us. Yea, let us haste to build the Temple of our God, and to gather together thereunto, our silver and our gold with us, unto the name of the Lord, and then we may expect that he will teach us of his ways, and we will walk in his paths.

We would further say, that in consequence of the great rains which have deluged the western country, and, also, in consequence of persecution and excitement, there has been but little done here, either in farming or building, this season; therefore, there is but little employment and but little means of subsistence at the command of the Saints in this region; therefore, let the Saints abroad and others who feel for our calamities and wish to sustain us, come on with their money and means without delay, and purchase lots and farms, and build buildings, and employ hands, as well as to pay their Tithings into the Temple and their donations to the poor.

We wish it distinctly understood abroad that we greatly need the assist-

ance of every lover of humanity, whether members of the Church or otherwise, both in influence and in contributions for our aid, succour and support.

Therefore, if they feel for us, now is the time to show their liberality and patriotism towards a poor and persecuted, but honest and industrious people.

Let the Elders who remain abroad continue to preach the Gospel in its purity and fulness, and to bear testimony of the truth of these things which have been revealed for the salvation of this generation.

P. P. PRATT.
WILLARD RICHARDS,
JOHN TAYLOR,
W. W. PHELPS.

Nauvoo, July 15, 1844."

Elder J. M. Grant returned to Philadelphia. Two weeks since he left Nauvoo, and reported that all was quiet and peace in the city since the burial of the martyrs.

"A Lamentation of a Jew (Alexander Neibaur) among the afflicted and mourning sons and daughters of Zion, at the assassination of the two chieftains in Israel, Joseph and Hyrum Smith," was published in the *Times and Seasons*.

Tuesday, 16. William Clayton finished measuring the last raft of lumber for the Temple, from the Pine-ries, amounting to 87,732 feet.

The following was received by Dr. Willard Richards:—

"De Kalb, Hancock Co., Ills.,
July 1, 1844.

[In confidence.]

Dr. Richards.

Dear Sir,—I hope the subject upon which this communication is written will be a sufficient apology for the privilege I have taken in addressing you, with whom I have not had the pleasure of an acquaintance.

I wish to apprise you that reports are in circulation, which no doubt are true, that the Warsaw and Green Plains mobocrats are making strong exertions to raise forces sufficient to mob and drive the people of your city from their present residences.

I think you should keep a steady lookout, for it seems that the cold-hearted murder of Generals Joseph and Hyrum Smith in Carthage Jail has not satisfied the blood-thirsty dispositions of those demons, but they desire to prosecute their wretched purposes still further.

I, as one of General Deming's staff, have used my influence against calling out a large force to be stationed at Carthage, fearing that some might be influenced by

those mobocrats to join them in their wretched purpose, for I have no idea they can get forces enough to leave their homes, neither in Illinois nor Missouri, for that purpose, to overcome you.

If we could have four or five hundred troops stationed at Carthage, of the right sort, that could be depended on, to suppress mobs, I should like it, but, fearing the influence of those desperadoes might cause them to disobey all orders and join the mob against you, I think it best not to risk it.

The murder of Generals Joseph and Hyrum Smith is deprecated by the community, almost at large, that is, those who are not lost to the principles of humanity; and there seems to be a general feeling of sympathy resting on the public mind.

I was pleased to hear of the prudent course that your people resolved to pursue, in acting only on the defensive and abiding the law, which is on your side.

In haste, yours, &c.,
THOS. H. OWEN."

To which Dr. W. Richards replied as follows:—

"Nauvoo, July 16, 1844.

Sir,—I am sorry that there has been delay which caused your letter to arrive so late to hand, and I feel thankful for the very kind and sympathetic manner in which you express yourself towards us as a people, and shall be very thankful if you will continue your favours to me whenever anything may occur, and you may depend upon my doing the same to yourself.

In regard to the assassination of the Generals Smith, we do not intend to take any action in the case whatever, but leave ourselves entirely in the hands of the Governor and the majesty of the law, to mete out just and retributive justice in the matter.

You may rest perfectly assured that we never did act on the offensive, or against the law, but shall continue the same course, which appears to have given you so much satisfaction, and act entirely on the defensive, and abide the law.

In haste, sir, I remain yours, &c.,
WILLARD RICHARDS.

Thos. H. Owen, Esq."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 17, 1863.

EXEMPTION OF THE SAINTS FROM PESTILENCE— SANITARY HINTS.

—O—

As will be seen from the following extract from the *London Times*, in addition to the destitution which has prevailed in the manufacturing districts, there is the prospect of another dreadful evil, more terrible in its results even than the want of employment, to be contended with by the suffering poor:—

"Dr. Buchanan, physician to the London Fever Hospital, and one of the London Medical Officers of Health, has been engaged, since the middle of October, in an official inquiry into the sanitary condition of the principal manufacturing towns under their present exceptional circumstances. He has reported the results of his observations from day to day to the Privy Council-office, and he has now presented a summary of his experience in the places he has visited, embodied in a document of painful interest. This medical report, unhappily, leaves no doubt that 'one of the most lamentable consequences of extreme destitution has made its appearance.' Typhus fever has broken out among the population of Lancashire for the first time since 1847. The prosperous cotton towns of this country have been wholly exempt from this terrible disease since that year, when it was epidemic, and nearly as fatal as in Ireland during the famine. Again it has appeared in the track of want, of which Dr. Buchanan well says it is the 'steady follower.' In Preston and Manchester typhus fever, which existed only in isolated cases during the summer, increased in the autumn, and has now assumed an epidemic form. In Preston there were 227 cases between Midsummer and the end of November; and those attacked died at the rate

of 23 per cent. In Manchester there have been 100 cases of the disease in the same period, with nearly the same high rate of mortality among its victims. Of this phase of the Cotton Famine we fear we only see the beginning."—*Times*, January 3, 1863.

Famine and destitution are being followed by pestilence, and though at the present time the ravages of disease have not assumed such a form as to excite a great deal of alarm, yet there are already reasons sufficient to prompt reflection on the part of the Latter-day Saints. For many years the Elders of this Church have been commanded to predict the advent of famine, pestilence, war and other calamities among the children of men and the nations that refuse to accept the message of salvation which has been sent unto them. Already have these predictions begun to receive a terrible fulfilment. Already has dreadful war numbered its victims by thousands. Already has famine made its appearance, and, treading in its footsteps, appears its "steady follower," pestilence. Whether this disease, of which the *Times* speaks, be likely to assume a virulent and epidemic form, or not, matters but little at present to the Latter-day Saints; it is sufficient for us to know that if this disease prove not one of the scourges predicted, such will sooner or later make their appearance; and we must, as wise men and women, be on our guard against their approach, lest we too should, through not taking the necessary precautions, become participators in the evil. The Scriptures say, "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished;" and if we act consistently with our principles and the knowledge which the Lord has imparted unto us, we will spare no pains to avert the evils from us with which they who obey not the Gospel of Jesus are threatened.

A great many of the Saints entertain the opinion that if they keep the commandments of God, or, in other words, obey the first principles of the Gospel, they, thereby, secure an immunity from all the calamities that are coming upon the wicked inhabitants of the earth, and that nothing more is particularly required from them than to be obedient to these principles. It is true that if they were to obey *all* the commandments of God, and comply strictly with *all* his laws, they would secure this exemption from these scourges. But, to comply with all the laws of our Maker, we must live in accordance with the laws of our own being, using all the wisdom which we can obtain from the Lord for this purpose, as well as being obedient to the first principles of the Gospel. The Lord himself, on one occasion, gave unto his Saints a "Word of Wisdom," in which he gave them some items of knowledge respecting those substances which were conducive to health, and those which were injurious and not designed for man's use. And he affixed to this "Word of Wisdom" a promise, saying, "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." Thus showing that good health depends to a great extent upon what mankind eat and drink; and, that, if they would desire to escape the power of the destroyer, they must adapt themselves to those conditions which the Almighty has prescribed. We feel confident that the Latter-day Saint whose attention is directed to the observance of this "Word of Wisdom," will continually seek to comprehend every law pertaining to his being, which he should observe to preserve his body from disease and death. The mere observance of this counsel carries with it a spirit of this kind, and we never knew

an Elder or a Saint who was careful in observing the points of this counsel that was careless respecting other laws of health which he should observe.

We wish to call the attention of the Saints throughout these Missions to this matter. It is a part of the Gospel of Jesus and the plan of salvation revealed in these days that we should take care of these bodies which the Lord has given us, and seek to preserve them in health upon the earth. We cannot do this and neglect those plain and palpable laws, pertaining to our being, which are taught us by experience. Most people know that when they are in a heated condition they are liable to take cold if they expose themselves to a draught of cold air; or, if they get their feet thoroughly wet, they are aware that it is dangerous for them to remain inactive and allow their bodies to be chilled. The experience of almost every one teaches them that such violations of nature's laws as these are wrong, and that the person who is guilty of them endangers his health and life. If a man had faith, under such circumstances, that he would not be injured by his exposure, his friends would feel much better satisfied if with his faith were united works of a precautionary character. With us, as Latter-day Saints, faith and works should go hand in hand, if we would escape the evils that shall befall the wicked. We should spare no pains to place ourselves in such a condition that we should be doubly armed against the power of the destroyer, by having complied with the requirements of the Gospel and the requirements of our being. In these old countries, if we do the best we can, we will find that we have not done too much to fortify ourselves against the insidious approaches of disease. In the midst of such densely populated cities as there are in this country, the Saints need to be especially careful in taking every measure of a precautionary character to escape contagion. They should not rest content with obedience to the first principles of the Gospel; but rather endeavour to avail themselves of the knowledge which they have thereby received, and elevate themselves above those of their class by whom they are surrounded. The Latter-day Saints should not only know the most about the first principles of the Gospel, but they should be the most cleanly, the most healthy, the most strict in paying attention to the laws of their being, and be in possession of the most extensive knowledge of what their natures require to be sound and vigorous, of any people upon the face of the earth. Upon this knowledge, and its practical application to the purposes of life, will depend, to a very great extent, their exemption from the scourges which will afflict the rest of mankind.

There is one prolific cause of disease among the poor, where the typhus fever has made its appearance, which the report above alluded to points out—namely, the want of ventilation. In this cold weather, warmth has become a necessity of life with the suffering poor. To secure it they will sacrifice many conditions of health. They close doors and windows, and paper up the fire-places, to exclude every draught of air, preferring the deadly suffocation of such packed rooms to the chilling sensation of cold. This is a matter which we have often had occasion to remark is very much neglected also by our brethren and sisters who ought to be better advised. Many of them almost seem to entertain a horror of fresh air and good ventilation, so determined are they to prevent its entrance into their meeting-houses and dwellings. Now, we feel it to be our duty to earnestly protest against the persistence of the Saints in this suicidal course, (for suicidal it assuredly is) and, in view of coming events, to warn them to desist from this practice and accustom themselves to breathing the free air of heaven as purely and as plentifully as they can obtain it in their present circumstances, without

exposing themselves to such an extent as to be injured rather than benefited. It has been often proved in the history of war, that more human life has been destroyed by accumulating sick men in low and ill-ventilated apartments, than by leaving them exposed in severe and inclement weather at the side of a hedge or common ditch.

This has also been amply illustrated in our own history as a people. Though exposed to all sorts of weather after our expulsion from Illinois, the Saints enjoyed better health while on the road to and after their arrival in the Valley—if we except the dreadful sickness experienced by the people at Winter Quarters, arising from their deprivation of proper food and necessary comforts—dwelling in tents and wagons, than they had enjoyed previously, or, indeed, than they have enjoyed since, while dwelling in close-built, tight rooms and houses. This can be readily understood when we take into consideration the fact, asserted by men who have made this subject their study, that one pair of lungs require the use of *fifty-seven hogsheads* of pure air in *twenty-four hours*—in round numbers, *upwards of two gallons per minute* for every healthy grown person; and when this air is exhaled from the lungs, it is loaded with carbonic acid gas, which, if breathed, is poisonous in its effects upon the human system. The accumulation of this impure air in a dwelling or a meeting-house is so gradual that it often escapes notice, and it is only when a person goes out from the room into the pure air and returns to it again, that he is sensible of the impure condition of the atmosphere. Yet, though it may escape notice, the continued breathing of such an atmosphere is ever attended with injurious consequences. The effect may amount at times to a sense of uneasiness, oppression or headache, which is disagreeable at the time, but goes off when pure air is supplied to the lungs; it is poisonous though it may be weak, and when a person lives habitually in a vitiated atmosphere of this kind, their health will gradually fail and life be prematurely terminated. There has been considerable excitement lately about the practice of garrotting which has prevailed in the metropolis and elsewhere; but the practice of breathing a vitiated atmosphere is as deadly in its effects, if persisted in, as any form of garrotting that can be invented. If it does not palpably prevent breathing by stopping the respiratory organs at once and with violence, it assuredly sends into the system with every respiration, through these organs, that which destroys life. It has been said by those who have given a life-time to the study of the subject, that it may well be doubted whether the mere want of food, when associated with an abundant supply of fresh air, is ever the cause of typhus fever, the want of fresh air and cleanliness being in almost every instance the cause of its origin.

We would like to press this matter upon the attention of the Elders and the Saints. The Elders have it in their power to exert an excellent influence with the Saints upon these points. Seek to understand these principles yourselves, and in your conversations with the Saints impart them unto them, that they may be benefited by your knowledge and escape the evil consequences of ignorance. Teach them to be cleanly in their persons, to wash their bodies regularly, and to be cleanly in their clothing. Teach them to welcome the sweet fresh air, which our Creator has given us as a means of life, as a blessing from his hand. Teach them to open the windows of their bed-rooms wide in the morning, when the weather will permit, and let their rooms be well ventilated; and instead of their beds being made up in the morning the moment they are vacated, and while still saturated with the nocturnal exhalations, which before morning frequently become sensible even to the smell, let the bed-clothes be exposed freely to the air,

the mattress be shaken up, and everything done to secure a thorough and cleansing ventilation.

These are a few items which are well worthy the attention of all who are worthy to be called Saints. We allude to them on the present occasion, because we feel it is important that they should be understood and practiced by the Saints; that they, with every other principle and precept which God has given, may be put to use to enable us to secure an immunity from the calamities which shall destroy the wicked.

ABSTRACT OF CORRESPONDENCE.—DESERET.—We have received a letter from President C. C. Rich, dated Great Salt Lake City, Nov. 28, from which we learn of the continued prosperity of the Saints. Among other items, he mentions that at the October Conference the Twelve were appointed Travelling Home Missionaries. Brother Rich had accompanied President Young in his tour north, and was much gratified with the progression and improvements which he witnessed. At date of writing, he had just returned from a trip up the Weber, as far as Chalk Creek. The settlements are numerous all the way. Much grain has been raised there during the past year, and a considerable quantity of coal is being obtained. President A. M. Lyman was about to move his family to Fillmore. He was south when the letter was written, but was expected at Great Salt Lake City in a few days, as the Legislature was about to commence its sitting. The general news is cheering.

C O R R E S P O N D E N C E .

ENGLAND.

Carlisle, Dec. 22, 1862.

President Cannon.

Dear Brother,—I now appropriate a few moments to give you a synopsis of my travels and labours in the Ministry since I left Liverpool, on the 29th Nov., in company with Elder Brigham Young, jun., for Birmingham, which place we reached after a pleasant ride of a few hours, and were met at the station by Elder W. G. Mills, President of the Birmingham District, who conducted us to his residence, where we were received by his good lady who, with himself, made us welcome, kindly bestowing upon us freely of their hospitality. On the following day (Sunday) at 11 a.m., we attended the meeting of the Saints in Oxford-street Chapel, when Elder B. Young and I addressed the congregation. At 2 o'clock in the afternoon, we met with a good congregation of Saints and strangers at the Saints' chapel, Hockley, when Elder Young preached and I followed him with some remarks. At 7 in the evening we went again to Oxford-street chapel, which we found well filled with Saints and

strangers, several hundreds being present, when I spoke to the meeting and was followed by Elder Young. The influence of the good Spirit was abundantly manifested in the meetings during the day, which caused the Saints to feel joyful and glad.

Monday was very agreeably spent in visiting the Saints; and on Tuesday we went by rail, in company with President Mills, to Stratford-on-Avon, the birthplace of the celebrated Shakespeare. We went through the house and grounds comprising the residence of the family, it being the place where the poet was born and reared. We then visited Stratford Church, on the banks of the soft-flowing Avon, in which is the tomb that received his mortal remains. We then proceeded by train to Willenhall, where we held meeting, in the evening, which was well attended. The next day we went to Wolverhampton, and in the evening met with the Saints of that Branch; after which we returned to Birmingham.

On Thursday, Elder Young left for London, and in the evening I went with President Mills to West Bromwich, where we had a very interesting meet-

ing; and on Friday evening attended a meeting in the Darlaston Branch. On Sunday morning, we met with the Priesthood of the Conference in the Saints' chapel, Hockley, there being a good attendance. After President Mills had spoken to the brethren on the financial matters of the Conference, I addressed the meeting at length, with much liberty and satisfaction, on the general duties of those holding the Priesthood in their labours and administrations among the people. We attended the afternoon and evening meetings in the same place, when the hall was filled to overflowing. Much of the Holy Spirit was enjoyed during the day, both by speakers and hearers. I enjoyed my visits among the Saints of the Birmingham Conference, who are a good people, and had much pleasure in the society of President Mills, during the short time I spent in his District. He seemed to attend to the duties of his calling, as a presiding officer, in a spirit of energy and promptitude, which made everything move along easy and agreeable to himself and all parties concerned.

Agreeably to previous arrangements, I started on Monday, by rail, for Newcastle-on-Tyne, which I reached late in the evening, and was met at the station by Elder Gleason, President of the District, who took me to brother Robert Bowman's, where we were kindly received. The next morning we went to Sunderland, and put up at Captain Stevens', who also with his family extended to us a kindly welcome and their hospitality. Here I met with Elders Shipp and Farnsworth. I spent two days in Sunderland visiting with the brethren and examining the financial matters pertaining to the District, which I found in a healthy condition. On Tuesday, I accompanied President Gleason to South Shields, where I had the pleasure of making the acquaintance of several warm-hearted Saints. Returned on the following day to Sunderland, and accompanied Elders Shipp and Farnsworth to Hilton, where we met with a number of the brethren and sisters, with whom we spent a very pleasant evening. On Sunday morning, met with the Priesthood of the District, when President Gleason made some interesting and well-timed remarks in

relation to the financial condition of the District, and I followed him, speaking as I was led by the good Spirit, on the responsibility that rests upon those who hold the Priesthood. I realized that the brethren received the word gladly and felt to profit thereby. In the afternoon and evening the Saints of the District met in Conference, there being a general attendance, when they were addressed by Elders Gleason, Farnsworth, Shipp and myself. I was much pleased with the good and liberal spirit manifested by the Saints, expressive of their desires to sustain the Work of God. I attended meetings of the Saints on Tuesday and Wednesday evenings, and had good times; and on Saturday, in company with President Gleason, came to this place. Held two meetings here yesterday: the Saints feel well.

I shall ever look back with pleasure upon my associations with Elders Gleason, Farnsworth and Shipp, during my visit to this District. I am satisfied they are men who are desirous of doing all they can to advance the cause of truth upon the earth.

My labours among the Conferences and Branches which I have visited, have been a pleasure to me. The Saints generally, though in many places poor, are full of faith and animated by good desires. Many are anxious to emigrate and making preparations to do so, and hundreds more would gladly avail themselves of an opportunity to get away, but poverty bears hard upon them and prevents them from realizing their desires. I anticipate returning to Liverpool in a few days, in time to spend Christmas with you.

Ever praying that God may abundantly bless you with the Spirit of revelation, that you may always have a word in due season for all under your watch-care, I remain with kind love to yourself and all in the office, your brother in the cause of truth,

CHAUNCEY W. WEST.

LONDON CONFERENCE.

London Dec. 29, 1862.

President Cannon.

Dear Brother,—It is with pleasure I take my pen to inform you how the Work is progressing in this Conference.

In my last letter to you, I stated that many of the Elders were preaching in the open air. They continued to do so until last month. They have enjoyed much of the Spirit of the Lord while thus engaged: many hundreds have listened attentively to their teachings, and I believe much good will result from their labours.

The Conference held on the 24th of August last, when you and so many of the Elders from Zion were present, will long be remembered by the Saints for the good instructions they received. Since that time brother J. G. Bigler has spent a few days with us, blessing and encouraging the Saints to be faithful in all things pertaining to their holy religion. In addition to the above, other Elders from different parts of the Mission, while visiting London, have met with us, imparting much good instruction to the Saints; and if they have not lived their religion it has not been for the want of good teaching. Letting those severely alone, who used to disturb our meetings, has had the desired effect; the consequence is our meetings are better attended, and the Spirit of the Lord is with us. We have baptized about 200 during the past year, and many more would have been, were it not that they would lose their situations were they to become members of the Church. We have over 200 children belonging to our Sunday schools. I have visited several of the schools, and am much pleased with the progress the children have made since their organization, and with the course the Teachers have pursued.

We held our monthly Priesthood meeting on the 4th inst., at which was presented our Financial Report, ending September 30, 1862, showing a small balance on hand. After the report was read and accepted, I informed the brethren that I had just received the 49th No. of the *Star*, and as the Editorial was very important it would be read; after which I gave some instructions in relation to the course the Priesthood should take, contrasting that with the course many had taken. I was followed by Elders Brigham Young, jun., Thos. O. King, and George Reynolds. The Spirit of our calling rested upon us and we had an excellent meeting, all feeling desirous to put away evil and so live that they might enjoy the blessings that

are in store for the faithful. The brethren in connection with me are desiring to carry out the instructions we have received, realizing that the time has come to prune the vineyard. In doing this we wish to be cautious, desiring to be dictated only by the Spirit of the Lord at all times and under all circumstances, that we may deal righteously with those who have sinned, and by so doing have the approbation of our Father in heaven.

The spirit of emigration is on the increase with us, and we expect many more will leave the Conference this season than did the past. The Lord is blessing many of the Saints in a marvellous way in preparing the means for their deliverance. I am confident he would do so for many more, if they would have faith in him, and do all that is in their power. I do know the Lord will deliver his Saints who put their trust in him, I care not how poor they may be. Every faithful Saint believes the Lord has promised to gather Israel from the nations, and that "the earth is his and the fulness thereof." We are his children, if we do right; and for us not to rely upon his promises is as much as to say, that he has commenced a work which he cannot perform.

Some of the Saints appoint the time and the way they are to be gathered, and if it is not according to their way, and at their time, their faith fails them; they cease their exertions and give up in despair, when if they had left the matter in the hands of the Lord, and had continued to work themselves, they would have accomplished long ago the object they so much desired. Others, who have for years been blessed with the good things of this world, are in trouble and doubt, fearing that they never will be so situated again, if they should sell all they have and gather with the Saints. They know that the Lord has blessed them for years past, but they are almost afraid to trust him in the future; the consequence is, instead of such rejoicing that the Lord has so provided for them that their deliverance has come, and going up to Zion with songs of gladness, they too often become weak in spirit and cast down, and do not obtain the blessings which the Lord has for his people, for "without faith it is impossible to please

God." Then, let those who are blessed with an abundance, have faith and do what they have covenanted—obey the commandments of God. Let those who have not been so blessed, be humble and faithful that they may obtain the promises; for they are sure to all those who put their trust in the Lord. Please remember me to the brethren.—Your brother in Christ,

W. C. STAINES.

SCOTLAND.

EDINBURGH CONFERENCE.

Dec. 30, 1862.

Editor *Millennial Star*.

Dear Brother,—Thinking a few items from this part of the Mission would be of interest to those who are watching the progress of the great Latter-day Work, is my object in writing at the present. Since my last communication I have visited the Branches of the Church comprising the Edinburgh Conference, also most of the families constituting the Branches. I am happy to state that the Saints express their desire to do right by setting good examples, thereby assisting to build up the kingdom of God, and to gather to Zion as soon as circumstances will permit. On the 21st inst., a Conference was held in the Union Hall. There were present on the stand:—Presidents George Q. Cannon, David M. Stuart, George Peacock and William S. Baxter; Elders M. McCune, James C. Brown, Alexander Latham, and George Swan, Clerk of Conference.

After opening the meeting in the usual manner, a Statistical and Financial Report was read and accepted, after which the Authorities of the Church were presented by President Cannon and unanimously sustained. Elder M. McCune then delivered an address upon the subject of life and its enjoyments. President Cannon addressed the Conference in the afternoon and evening, treating upon the principles of salvation and the redemption of the Saints in the various dispensations; shewing, that instead of building an ark or gathering out of the land of Egypt, the Saints in this dispensation are required to gather from all parts of the globe to establish the kingdom of God upon the earth, and prepare them-

selves for the second Advent of Christ and the great Millennial reign. At the conclusion of each address, he admonished the Saints to live up to their professions and set a good example. He said the time had come when the evil-doer could not have a standing in the Church.

The attendance throughout the day was good, and the Saints returned to their homes feeling refreshed by the instructions and wise counsels given. Many were from a distance, among whom was an old sister Drummond, aged seventy-eight years, who walked twenty miles to attend the Conference, returning the same way.

On Monday evening, the 22nd, the Saints held a social party. The hall was decorated with evergreens, and flags bearing appropriate mottoes. A lively interest was manifested during the evening by those assembled; and they who contributed to the enjoyment of the company, with songs and recitations, exerted themselves to please and were highly successful. Mr. Thompson played some tunes on the concertina in good style, with which the audience were highly delighted. The committee appointed to purvey for the evening gave a bounteous supply, which amply satisfied all. Towards the conclusion, President Cannon made a few appropriate remarks, and, after the meeting had given an expression of their appreciation to the committee, and to those who had contributed to the evening's entertainment, the "Mountain Dell" was sung, and President Cannon offered up the closing benediction. The general feeling and expressions of the Saints were, that the Conference and party were the best they had witnessed in Edinburgh for years. It is evident that the Conference meeting and your visit will conduce to much good, and will long be remembered by the Saints of Edinburgh Conference.

In conclusion allow me, through the columns of the *Star*, to present my kind love to all my friends and acquaintances, wishing them a "Happy New Year." With kind regards to you and your associates in the office, and ever praying for your prosperity, and that of the kingdom of God, I am your brother in the Gospel,

GEORGE PEACOCK.

VARIETIES.

In the House of Representatives, United States, bills were introduced, on Monday December 22, 1862, proposing a temporary Government for Idaho, and to enable the Territories of Nevada, Utah and Colorado to form State Governments preliminary to their admission into the Union.

It is stated in the *Times* that a cheap and simple remedy for typhus and other low fevers is to be found in yeast. A table-spoonful administered every ten minutes in cases where the disease had seized violent hold, it is stated, has been found to work a cure; a lesser quantity would, of course, require to be given in lighter cases.

KNOWLEDGE.—He that does not know those things which are of use and necessary for him to know, is but an ignorant man, whatever he may know besides.

If you would relish your food, labour for it; if you would enjoy the raiment, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.

I have no respect for that self-boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery, for the purpose of talking about it.—*Mason*.

A POOR MAN'S COMFORT.—It is a blessed thing for a poor man to have a contented wife; one who will not wish to live in a style beyond her husband's income just because her next-door neighbour does; one who can be happy in the love of her husband, her home and its beautiful duties, without asking the world for its smiles or its favour.

The hardest thing to hold in this world is an unruly tongue. It beats a hot flat-iron or a kicking horse considerably.

ONE OF THE MISERIES OF HUMAN LIFE.—Being a compositor on a newspaper, and having to insert the marriage of the girl you love with a man old enough to be your father—he is rich and you are poor.

Somebody told a Dutchman that he had the most feminine countenance the speaker had ever seen. "Oh ya," said Hans, "I know de reason for dat; mine moder was one woman."

P O E T R Y .

HYMN FOR A FELLOWSHIP MEETING.

Our Father and our God
Bow down thy gracious ear;
By thy bless'd Spirit shed abroad
To every soul draw near.

Once more our worship own,
As we thy goodness prize;
And as sweet incense to thy throne
May our devotions rise.

Sheffield.

Our testimonies bear,
Our prayers and songs of praise;
Assist us virtue to revere
And walk in wisdom's ways.

Still may thy mercies crown
The future as the past,
And angels view our faith and own
Each day outshines the last.

W. CLEGG.

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'. MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets . . . The Lord God has spoken, who can but prophesy?"—AMOS

No. 4, Vol. XXV.

Saturday, January 24, 1863.

Price One Penny.

THE EMIGRATION FUND—TAKE CARE OF IT.

By the progressive counsels and arrangements of the Priesthood in these lands the Emigration Fund has been put into operation. It has proved a blessing to hundreds of the Saints, by which means they have been enabled to realize the desires of their hearts, in obeying the commands of God in gathering to Zion, there to put themselves in a position to bring about his purposes concerning themselves and his work. The small means deposited by them in the fund would, no doubt, in thousands of instances, have been spent. Economy, for their own good, has been taught them; and great care has been taken to give the due and proper credit, to all parties depositing, on the Conference ledgers. To collect the pennies, twopences, sixpences and upwards, has caused much work, anxiety and arrangement, and the Saints generally have obeyed the words of instruction; and instead of uselessly throwing away or spending the money, they have, to their credit, that which will do them good towards their deliverance from Babylon. It does us good, as ministers to the people, to know that they show a zeal and willingness to thus work out their own salvation. It is a fact obvious to all, that if such a fund and such arrangements had not been put into operation, very, very few would have

had a penny saved or laid by. Many pounds that are now to the credit of the Saints would have been squandered, and no visible or sensible good enjoyed; nay, many might have been worse, for they might have indulged in things which might have resulted to their injury. The benefits arising from the careful husbanding of the little means of the Saints are incalculable, and the anxiety and honesty of the Priesthood to bring about such a result are highly praiseworthy. Such a system imposes great and responsible duties on the Presidents of Conferences, which are generally acquitted with patience and assiduity.

It is the duty of the Priesthood not only to encourage the Saints to continue in the wise work of saving, but to teach them so as to prevent them from unwisely and unnecessarily using the money in the fund for any other purpose than that great one of emigration. We would not be true to the Saints' best interests, nor performing our duties as faithful teachers of the people, if we allowed any extravagance or thoughtlessness on their part to draw the means from the fund for any other than the original and legitimate object, without warning them candidly and reproving them kindly. True, the money belongs to the depositors, and is

subject to their order or demand; but the Saints, if not wise and careful, ought to be taught to become so, and the warning voice should be listened to with humility, and they should encourage the spirit of obedience.

In, we presume, nearly if not all the Conferences the Saints withdraw from the fund. They go to the President with the pass-books and are supplied as they require. Some little excuse is made; some little reason is given; and, perhaps, an apology is nervously made. Now, we are convinced that much of the money drawn is only for the gratification of some useless want, created needlessly, and which would be better dispensed with. If one or two of the family want to go on a little excursion, and there is no money to spare in the house, the word is, "Oh! we can get it out of the fund, and pay it back soon." If an extra pair of shoes is wanted, and there is no money, "Get it out of our emigration money." If there is to be a party at the factory, or with some friends, they cannot forego the pleasure, and must draw the requisite sum out. If the child is sick, drugs must be paid for—they have no ready money, but they have a trifle in the fund. If some distant friend dies—a grand-uncle or thirty-second cousin—suits of black must be purchased; people expect them to be in the fashion! and having no means on hand, they have a little in the fund, which is drawn that they may join in the foolish fashions of the present age. Perhaps a friend wants the loan of a little money, and, as he cannot be accommodated without drawing from the President, it must be done. Numbers of other little causes arise which we do not wish to enumerate. Of course, all is *promised* to be returned very soon, with as much more as possible!

Let us ask a few questions. As the money which you have in the fund would have been spent but for the operations of the fund, what would you have done if you had had nothing in it? You must have done without it. If you had none in and could do without it, being compelled to, why not do without infringing on the fund? But, really, would it not have been better to have prevented the want, that is, if it was preventable? There are some instances, of which we

are fully aware, that circumstances compel parties to apply for relief, and such have our deepest sympathy. We are conscious of the trials that the Saints have to pass through; we feel for them laboring through events so harassing to their natures, and we are prepared to hear of them combating through scenes which are unavoidable; all these, and more, we know are the lot of many, and we are, therefore, ready to meet any remarks they may make. But we are deeply sensible that nearly all the withdrawals could be avoided; that unnecessary wants are encouraged and foolish whims gratified. It is really time for the Saints to learn wisdom, and not thoughtlessly put obstacles to their salvation in their own path. When they commence to do good they should continue in it. The spirit that first constrained them to attend to the suggestions of the Priesthood in saving their unnoticed waste-pennies, should continue with them to keep sacred the means devoted to their emancipation. The Saints, though conscious that the money is their own, yet ought to feel that they have no actual right to its use but for one particular object. Nothing whatever should tempt them to rob themselves of those privileges which the gathering to Zion alone can secure. It is grievous to see the thoughtlessness of many in this respect. The zeal which was so eminent in beginning the good work seems to flag, and the veriest trifle is permitted to step in between them and their duties. Such a course is fraught with serious consequences, is productive of evils which may have a bearing on their eternal welfare. The way is stopped up that leads to the securing of inestimable blessings, and more or less a spirit of indifference and carelessness takes hold of many, and they are unable to refund as they expected. They cannot expect the blessing of God to assist their efforts when they have not held sacred what they had; and more than all, the gratification of unnecessary wants weakens the resolutions before made, and makes men easy preys to every morbid desire. It does seem as if the Saints forget their own interests, and tamper with folly, fashion and caprice.

It would be well for the Saints to remember the original and legitimate

design for which their means was deposited, and see the absolute necessity of obeying the counsels of the Priesthood, that what they save is to contribute to their own good alone. We have no personal interest in thus writing to the Saints, but, as a faithful servant of God, we cannot refrain from giving such counsel and warning as the necessities of the times require of us. We want to be more careful of you than you are of yourselves, that when the future consequences burst upon you, you will acquit us of supineness and indifference, and bear testimony that we, at least, did our duty.

It is painful for us to write to the Saints thus, but we consider it necessary, and we feel conscious that every

right and noble-minded Saint will only love us the more for having plainly done our duty. We write to no one particularly, but to all generally. We do not find fault only to endeavor to get you to remedy that fault; nor do we entertain feelings of displeasure against any one for what has been done, for much may have been done without reflection. But we faithfully request that the mistakes of the past may be lessons for the future; and never allowing yourselves to forget this and every good word and counsel, you may, by practically applying them, be enabled to overcome all things, and receive with the faithful the promises consequent upon obedience to all truth.

CHAPTERS ON ASIA.

BY ELDER MATTHEW M'OUNE.

Having spent about twenty-two years of my life in India, or, rather on the Asiatic continent, and being mixed up more or less, during that time, with the natives of the country, a good opportunity was afforded me of becoming acquainted with the manners, customs, religions, &c., of the different races inhabiting those parts of that continent where my observations extended. A brief description of these may not be without interest to the readers of the *Star*, and to add to their information or instruction would give me much pleasure and satisfaction.

I will begin with the Hindoos of India, who form the major part of the inhabitants of Hindostan. They are divided into four great classes, called "castes." Of these, the first and leading class is the *Brahmins*, or sacerdotal class; the second, the *Kshatriyas*, or military class; the third the *Vaisyas*, or merchant class, and the fourth the *Sudras*, or servile class. These four great divisions are again subdivided into other classes, all and every one of which keep themselves distinct from one another. The Brahminical caste, or the priests, are the leaders of the people, and, to a certain extent, almost their gods. The privilege of reading and explaining the *vedas*, or sacred books,

belongs exclusively to them. To such an extent are the Brahmins revered, that it is quite common to see men and women of the inferior castes prostrating themselves on the ground before a Brahmin whenever they may chance to meet one. Especially is this the case in the towns and villages inland. Even a king among them, if of an inferior caste, must render obeisance to a beggar of the Brahminical caste. And the latter must be held sacred let him do what he will; transgress the laws as he may, he must not be punished, his person is sacred. The Brahmins are the recognized teachers of the people. Whatever they pronounce holy is held to be such by the people, whether it be bull, cow, monkey, crow or anything else; no matter how absurd it may be, it must not be questioned by the inferior castes. As a natural consequence of such a recognized assumption of sanctity and power, and consequently of superiority, they are, to millions, objects of worship. They can lead the people just as they please. In this way the recent wide-spread rebellion amongst the Sepoys of India may be traced to the priestly caste of the Hindoo race, perhaps aided by the Moslem priests amongst the Mussulman or Mahometan portion of the native army, whose influ-

ence is also very great among the followers of Mahomet.

The most complete system of espionage and control is kept up by the Brahmans, among the native population of India; and so wedded are the people to their religion, that nothing is too absurd or monstrous for them to believe or perpetrate at the suggestion or dictation of their priests. So holy are these priests considered to be, that should one of an inferior caste touch their garments in passing they would feel themselves polluted; their clothing would have to be washed, and their bodies bathed, ere they could be restored to their standing in their caste.

The same assumption of superiority may be seen in each of the other castes, and in every subdivision of them; the feeling of exclusiveness, or "I am better than you," manifested in various ways, such as refusing to associate with each other, to intermarry, eat with or exchange the *hookah* or pipe with each other, unless with those of their own caste. Added to this is a supercilious contempt for all castes that are considered inferior to their own.

The *Kshatriyas*, or warriors, form the larger portion of the native army, although there are mixed up with them a great many of the, so-called, inferior castes, and a few of the Brahminical caste, as well as a large number of Mussulmans. This caste, as a general thing, think it beneath their dignity to be anything but soldiers, it being a part of their belief that should they fall in battle they pass immediately to bliss.

The *Vasayas*, or merchant class, comprise the merchants, *Ryots* or farmers, &c.

Among the *sudras* or *sooders* only is to be found the *doomwallah* or *pariah*. The pariahs are considered outcasts by the rest of the Hindoos. They are the only class in Hindostan who will perform the lowest menial offices, such as sweeping the house, carrying out slops, cleaning out back-houses, &c.; and they are the only class of Hindoos who will eat of food that has been prepared for Europeans. Swine's flesh is generally considered an abomination by both

Hindoos and Mussulmans, but the pariahs will eat it.

The prejudice of caste is the great hindrance to improvement among the inhabitants of British India. It binds them down with bands of iron; thus, they must not attempt to step out of the track their fathers have trodden in before them, consequently, if he was a cooly or laborer, they must be coolies also; if he was a farmer they must be farmers too, and if he was a soldier they must follow the profession of arms as well. It, in like manner, raises a barrier in the way of every new invention, considering such an insult to the memory of their fathers. Hence the Asiatic farmer may be seen using the same primitive plough that was in use two thousand years ago. They likewise persist in carrying upon the head, in small baskets, earth, rubbish, manure and other things which in Europe would be carried in a wheelbarrow. I recollect hearing an amusing anecdote, illustrative of the aversion they have to all improvement. A gentleman, thinking to confer a benefit upon the coolies at work on his estate, introduced wheelbarrows amongst them, taking some pains to instruct them how to use the barrows, and left them, feeling assured that he had been the means of conferring a lasting blessing upon the natives of India; judge, then, of his astonishment, upon his returning at the close of the day, to find each of them with a shovelful of earth in his wheelbarrow, sweating and broiling as he carried his barrow in his arms! In this way Hindooism becomes a perfect clog upon all progress, either physical or mental; thus standing in direct contrast to the Gospel of Jesus Christ which embraces an eternal system of progression in principles of knowledge which are destined to exert a god-like power in elevating and ennobling all who will profit by the privileges thus offered—a power which even now is realized to a great extent. Contrast this with the progression of modern Christianity which is confined to a favoured few, and ceases, even with them, at the close of their lives.

Your character cannot be essentially injured except by your own acts. If one speaks evil of you, let your life be so that no one will believe him.

SYNOPSIS OF A CONFERENCE

HELD IN BREAD-STREET CHAPEL, BRISTOL, SUNDAY, JANUARY 4TH, 1863.

After the morning meeting was opened by singing and prayer, President George Halliday addressed the congregation on the great privilege of meeting together, inasmuch as the Saints in the Conference are scattered over a large district of country. He was happy to see the Presiding and Travelling Elders present, who could communicate to the Saints, in their several fields of labor, the leading particulars and spirit of the Conference.

Elders William Smith, President of the Bristol Branch, C. H. Rees of the Wiltshire District, Thomas Yates of the South Moulton District, and William Willes of the Taunton and Exeter District, represented their several fields of labor in a brief manner, as being in a prosperous condition. After which, President Halliday gave a condensed report of the Conference, and stated, that there had been fifty baptisms during the past year; that the number of intending emigrants was double that of last year: that they had seventeen sub-agents for the *Star*, which was issued to the subscribers every Sabbath; and concluded by urging the Saints to prize the revelations they have been privileged to receive, not only in the Bible but also those contained in the *Star* and other publications of the Church.

Elder T. E. Jeremy, President of the Welsh Mission, congratulated the Saints upon their favorable position, as being out of debt, and said, that he did not feel contracted in spirit, but was glad to hear of the prosperity of the Saints in every land.

President Cannon delivered spirited and comprehensive discourses in the afternoon and evening, on the past, present and future position of the Church. He urged upon the Saints the necessity of watching the signs of the times, and not run the risk, as the world are doing, of being overtaken by the coming awful judgments; nor fall into the snare, by attributing, as they do, the transpiring of the many events, in fulfilment of the predictions of ancient and modern Prophets to natural causes

and influences, ignoring the overruling hand of God, but acknowledge the hand of the Almighty in whatever takes place; also, to prepare themselves for the coming of our Lord, by striving to do his will on earth, as it is done in heaven; and, casting off their old Babylonish traditions and habits, drinking deeply at the fountain of truth, whereby they would be inspired to carry out such measures as would eventually place them in a position where they would not only be able to endure, but also enjoy the society of our Lord and his holy angels; to co-operate in spirit and in action with the faithful of all ages of the world, and bring about that glorious time, when our Lord will reign upon the earth in power and glory, and when the knowledge of the Lord shall fill the whole earth.

Elder W. G. Mills, President of the Birmingham District, spoke for some time upon the advantages and privileges the Saints enjoy, in being made part-takers of the sufferings of Christ, in having to bear the scorn and opposition of the world, which tends to develop those noble and god-like attributes, which would otherwise remain in an undeveloped condition.

President Halliday called for a meeting of the Priesthood at half-past two o'clock on Monday afternoon.

Conference closed with prayer by President Cannon.

On Monday afternoon the Council met pursuant to notice; and was opened by prayer by President Halliday, who made some remarks upon the necessity of the presiding officers being very particular in relation to monetary matters; and, for those Elders, who were about to go to Zion to avoid burthening themselves with extra luggage, as he wished all to strictly carry out the instructions of President Cannon contained in the *Star* in relation thereto. He also made some remarks relative to Tithing and obtaining subscribers for the *Star* in the place of those who are about to emigrate.

President Cannon followed, and gave

some useful and appropriate instructions in relation to their being one with the President of the Conference; and remarked, that any Elder who is doing anything that he does not wish his brethren to know of, may be sure that he is doing wrong; and, as a consequence, will lose the Spirit and jeopardize his standing in the Church. The Council closed with benediction by President Cannon.

The remainder of the evening, until nearly eleven o'clock, was enjoyed by the Saints, after partaking of refreshments, with reciting and singing, interspersed

with short addresses by Presidents Cannon and Halliday.

President Cannon reviewed the advantages which the working-man enjoyed in Zion, as compared with his position in this country, under the contracted influences and practices connected with earning and spending his wages; showing the superiority of the former, in developing the powers within him, teaching him to be self-reliant, and thus enabling him to become more independent instead of a living machine dependent upon the will of his employers, as he is, to a great extent, in this land.

WILLIAM WILLES, Clerk.

HISTORY OF JOSEPH SMITH.

(Continued from page 48.)

Elder W. Woodruff wrote the following:—

“Boston, July 16, 1844.

Elders B. Young and O. Pratt.

Dear Brethren,—I hasten to inform you that I returned to this city on hearing the report of the death of Joseph and Hyrum, expecting to see you. I have waited a number of days in deep suspense, to obtain word I could rely on.

This morning two letters were put into my hands by sister Phelps, one from E. Snow and one from J. E. Page of Pittsburg, both confirming the report of the death of Joseph and Hyrum—they were murdered in Carthage Jail.

It is not for me to counsel you, but I would ask if it would not be well for you to come direct to Boston, and hold a council with the Twelve and decide what course to pursue. Things are still very critical in the west; we don't know where it will end.

I spent the Sabbath here, spoke three times, comforted the Saints all I could and had a good time. The Saints bear the shock well. I am well and in good spirits. I do not know where I can address my letters to reach you. I shall write to Lowell, Peterboro' and Bradford, hoping they may reach you in one of those places.

I shall go immediately to Farmington, New Haven, Ct., and New York; if you wish to write to me, direct to Farmington, Ct.

Yours in the kingdom of God,
WILFORD WOODRUFF.”

President Young having received

Elder Woodruff's letter at Peterboro', started for Boston, but on arriving at Lowell remained all night.

Wednesday, 17.—Mrs. Emma Smith, in company with Messrs. Woods and Wasson, went to Carthage for letters of administration on the estate of her deceased husband, Joseph Smith.

The following is from Elder Woodruff's Journal:—

“Elder B. Young arrived in Boston this morning. I walked with him to 57, Temple-street, and called upon sister Vose. Brother Young took the bed and gave vent to his feelings in tears. I took the big chair, and veiled my face, and for the first time gave vent to my grief and mourning for the Prophet and Patriarch of the Church, Joseph and Hyrum Smith, who were murdered by a Gentile mob. After being bathed in a flood of tears I felt composed. Elder Young left the city. I spent the night at brother Phelps'.”

The following is extracted from the *St. Louis Transcript*, taken from the report of the Editor of the *Republican*:—

“On our return we stopped at Warsaw, where the State Commissioners were joined by Col. Wood, the Mayor of Quincy, and Mr. Conyers. These gentlemen had returned from Nauvoo through Carthage, and had been laboring to establish peace between the parties.

The people of Hancock county, however, appear to be averse to any compromise short of the removal of the Mormons from the county. They assert that it is now absolutely necessary to peace and quiet-

ness that either the Mormons or citizens quit the county, and that sooner or later one must go, even if force be necessary to accomplish it.

Mr. Jonas, one of the commissioners, addressed the citizens of Warsaw, and called upon them to say whether they would support the Governor in enforcing the law and upholding the Constitution, and they unanimously refused to give the pledge.

The same evening a Mr. Skinner of Carthage, who professed to speak in the name of the citizens of Hancock, uttered the same sentiment. He deprecated, as impossible, the idea of settlement if the Mormons were to remain.

A committee of the citizens waited upon Governor Ford, informing him of their fixed conviction that it was necessary one of the parties should leave the county, and desiring him to decide.

The Governor replied that it was not for him to decide such a question, or to order any body of citizens, whether Mormons or anti-Mormons, out of the county or State.

From the feeling evinced by the most active in the anti-Mormon ranks, we came to the conclusion that nothing but a dread of consequences would prevent further outbreaks. The flame has been smothered for a time, but the fire has not been quenched, and slight causes may make it burst forth more fiercely than before.

Governor Ford has a most arduous duty to perform. Of his ability to discharge it we will not now speak. At our latest dates he was still at Quincy, and avowed the intention of maintaining the ascendancy of the law at all hazards. He has dismissed all the troops, and they have returned to their homes."

Thursday, 18.—No rain since the night of the 29th ult., of any moment: excessively warm. Thermometer 92½° Far. After sunset the clouds gathered dense and black, accompanied by lightning, which became so constant, and the flashes so near each other, as to be almost one continued flash, lighter than noonday; the rain descended in torrents, the wind tremendous, prostrating many trees and some houses.

The following is from Elder Woodruff's Journal:—

"President B. Young arrived in the city of Boston, also Elders O. Hyde, H. C. Kimball and O. Pratt. We met together in council, and agreed to counsel the Elders and brethren having families at

Nauvoo, to return immediately to them. Elder Hyde advertised that he would preach on the subject of the massacre of Joseph and Hyrum Smith, the Prophet and Patriarch of the Church.

According to appointment the Saints and friends met in a hall in Washington-street. Elder Hyde preached from words in the 24th chap. of Matthew, 9 to 14 verses, and concluded with the following remarks:—

'In consequence of the death of the Prophets, the Editors seem to get the spirit of prophecy, and say the work is done, and will stop and die; but, as I am in the midst of the prophetic Editors, like Saul I catch some of the spirit of prophecy, and so I will prophesy that instead of the work dying, it will be like the mustard stock that was ripe, that a man undertook to throw out of his garden, and scattered seed all over it, and next year it was nothing but mustard. It will be so by shedding the blood of the Prophets—it will make ten Saints where there is one now.

Some said that he would be President, but is now dead; now, what will he do? The Revelator says, "He that overcometh will I give power over the nations, and he shall rule them with a rod of iron;" I don't know but he may hold the keys of the plagues that are to be poured out in the last days upon this and other nations.

Angels appeared anciently to John, who were his fellow-servants the Prophets. Joseph may appear in this day to his brethren.

This Gospel of the kingdom must be preached in all the world for a testimony, then shall the end come; though they should be persecuted, if they endured to the end, they should be saved.

This generation speak much about the clouds and weather; they discern the face of the sky, but why can they not discern the signs of the times? The fig trees are leafing, and all things indicate the second Advent of Christ.'

Elder B. Young arose, and said he felt disposed to add his testimony; Be of good cheer. The testimony is not in force while the testator liveth; when he died it was in force; so it is with Joseph.

On the day of Pentecost there were but 120 of the Saints, but at that time there were added 3,000 souls. When God sends a man to do a work, all the devils in hell cannot kill him until he gets through his work; so with Joseph, he prepared all things, gave the keys to men on the earth, and said, 'I may soon be taken from you.'"

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 25, 1863.

SLANDERS AGAINST THE TRUTH AND ITS BELIEVERS— READINESS OF THE WORLD TO RECEIVE THEM.

It would be amusing, if it were not so serious a matter to us, to notice the misrepresentations and falsehoods which are circulated respecting the Latter-day Saints, their belief and their practices. Had we not the evidence continually afforded unto us, we would deem it impossible for such improbable stories to be circulated and believed by people professing to be intelligent, as is the case where we are concerned. Men profess to be destitute of sufficient credulity to believe the testimonies which the Elders of this Church bear unto them. They cannot exercise faith enough, they say, to entertain our statements and place that reliance upon them which is necessary to comply with the requirements of the Lord; yet, at the same time, they will listen to and accept the most incredible fabrications respecting our belief and practices. One-tithe of the belief they manifest in these outlandish and unnatural tales, if purified by the sanctifying influence of the holy Spirit, would enable them to receive and gladly entertain the message of life and salvation, with its evidences, which are presented to the world by the servants of the Lord. There is no statement, however unnatural and destitute even of all semblance of probability respecting us, that does not find a ready acceptance on the part of a certain class of persons in the world, while all the testimonies and evidences presented by us, found in the Scriptures and in reason, in support of our belief and doctrines, and set forth in the most simple and truthful manner, are rejected with contumely and scorn as beneath their consideration. The lapse of thirty-two years has made no change, in this respect, in the feelings of persons of this class. Though the Gospel has been preached for that length of time in the midst of Christendom, and they have seen its fruits exhibited under the most trying and painful circumstances, yet they are as ready to-day to deny the existence of virtue and any good qualities among the Latter-day Saints, as they were when the Church was first organized.

It might have been thought, in the beginning, that if the Saints could have the opportunity of manifesting unto the world for a quarter of a century the character of their faith, the foolish and unfounded opposition, which had been displayed in the times when the people were ignorant of our doctrines, would have vanished away, and a more liberal and believing spirit have taken its place. It might have been thought that by submitting quietly to repeated persecutions, by suffering every indignity and wrong and slander that could be heaped upon us, permitting ourselves to be driven from place to place, suffering every privation and hardship that was possible for human nature to endure, and in many instances laying down life itself in testimony of the truth of what we believe, and enduring all these wrongs in a spirit of Christian fortitude and unexampled patience, would have convinced the world that there was something more than

man's wisdom, power and energy, connected with this system; and that there was in the possession of its believers that Spirit which had sustained Jesus and his Apostles, and those who believed on their testimonies in the days when they were upon the earth. But the contrary of this has been the case. Notwithstanding there have been testimonies piled one upon another almost mountain high, respecting the purity of this people and the correctness of their principles; notwithstanding the innumerable lies, misrepresentations and slanders which have been circulated against us, have, times without number, been exposed and laid bare; notwithstanding the march of human events has held up to the obloquy and contempt of the whole civilized world those who have so cruelly persecuted us in the past, there is as little disposition manifested to-day, by the inhabitants of the earth, to bow in submission to the truth which we declare, and to acknowledge the purity of the motives which have actuated us in our conduct, as there was thirty years ago. These results may scarcely seem to be reconcilable with men's views of the power of truth; but they are perfectly consistent with the revelations of the Lord in the beginning, before the Church was organized, to the Prophet Joseph. He was told that persecution would rage more and more; for the iniquities of men should be revealed, and those who were not built upon the Rock would seek to overthrow the Church; and that his name should be known and held in honor and reproach among the nations, for the work which the Lord would perform by his hands would cause the righteous to rejoice and the wicked to rage; but the work would increase the more opposed, and spread farther and farther, increasing in knowledge till they who should embrace it should be sanctified and receive an inheritance where the glory of God would rest upon them.

If this were the work of man, and of man alone, it might have been expected that different results would have followed from what we now witness; but being of God, and having for its object the redemption of man from the thralldom of sin, and the emancipation of the earth from the dominion of darkness, it might, with all propriety, be expected that the Evil one who has so long usurped power should exert himself to the very uttermost to resist and counteract the purposes of our Father in heaven, and perpetuate that reign of misery and wickedness which, through his machinations, has existed thus far upon the earth. It would be unreasonable to suppose, knowing what we do about his character by his past movements among the children of men, that he would succumb or retreat without a struggle. He is emboldened by the recollection of past successes and triumphs. He has proved too frequently, to be now readily discouraged, the easiness with which mankind can be deceived and led astray. In many a past struggle he has found them his willing dupes and his active agents in riveting those chains upon themselves and upon their fellow-creatures which made them his willing captives.

The Evil one has been rightly termed the "father of lies" and "a murderer from the beginning." Falsehood is his favorite weapon, and by disseminating falsehoods he incites the children of men to acts of violence against everything that is of God and godly, which acts of violence too frequently culminate in murder. The rejection of the truth by the people, the hardening of their hearts against the testimony of the servants of God and the message of salvation which is borne to them, render them most susceptible to the influences of Satan, and prepare them to become more suitable agents for the carrying out of his wicked designs. It is plain enough to the observant that the world to-day is more

hardened in the rejection of the principles of the Gospel, and is more willing to lend an ear to the malicious slanders which the Adversary puts in circulation, through those who are influenced by him, than it was even when this Work was established. The world is ripening in iniquity. The honest and the meek—those who are willing to bow in submission to the commandments of God, have been for many years gathering out from the nations to whom the Gospel has been preached. Of course, after they have been gathered out there has been less virtue, purity, and love of God left behind; and the preaching of the Gospel with the publication of its principles by means of the press and other agencies for the past thirty-two years have left but few, comparatively speaking, in possession of an excuse for their non-submission to the requirements of the Almighty. Where men have heard the truth preached and testified to, and have rejected it, there the Spirit of the Lord has begun to decrease, till the various sects, professors of religion and non-professors, who, previous to the declaration of the Gospel in its purity and fulness, enjoyed a portion of that Spirit, have been deserted by it, to a very great extent, because of the hardening of their hearts in refusing to obey the truth. The Lord says, that "From him who repents not shall be taken even the light which he has received, for my Spirit shall not always strive with men."

The readiness of the world to believe every conceivable slander and misrepresentation is almost incredible. We have but to cast our minds back to the recent persecution which was raised against the people of God in the Valleys of the Mountains, and throughout all the world where they were dwelling, to find abundant evidences of this. For a period of two years, more or less, it seemed as though the Adversary of truth held high carnival on the earth, and revelled in the complete enjoyment of unbounded license in circulating, with devilish ingenuity and perseverance, slanders and falsehoods the most base and malignant. He found ready believers of all his tales in priest and people, in rich and poor, in learned and unlearned. With few exceptions mankind opened the avenues of their hearts to admit the evil flood of hellish detraction. From that time to the present there has been a reaction. Falsehood got the start; yet the truth has not slumbered, but, keeping the goal in sight, has steadily pressed forward until it has been vindicated by the complete exposure of those misrepresentations and falsehoods. It might be thought that after the experience of the past, mankind would be less liable to deception than before, upon those points; but, strange as it may seem to the unreflecting, we assert without hesitation, that there is as great a disposition at the present time to believe and give a ready acceptance to falsehood, and to circulate it, should the Adversary re-commence his old efforts, as there ever has been.

We wish in this connection to warn the Priesthood and Saints, that they may be prepared for the things that are coming, and not suffer themselves to be lulled into fancied security with the idea that the Evil one has been foiled, and will not therefore renew his efforts. The Lord may give unto us breathing-spells; He may exert his power in our behalf so far as not to permit us to be utterly overwhelmed and destroyed; but we may be assured that Satan is determined to wage an unrelenting warfare. He is an uncompromising enemy; and when we have peace, instead of falling asleep and giving way to lethargy, the period of rest thus afforded us should be used to the best advantage, in strengthening every weak and assailable place, and arming ourselves against the day when the conflict will be renewed with its old hatred and virulence.

ABSTRACT OF CORRESPONDENCE.

HULL CONFERENCE.—Elder P. P. Pratt, President of Hull Conference, writes under date of Jan. 5th, that the majority of the Saints are feeling well in their holy religion, and manifest a desire to increase in faith and in the knowledge of the truth, and to live more closely to the precepts of their religion in the future than they have done in the past. The principle of Gathering contained in the Gospel, they fully realize and appreciate; and had they the means to accomplish their desires, they would soon gather to the peaceful and prosperous home that the Lord has provided for his people. He further states that a spirit of inquiry seems to be on the increase, and the prospects are good for the spread of the truth.

DORSETSHIRE CONFERENCE.—Elder E. F. Bird writing, Jan. 9, from the Dorsetshire Conference, states that Elder Bramall and he are endeavoring to keep the Saints alive to their duties. In a Conference meeting held in Bridport on Sunday, December 14th, last, the Spirit of the Lord was enjoyed, and good instructions were imparted. He states that while visiting his relations in London and vicinity he was enabled, by his honest testimony, to remove much prejudice which they had entertained against the work of God, in consequence of their listening to the wicked and foolish reports in circulation.

DESERET.—We have had several letters forwarded to us, received from parties who emigrated last season, by their friends in this country. As they contain much of a private nature we cannot publish them at length; but we present with pleasure the following extracts from them to our readers:—

Sister Ellen Hallett writes from Lehi City to her parents in Portsmouth, who are not members of the Church, and says, "I came to Great Salt Lake City on the 4th September, and was kindly received by brother C. V. Spencer, who took me to his house and made me very comfortable. On the 6th, I engaged with a lady as general servant, at a dollar per week. I was with her one week when brother and sister H., having heard I was there, sent their team from Lehi City for me, where I have been made very comfortable ever since. They are in very good circumstances, have got a nice farm and a pretty little house, and are having another house built.

I have been to Conference and the meetings were excellent. President Young addressed the Saints; and, if ever I felt like praising God, it was when listening to the voice of his Prophet and the holy men whom God has called to speak his Word and bear off his kingdom. At the close of the Conference, we all shouted Hallelujah, and praised and glorified God. I thought of you all, and wished you were here to share the joys of these beautiful valleys, which are surrounded by very lofty mountains on which snow can be seen all the year round. This valley is very level: you can see thousands of acres of land on the level, the atmosphere is so clear. All the people whom I have seen have been very healthy, fat and good-looking.

I was sick part of the way and had to ride part of the time, but was not destitute of friends. The people were exceedingly kind to me, and gave me different things for a change when I could not eat my own food. I got well, however, and was able to go over the mountains singing and praising God every day. We enjoyed the journey much. We used to get up in the morning, often when the moon and stars were shining, and get our breakfast, take down our tents and go up to the front of camp to prayers, and then off on the road. We stopped for dinner sometimes one, sometimes two hours, and then off again, stopping to camp at sun-down, perhaps a little sooner or a little later; this depending on our being near to water. We had plenty of good fodder all the

way; and plenty of wood, with the exception of one part of the way where we gathered 'buffalo-chips.' When night came we were generally tired, but not too much so to enjoy the dance and song. Being scant of bed-clothes, I was thankful for the use of a buffalo-robe and some blankets kindly loaned to me by brother Hockings, one of the teamsters. There is some most beautiful scenery by the way. We saw no buffaloes; but we saw some antelope, deer, wild geese and ducks and other kinds of fowl and plenty of fish. We got lots of plums, and grapes, and currants, and cherries, which we made pies of. Some places you could get a cart load of plums in a very little distance.

I hope, my dear friends, you do not think that I am in want, or any one in these valleys. I could make my home in ten or twelve places. We were met in Emigration Canyon and were given fruit, &c., and when we came to the camping-square the people brought us bread, butter, eggs, preserves, honey, potatoes and many more things that made us comfortable."

Sister Marian Jenkins writes from Great Salt Lake City to her friends in Cardiff, South Wales:—"I am thankful that I am here and am enjoying good health, notwithstanding the journey has been long and tedious; still, it was rendered pleasant by the company of the vast number of my brethren and sisters, from various parts of the earth, who were journeying with the same great object in view which prompted me to gather with the Saints. Guided and directed by the Spirit and influence of the Almighty, we felt well while traversing the mighty deep and passing through the once glorious but now unhappily divided States of America, where contentions, strifes, war and bloodshed, are witnessed on every hand. We travelled over the plains in safety. The scenery is magnificent and grand. Limitless plains stretching away to the verge of the horizon, on which can be gathered fruits of various kinds. Herds of antelope, elk, deer and buffalo may be seen trotting over their green beds of the richest grass. After this comes a more mountainous country; high hills and deep valleys, and ravines seemingly impassable; lofty mountains lift their gigantic peaks towards heaven, which are covered with eternal snow, from which flow down streams of the most delicious water to refresh the weary traveller.

I arrived in safety in the great basin of the Rocky Mountains, where a great number of my old friends and acquaintances greeted me with much kindness."

Sister Sarah Anglesey writes from City Bountiful to her parents in Liverpool,—"I reached this Territory safely and was well received on my arrival. I am now living in City Bountiful, ten miles from Great Salt Lake City, and have a good place. I expect to pay a visit to my sister [and her husband] at Brigham City, which is sixty miles from Great Salt Lake City, in a few days. Martha has learned to milk cows and do other dairy work quite handy. She has spun enough of yarn this summer to make sixty yards of cloth. Peace and plenty reign in Deseret. The immigration has all arrived. The blessings of the Almighty rest on Zion and her inhabitants."

Brother William Fuller writes from Great Salt Lake City to his wife's parents, who live near Basingstoke,—"I left Florence on the 6th of August, two days after Lizzie (his wife) left, she having gone in one of the Church trains, while I engaged as a teamster and worked my way through, thus saving considerable. The companies we were in passed and repassed several times, so that we had several opportunities of seeing each other. She reached Great Salt Lake City two days before me, but she found several friends immediately on her arrival who treated her very kindly.

I would like to give you a description of the journey here if I could, but my powers are not equal to the task. We began the land journey from Florence by travelling some 5, 10, 15 and so on, miles per day; further on we reached 20, 22, and once 28 miles in a day. You may be startled at this, and especially when I say that Lizzie walked almost the entire way. The truth is, you somehow get the spirit of walking, and the travelling is not half so bad as it is to sit and think of it. You would be somewhat amused to see our tents and tent-fires, our bake-cattles and our wagons drawn by oxen—some by 4, 6, 8 and 10 oxen,

over the hills, valleys, rivers and ditches. In the morning the horn would blow for the people to rise; then, all would prepare and get breakfast, and about 8 or 9 o'clock the tents would be rolled up and put on the wagons, and out they roll on the road one after the other, the 'pilgrims' journeying on ahead, plucking the flowers, climbing the hills, or travelling on faster to sit down and rest till the train arrives. The oxen travel from one and a half to two miles per hour. At noon the train halts about two hours for dinner; after which it jogs along till sundown, and then the wagons are placed round in a circle, the tents are pitched, men get the water and wood, women make the fire and cook, and the horn again sounds to repair to bed. All in a train are under the direction of one man placed as captain. Thus passes along some ten or eleven weeks of our journey here. The Indians were very scarce on the road this year. The emigration being so large they were all driven farther into the country to hunt. Stage coaches run backwards and forwards every day all the distance, and the stations are some ten miles, more or less, apart.

The first 500 miles of the journey is called the plains, and truly so called. We travelled about that distance, in nearly a straight line, by one river, the Platte; and at intervals we crossed numerous tributary streams. The land is exceedingly fertile; wheat, corn, water-melons, &c., grow in rich profusion when cultivated. Then we strike into the hills; and the rest of the way is over hills and through valleys, round and over mountains, till we reach the Valley. The journey through the mountainous country is not near so difficult as one unacquainted with it would think. The roads pass through the valleys, and when the mountains are approached the roads are dug round them, as you might dig out a path round a rising ground; and thus we escape having to climb the mountains. The journey over the plains is hardy and healthy. Of course, persons may make it pleasant or unpleasant to a great extent themselves.

The first sight you have of the city is only four miles away from it, just as you come out from the mountains; and the sight is splendid. You look upon a valley about 30 miles long and 20 or so wide. The position and arrangement of the city are beautiful. It is divided into square 'blocks,' with a stream of water running through every street. Each house is on a lot or piece of land with an orchard or garden round it. I have seen Presidents Young, Kimball and Wells. At the meeting in the Bowery there were over 5,000 persons present. I feel amply repaid for all the difficulties I had to encounter while coming here. The city surprises and pleases all comers. Building is going on all the time. Every kind of trade is carried on in it. Improvement is the order, independence the aim of the people; happiness and plenty are the results. The altitude of this valley is considerable, as it is over 4,000 feet above the level of the sea, embosomed in mountains, with valleys stretching beyond on the other side. It is summer yet with us; no signs of winter having made their appearance since we arrived. We enjoy first-rate health."

C O R R E S P O N D E N C E .

AMERICA.

We have been favored with the perusal of a letter from Elder G. A. Smith to brother John Fidoe, of Herefordshire, from which we extract as follows:—

Great Salt Lake City,
Nov. 15, 1862.

Brother John Fidoe,—Yours, dated Golden Valley, Herefordshire, Sept.

29th, 1862, was duly received. It has been read to President Young, who was much pleased to hear that you are still alive and intending once more to gather with the Saints. On the occasion of reading your letter to President Young, many old reminiscences were called to mind, and among the rest your officiating as barber for us on board the ship *Rochester*, when she was rolling with a high sea so that a man could not sit

still. President Young remembers you when he was in Herefordshire.

It would be advisable for you to seek the earliest possible opportunity to gather with the Saints, as there is danger of the road being shut up for some time; and I can assure you that many old friends will be glad to see you again, if not to manage a piece of artillery, to enjoy the blessings and instructions which God bestows upon his people in the Mountains. The Saints generally have experienced an unparalleled succession of prosperity since they arrived in the Valleys, chequered only by a few seasons of scarcity of bread, Indian annoyances and Federal usurpations, which, however, have been thoroughly overcome so that no person has perished from want of food, or been destroyed by the Federal armies. A few have lost their lives in endeavoring to do good to the Indians, among them my son, G. A. Smith, jun., who was assassinated by Navahoes while on a mission to the Moquitch Indians.

A very large number of brethren are moving to Washington county, the extreme south of the Territory, where cotton, indigo, grapes, figs and sweet potatoes are raised, and bees are kept—a distance of about 350 miles from this city, by the road.

President Young, accompanied by Elders Taylor, E. T. Benson, L. Snow and myself, have visited nearly all the settlements in the Territory this summer and fall, travelling in the aggregate about 1,200 miles; and it was astonishing to see the large assemblies of people which met us at every place. Bread is abundant, and the country abounds in cattle; but money is scarce, so much so, that it has been impossible to pay the Federal tax to support the war. Almost anybody can pay wheat or flour for work, but cash and store goods are hard to obtain. About 100,000 pounds of cotton have been raised in Washington county this year, but there is no machinery in the country to manufacture it; considerable, however, is being worked by hand. Notwithstanding the hard winter, every settlement in the Territory is raising sheep, and a great deal of wool is produced and worked up; yet it is insufficient to supply clothing to all; though a great obstacle is the old tradition—to buy

everything we want ready made, and it is hard to learn to produce. Good flax and hemp can be raised in almost every settlement, and it is raised in small quantities.

The members of the Agricultural and Manufacturing Society are exerting themselves to disseminate information and encourage home productions. Branch societies have been established in various counties; fairs held in many places, where exhibitions of home-produced articles, many of them of a quality highly creditable to their producers, have been calculated to encourage emulation. One great blessing to the country is the cultivation of the Chinese sugar-cane. Thousands of barrels of excellent molasses (treacle) have been produced this season, greatly relieving the people from buying their sweets. Apples, pears, peaches, apricots, cherries, plums, strawberries, grapes, currants and gooseberries, are in successful cultivation, and all this in a country where everything has to be watered by hand, and where materials for fencing are to be brought with great trouble from the mountain tops, by a poor people who have made pieces of the desert to blossom like the garden of the Lord.

Brother Woodruff spends a considerable portion of his time in the Historian's Office; but he is also a very industrious farmer, sheep-raiser and molasses-maker, and by these means supports a numerous family by the sweat of his brow.

Brother John Benbow is a well-to-do farmer, and has been blessed with a family of several small children.

Granite is being hauled for the Temple for 22 miles, in large blocks, some of them weighing 9,000 pounds. Workmen are constantly engaged in fitting them for their places.

The Theatre is 144 feet long, 80 wide and 46 high, 22 feet of which is rock-work, and will be ready for use in a few days. It is a highly creditable edifice.

Elder W. W. Player, who laid the front course of the stones for the Temple in Nauvoo, arrived here this season with his family.

I remain your friend and brother,
GEORGE A. SMITH.

SUMMARY OF NEWS.

—o—

ENGLAND.—The distress arising from the cotton famine continues on the increase. Typhus fever has begun to appear in some of the suffering towns in Lancashire in an epidemic form, and serious fears are entertained that its ravages will be heavy, particularly among those who from long wanting many of the necessaries of life have their constitutions enfeebled.

FRANCE.—The French Chambers were opened on the 12th. The speech of the Emperor, which has been looked for with considerable interest, was vague and indefinite as to the future line of policy he intended to pursue. He indulged, however, in a eulogistic retrospect of the previous five years. The cotton distress is increasing in France also, the truth beginning to ooze out that many thousands are suffering severely, while the subscriptions for their relief are very inadequate to meet the wants.

GREECE.—The throne of Greece is still a-begging. The Greeks have not lost all hopes of yet obtaining Prince Alfred, though the grounds for indulging in such hopes are extremely limited. England is withdrawing her protectorate of the Ionian isles. They will be united to Greece to increase her national importance. The Ionians view the measure differently, though the prevailing feeling is one of pleasure at the change.

PRUSSIA.—A sort of constitutional struggle is going on between the King of Prussia and his subjects. He is endeavoring to strengthen the monarchical privileges, while they view with suspicion the measures he is adopting. Thus far it has only manifested itself in expressions of dissatisfaction on the one side, and on the other an expressed determination to pursue the same line of policy. The Chambers were opened on the 14th instant by an unimportant speech from the throne delivered in the name of the King by the President of the Council.

AMERICA.—The news from the other side of the Atlantic by the last two or three mails is very stirring. President Lincoln has issued his Proclamation, emancipating the slaves in the rebellious States on and after January 1st 1863. Mr. Seymour was inaugurated as Governor of New York on the 1st. In his inaugural address he said he should support the Constitution of the United States, the Constitution of New York, enforce the laws, and maintain and defend the sovereignty and jurisdiction of the State. The spirit in which he interprets the Federal Constitution may or may not cause more disunion in the already dis-united States. The South, it is reported, is beginning to be exasperated against England for refusing to join France in her proposed efforts for mediation. The *Enza* brings accounts of two battles, both of which seem to have lasted two or three days, and to have been attended with an enormous loss of life. One of these battles was fought at Vicksburg on the 27th, 28th, and 29th December; the other was fought at Murfreesborough, near Nashville, on the 30th December and 1st and 2nd January. At Vicksburg the Confederates claim to have repulsed the Federals in a series of desperate attacks, continued on three successive days; whilst at Murfreesborough the Federals claim to have carried the position of the Confederates after two days' fighting and after enormous losses on both sides. We have scarcely any particulars respecting the battle at Vicksburg, and not enough respecting that at Murfreesborough to enable us to judge of the real results attained by either party.

VARIETIES.

—o—

"There's two ways of doing it," said Pat to himself, as he stood musing and waiting for a job. "If I save two thousand dollars I must lay up a hundred dollars a year for twenty years, or I can put away ten dollars a year for two hundred years! Now which shall I do?"

BENEVOLENCE.—How easy it is for one benevolent being to diffuse pleasure around him, and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.

Contentment produces in some measure all those effects which the alchemist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing by banishing the desire of them.

SMART.—A gentleman, one evening, was seated near a lovely woman, when the company around him were proposing conundrums to each other. Turning to his companion, he said—"Why is a lady unlike a mirror?" She "gave it up." "Because," said the rude fellow, "a mirror reflects without speaking, a lady speaks without reflecting." "Very good," said she. "Now answer me. Why is a *man* unlike a mirror?" "I cannot tell you." "Because the mirror is polished and the man is not." There she had him.

A SOULLESS MAN.—An Iowa orator, wishing to describe his opponent as a soulless man, said—"I have heard that some persons hold the opinion that just at the precise moment one human being dies another is born, and the soul enters and animates the newborn babe. Now, I have made particular and extensive inquiries concerning my opponent *thar*, and I find that some hours before he drew breath nobody died. Fellow citizens, I will leave you to draw your own inferences."

POETRY.

—O—

THE STAR OF HOPE.

There is a star that beameth,
E'en in the dreariest night,
And round life's pathway gleameth
Its mild and hallow'd light.
Then droop not down, nor languish
In sorrow's gloomy thrall;
Spend not thy years in anguish,
Our God rules over all.

London.

Though grief may oft oppress thee,
And dim thy soul with fear.
There is a hand to bless thee—
Thy guardian angel's near,
Each night must have its morning,
Each day must have its night;
Then hope on, fear still scorning,
Hope on, all will be right.

JULIA S. BOWLING.

ADDRESS.—John G. Holman, Slater Yard, Canal Street, Derby.

MARRIED:

In Great Salt Lake City, Nov. 10, 1862, by Bishop Hoagland, Frank Pitman and Miss Sarah Elizabeth Seaton, the former from Southampton, England, and the latter of Great Salt Lake City.

DIED:

On Sunday, Dec. 7, 1862, at Big Cottonwood, of whooping cough, Betsey Eveline, youngest daughter of Thomas and Betsey Prudence Bullock, aged 14 months and 15 days.

At Little Cottonwood, Oct. 9, 1862, of Consumption, Walter George White, aged 40 years, leaving a wife and seven children.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

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A DISCOURSE

BY PRESIDENT AMASA M. LYMAN, DELIVERED IN BIRMINGHAM, ON SUNDAY
EVENING, JANUARY 5TH, 1862.

I sincerely hope, my friends, that I may on the present occasion enjoy your undivided attention, so that what I advance may receive on your part an honest, candid and charitable consideration. I do not believe that we enjoy the blessings of life, of an existence in the world, for any but one great purpose, and that is, to realize through the enjoyment of that life that has been extended to us all, the advantages which our Father and God has so profusely spread around us; and to do this we should direct our efforts in such a course as should be consistent with the circumstances that surround us. To do good and to promote the happiness of humanity should be the object of every effort made by all mankind. Feeling this to be the leading motive in my standing before you on the present occasion, I only, in asking your charitable attention, ask of you that indulgence and that respect which I feel disposed to extend to you as circumstances demand it.

The subject of religion is one that is perhaps as variously treated as any other that is made the subject of thought and reflection by the thinking, reasoning portion of the family of mankind; and when we view the manner in which it is treated, not only in its application to intelligent beings, but in the ex-

pression of opinions and conceptions in reference to it as well, we find that many errors and mistakes arise, as the results of a mis-conception of the truth and a want of a due consideration of the circumstances by which men are surrounded here in the world. This consideration leads me in giving expression to my opinions, to pursue a somewhat different course, perhaps, from what many would do. I desire to pursue this course with all the anxiety for and devotion to truth, and regard for its principles, that should characterize the most candid. I have thought that people indulged in reflection concerning religion, much as children do when they first look upon the world and begin to make their acquaintance with a state of being on the earth. They suppose that they are at the very day-dawn of all existence, and that everything that meets their eyes or ears, or in any other way forces itself upon their attention, had its existence with some direct relationship to themselves. It is for us to whose lot it has fallen to live when ages have passed away, whose teeming millions of human intelligences have been borne along on time's ever-rolling current to the broad ocean of eternity, when we find around us the many things to be seen and appreciated which in some

form and to some extent forced themselves upon the attention of others who have lived earlier in the world's history, to take advantage of them in forming our conclusions of the great purposes of our Father in making provision for his children here upon the earth. We should remember that this is not the beginning of time or existence, and that we are not at the dawn of the day of man's happiness and being in the world. And we should not suppose that the sun that shines to gladden the earth to-day, has for the first time arisen on the world because, perchance, it may have been the first time that we have been able to drink in its smiles; or forget that the generations of men who have long since passed away have been cheered and blessed by its light even as we are now.

We live in a time when we have a Bible that our friends esteem sacred, [and I do not say so because I do not esteem it sacred,] and from that Bible we draw certain conclusions relative to matters of much importance to us as intelligent beings. Perhaps these conclusions may be correct, and very likely they may, to some extent, be incorrect. The erroneous conclusions arrived at I do not lay to any fault there may be in the Bible, but to an incorrect understanding of what is in it. But, in order that we may understand something of the nature of that great work, a little of the history of which is contained in the Bible, we must travel back to a time when there was no Bible, nor a record of God's word as we have it now; when mankind had to journey in the way to heaven, to happiness and glory without it; and through that travel learn a little more justly to appreciate that which was before there was any book written—that which was and is and will ever continue to exist. For there has been no period in the long roll of ages that have floated into the past, when the truth had not an existence; that truth of which a little is written in the meagre history we have of God's dealings with his children in the past, and which, when reflected upon our understandings, will reveal to us the purposes of our Father and his provisions for the eternal happiness of the great family of mankind; and there never will be a time, while existence

endures, in which the truth will not have its application to man as the progeny of God.

Well, independent of what notions men may entertain of the Bible, or what is contained in it, we will institute a search there to see what we can glean from it in reference to the purposes of God. Some people will take up a portion of the Scriptures and from it arrive at certain conclusions, while other men will arrive at quite different conclusions from the same passage. In the pursuit of and sustaining of the varied opinions thus drawn from the same source, man has been arrayed against his fellow-man, and feelings the most embittered have been engendered in the support of one opinion to the deprecation of another opinion; and man's interests, so far as his influence is affected, are made to rise and fall according to the manner in which his opinions are entertained by those with whom he is associated. In our reference to the Scriptures, I shall direct your attention only to such portions as are simple yet pointed, and which afford the least possible chance for cavil or contradiction; and from them I will endeavor to arrive at conclusions such as may appear consistent to us. Any allusions I may make to the opinions entertained by my brother from whom I differ in opinion, will be made in the spirit of kindness. What! do you call him brother who differs from you? Why, yes, because he is my brother. We are all brethren for the simple reason that we all have the same Father; and though we may differ in opinion, that will not lead me to deny the relationship. And what I ask is, that the same charitable feeling I extend to others may be extended to me. In this way, as brethren, we will be able to subserve to the greatest possible extent the purposes of God as reflected in his dealings with mankind, whether we find them recorded in the objects around us, written in books, or on the entablature of humanity as He has developed his own work. From these we would seek to learn the nature of His purposes and designs, that we may understand something of the relationship we sustain to Him and of the future that stretches away before us.

It is assumed by some that a portion

of the family of mankind were created for happiness—for endless felicity and glory, while another portion were formed to be eternally miserable. If this is not avowed in words, it is evinced by the positions that men assume in the opinions they entertain and express. Does the devoted Christian travel through life unmindful of the munificent hand that strews blessings around him from day to day? Or does he seek to please his God because he expects, through the favor of that God, to find a heaven of rest, of happiness and glory, when sublunary things shall have passed away? a place, the existence of which has been determined before by the counsel of the Father, where, when his earth-wanderings shall have closed, he will be enabled to realize, through the development of the circumstances of life, a condition of existence in the mansions of his Father as a saved son of God, a redeemed child of heaven, ransomed, purified, saved and raised to glory, immortality and eternal life. If, as one of those who look forward with bright hope to that anticipated condition of glorious existence, I profess to love and adore God, and to have received from him some signal manifestation of his mercy that leads me to believe in a living, dying and resurrected Jesus, through whom alone I can hope to be saved and exalted—that I am the favoured of God, what is the fate of my brother? not him alone who believes as I do and worships at the same altar, but every one of the family of man, all who have been sent into the world, who live as I live, suffer as I suffer, and to whom the same means of happiness and pleasure minister gratification as they do to me. Earth's teeming millions tell me I am not alone, but that men have been multiplied and have drawn their existence from the same parent stock. How can I be impressed with or entertain a faith that tells me my Father not only determined me to be saved and exalted to happiness and immortality beyond the grave, but just as much determined and ordained that my poor, unfortunate brother, the son of my Father, who is flesh of my flesh, bone of my bone, and drew his life from the same parent fountain, should be as miserable, wretched and tormented as I am happy

and blessed? One reason I find for not receiving this view of the matter is, that I conceive there would a difficulty arise in making the selection of those who were to be saved from those who were to be consigned to eternal misery among the families of man, if this selection is made unconditionally. You may, perhaps, say, "O, this is only your opinion, and it may be no better than my own;" I will, therefore, call your attention to some simple, pointed passages of Scripture, that may have an influence in assisting you to come to a unity of opinion with me. We find it recorded in the 26th verse of the 17th chapter of Acts, that God "hath made of one blood all nations of men to dwell on all the face of the earth." If the statement be correct, that God not only made all people, but that he created all the nations of one blood, then, so far as his relationship to the families or nations of the earth is concerned, as their Creator, they all sustain the same relationship to him. We cannot believe this without admitting that the creation of the nations of men that dwell on all the face of the earth is precisely the same, and bears evidence of the same design and purpose. But, what reasons do we find for this? One reason to which I will call your attention may be drawn from an examination of the record of God's work, his will and purposes, that lies within our reach, and that is, the record that is written in man, revealed in his existence and found in his constitution. When we read his constitution, no matter to what spot of earth we go, we find the same volume reveals the same truths in every place. It shows that man, constitutionally, is the same wherever you find him, whether he is black, white or red. This is an older book than the Bible; one which had an existence before the Bible was begun to be written. Then, for the sake of its age and Author, if for nothing else, entertain a respect for the truth it reveals; and that is the greatest claim it has on your charity and consideration. Let us go back, then, and look at the revelations contained in this book. Let us see what it says concerning man—the ignorant and unbelieving, as well as the devoted believer in the Lord Jesus Christ, who is wedded heart and soul to the Gospel

of the Son of God. Is he constituted to be happy? Yes. Can there be any reason advanced to sustain the conclusion, that the design of God in giving man the constitution he has bestowed upon him was that he might be happy, might be exalted, and develope qualities that were constitutionally in him to rise from a condition of helplessness to one of influence, power and glory—any reason that comes home to our minds? There is a reason; and it is found in the dealings of God with man as they are revealed in the Scriptures, in that little scrap of Bible history which speaks of man's introduction to the earth; for then God did not speak to him of wretchedness and misery, of woe and suffering. This was not the nature of his discourse to man. But when he had made for him a lovely heritage, and garnished it with everything pleasing to the eye and grateful to the sense, having made of earth a home of beauty, of life and excellence, he gave it to man that he might have dominion over it, and over all that there was of life pertaining to it. Contemplate man in the condition in which this history represents him to be; a being clothed with power to exercise dominion over the earth and to subdue it to his rule; with power to multiply and increase and fill it with men and women who would be like himself, and say if it was not the purpose of God that man should be exalted and happy!

"But," says one, "the light of this history is misty and dubious." Well, we will get away, then, from the dim light of the opening morning, and travel down the world's history for a few years. By doing so we find that after a period of silence God again began to talk to his children. He does not seem to lose sight of the purpose that induced him to form the great scheme of man's being. We find him speaking to Abraham, pointing out the means whereby he can fulfil the nature of the design of his constitution. I will not enter into all the details; if you wish for more than there is now time to touch upon, you can read and gather up at your leisure the items recorded. When he begins to speak to Abraham, then, he proposes something of the same kind as he had done to Adam—that if he would be obedient to his requirements he should

increase and multiply and exercise dominion on the earth. When He placed Adam in the Garden of Eden he said, "Of every tree in the garden you may eat, except one; and of that you must not eat." "What, Father, will be our lot if we do not eat of that one tree, what will be the consequences of our obedience?" "Life, my child; life without death, happiness without misery, glory without any dark or dimming cloud to mar its splendor: this will be the result. You will know good and enjoy good." "But, supposing we eat of that other tree that you say is the tree of knowledge of good and evil? Not only of good, but of good and evil." "Misery and woe, my child, shall mingle with your happiness." What is taught by this lesson? Simply, that if he would comply with the instructions of his Father he would know good and enjoy happiness; but if he deviated from them he would not only know good but evil also—drink of the cup of misery, suffering and wretchedness. Does not all the history of man, from that time, prove the truth of this? The sorrowing and wretchedness of humanity to-day, from earth's extreme bounds, declare that this is true; that this was involved in what the Lord said to Adam. What does he say to Abraham? "Get thee out of thy country, and from thy kindred, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee and make thy name great. And in thee shall all the nations of the earth be blessed." To this promise was conjoined the conditions of faithfulness and obedience. When Abraham had proven his faithfulness to the Lord, what was the result? God made with him an everlasting covenant, an eternal one, that in blessing him he would multiply his posterity forever, and his seed should become as numerous as the stars of heaven or as the countless sands by the sea shore; and to that posterity he promised choice and glorious blessings. He gave to him an inheritance, not for a lease of ninety-nine years, but for an "everlasting possession." While time should hold its ceaseless course, or eternity continue, it was to be held by him and his posterity by the immutable fiat of the Almighty. It was secured to the

children through the faithfulness of the father. You see the same manifestation of the purposes of God, in reference to man's existence on the earth, here displayed as was evinced by his dealings with Adam. If intellectual man, the being whom he had constituted and organized to be great, glorious and happy, would hearken to his voice and obey his commandments, he would crown him with blessings, teach him to develop the dawning greatness which his embryotic powers foreshadowed, and lead him to glory, exaltation and happiness.

This leads me to believe that God's design in giving man his peculiar constitution was that he might be happy, by becoming clothed with the excellence of truth that would enable him to regulate the actions of his entire life in harmony with the laws of the design of his being. This is what we find written in the constitution of man himself. He is a record of God's designs, for in his constitution is written the purposes of his existence; a book that all should seek to read and understand; a volume that reveals the same truths in every clime and in every race.

When Jesus came, at a later period of the world's history, he gave to man in precept and in action a revelation of the same truths. It was said of him that he came preaching the Gospel of the kingdom of God. When people talk of the Gospel, why can they not keep this great consideration in remembrance. It was not only the Gospel of mercy and salvation to redeem fallen humanity, but, also, "the Gospel of the kingdom" that Jesus came preaching. Ere he left the earth he called certain men to be the bearers of the Gospel he taught to the nations of the earth, that humanity everywhere might be blessed by its principles, if they would. They wandered with him as he went about doing good. He taught and instructed them—not in schools as men now are taught to preach; he was too poor for that, and so were they. No seminary of learning opened its portals to give the Galileans admission as pupils, no pompous preceptors bestowed upon them the fruits of their researches; but the Son of God taught them, while the heavens afforded them a shelter and the mountains secured them a re-

treat. There, in nature's great temple, with the bright sun shedding its lustre around them, lambent as the pure truths he communicated to them, or with the stars glancing down into the blue waters on whose bosom the fisherman's tiny boat was cradled, he taught them Heaven's learning, the principles by which his Father designed to save, elevate and make glorious humanity. He told them he had not come to do his own will, but the will of Him by whom he had been sent. He called these men, and ordained them, and said, "As my Father sent me, so send I you." My motive in calling your attention to this particular portion of the history of God's work, is to show you the nature and extent of that work. Having qualified them, then, to preach the Gospel of the kingdom, Did he send them to a few nations of the earth, to one portion of the family of man exclusively, that they might be favored with that Gospel which would exalt them to happiness and bliss? No; no such poor or contracted instructions fell from the lips of the Lamb of God. The commission they received was conceived in no such narrowness of thought. It was "Go ye into all the world and preach the Gospel to every creature." Be my ambassadors to *every* nation within the limits of earth's extended bounds; preach to *all* the Gospel; say to *all*, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned;" and they who believe shall receive power to become the sons of God. He did not tell them to preach to the world of mankind that he was ordained before the world was as the Savior of a few of the human family, and that all the rest were shut out from a participation in the blessings secured by the reception of the Gospel; but he promised that all who would receive the testimony borne to them should enjoy the blessings; and to *all* the call was extended.

A short time subsequent to his ascension one of his Apostles, when preaching the earliest Gospel sermon of which we have any account after the ascension of Jesus, was interrogated by some, who were pricked in their hearts under the power of his testimony, *what* they should do; and he replied, "Repent and be baptized every one of you

in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." How many did the Lord call? Why, he told his servants to call everybody, to proclaim to all that they might come and participate in the blessings of the Gospel; or, as it is found in another Scripture, "The Spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

I allude to this to show you the general character of the work which had been revealed for the blessing and happiness of mankind. What would have been the condition of the world to-day if all had believed, if all had appreciated the charity of our Father and the extent of his love and kindness to man? This earth would have been a paradise glowing with radiant beauty, teeming with happy life; and man, ennobled by the truth, purified in his affections and thoughts, and exalted by the acquisition of knowledge wisely directed, would have enjoyed the happiness which his Creator designed he should enjoy when he formed him constitutionally as he is. But, why should God have such charity for man at all? Why endow him with such noble susceptibilities, form him with the germ of every quality of greatness, and place such blessings and glory within his power to attain? I do not know that we have any need to ask. The motive is sufficiently revealed in the fact that he is the child of God. Paul says, in writing to the Hebrews, "It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Here we have an idea given us of the nature of God's work. It was not in making men to be sons of God who were not his sons, but simply in bringing many sons to glory; and it became Jesus, the Captain and leader in this scheme of salvation, to be made perfect through sufferings, that in treading the path which leads to endless lives and ever-increasing happiness, he should exemplify the nature of the

work to be accomplished in the existence of humanity, and consummated in their redemption and exaltation. But is not man to be made the son of God? The same writer at another time said, "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." It does not trouble believers in the Scriptures to believe that Jesus is the Son of God; But does the relationship extend no further? Why, yes; he was the firstborn among *many* brethren. And what is the destiny of the other sons of God? He, the firstborn, has been made perfect; he is exalted to glory; and to reach that exaltation he waded through suffering and sorrow that many sons might be brought to glory, might be conformed to the image of the firstborn, and with him be exalted likewise. Then as long as there is a son of God to be delivered from the thrall and bondage of sin, and to be perfected as Jesus was perfected, through suffering, as long as there is one such to be redeemed, so long will the sons of God be the objects of his charity, his mercy and love. Jesus, the firstborn, had trodden the enemy under his feet and bound his brow with the wreath of victory that these sons might be brought back to their Father, from whom, in their ignorance, they had wandered; and to accomplish this in the salvation of his children, who were ever the objects of his love and consideration in all their waywardness, was the work that God designed to accomplish in the revelation of the Gospel.

Well, then, who are predestined to reach this condition of happiness, of excellence and glory? No doubt some will say directly that God predestined somebody to be saved. Yes, and I am thankful that it is so; the teeming millions of earth's children should be glad to-day that God predestined, before the world was, that you and I and all the rest of his children should be exalted to happiness and glory, if they would be conformed to the image of his Son. "Whom he did predestinate them he also called," and the call was to be extended to all the family of man. The nature of the great work of God, in reference to man's glorious destiny, was declared in man's constitution when he

endowed him with the germ of every quality that, developed in perfection, characterizes his own being. Thus man was constituted the crowning work of God, the brightest reflection of his excellence and glory. Is man equal with God? No. To God we attribute unlimited power. What are we forced to accord to man? Do we know that power is developed in man by the development of knowledge in the soul? Do we know that within man is the secret well-spring of power? Do we know that learning one truth only qualifies him to learn another; and that as he continues to acquire knowledge the desire increases within him to continue acquiring, to drink at the fountain of knowledge and, ever thirsting, drink again at the same inexhaustible source, returning again and again to repeat the draught? Do we know this, and yet see not that man is constitutionally endowed to become like his Father, with unlimited knowledge developed within him, and possessed of unlimited power, through the plan which God has revealed for his exaltation? This is demonstrated to the understanding of every rational, unprejudiced and thinking soul. Who shall set bounds to man's capacity to acquire knowledge; to receive and gather to himself the elements of greatness, of power and glory through the ages of an interminable future. Who shall say that his weakness shall not be supplied with strength. Who shall say that this shall not be the case. Truth must be changed from what it is to-day, or this is the destiny that lies before humanity. Was it the purpose of God in the revelation of the Gospel to accomplish such a work? Jesus has declared, and you will not question the correctness of what he said, "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." What do we understand by eternal life? Why, that which embraces the happiness for which man was constituted; exaltation in its highest and fullest degree. It is eternal life to know God. This tears asunder the veil of darkness that shrouds humanity and brings into the bright light of eternal day the relationship we sustain to God;—man, not alone enjoying an existence of doubtful import,

but man in his very existence enjoying a life ordained for the development of the qualities of his constitution as the child of God, to elevate him in the scale of intellectual being, till he would sit down in the great family of God's children redeemed, sanctified and exalted. Who, then, of the human family should not be saved? Why, none, unless those who would not believe. Who were to perish for lack of the bread of life? They only who would not partake of the provision set before them in the rich banquet of God's providing. Man everywhere and in all time is constitutionally the same, with the same wants to supply, the same necessities to meet and the same powers to be developed.

The Apostle John, when the heavens were opened to him while he was on the Isle of Patmos, saw a book in heaven that was sealed; and there seemed to exist an anxiety about the opening of it, there being no man worthy, it appeared, to unloose these seals. At length "the Lion of the tribe of Judah" took the book and opened it, and there was a new song sung by the assembled host who rejoiced that he had power to unloose the seals; and the burden of that song is what I want you to notice and remember. Jesus was the theme, and with united voice they sang, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." How far does this extend? Why, to every nation under the wide heavens; to every kindred of those nations, who hymned their praises to God in every tongue spoken by man. And this throng had all been redeemed by the blood of the Lamb while yet the Lamb was but a little while slain. The Apostles had not been able to circle the world, bearing the Gospel message, though they were commanded to go to all nations; but here were the representatives of all nations redeemed and made kings and priests unto God.

Various opinions are entertained relative to being cleansed by the blood of Jesus; and as this mighty throng sang a song of rejoicing that they had been

thus cleansed, and had been made kings and priests to God, let us inquire how they obtained the blessings they enjoyed. We know something of the history of John the Revelator: How was he cleansed by the blood of Jesus, and that before Jesus died? He was an Apostle of Jesus, called and ordained to be such while the Savior tabernacled among men. He was one of those to whom Jesus said, "You have not chosen me but I have chosen you." How, then, was he cleansed from his sins? Why, he was one of those who believed on the Lord Jesus and was baptized for the remission of his sins; he was confirmed, and afterwards set apart,—ordained by the Son of God to be his ambassador to mankind, in conjunction with others called to be preachers of righteousness, that he might bear to perishing humanity the Gospel which he had received himself; that they might be cleansed from their sins as he was, and be made kings and priests unto God. What do we learn, then, from the song of this ransomed host? Why, that the Gospel which John preached, and by which he was redeemed, was to be preached to every

nation, and tongue, and kindred, and people; the Gospel that brings happiness to man, that exalts him to power and glory and crowns him with blessings and immortality as the child of God. This is the Gospel that comes to you and me, that offers to us eternal life. It offers life and immortality to all; "Whosoever believeth and is baptized shall be saved;" it ministers happiness to the sorrowing denizens of earth; it develops truth within the soul until man, the child of God, becomes exalted in the presence of his Father, crowned with fadeless glory as he travels onwards in the path of ceaseless progression.

That the Gospel thus freely and liberally offered to man, by a kind Father whose charity never sleeps, and whose beneficent provisions are ever extended to his children, may go from nation to nation, and from people to people, swelling the numbers of those who can sing of the redeeming mercies of God, rejoicing in the bright hopes kindled within the soul, and that truth may be the reigning, governing influence on the earth, is my prayer in the name of Jesus. Amen.

E. L. Sloan, Reporter.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 31, 1863.

YE ASK AND RECEIVE NOT, BECAUSE YE DO NOT ASK ARIGHT.

ONE of the reasons assigned by the Almighty for his not being pleased with the children of men and their forms of worship, previous to the introduction of the Gospel in these last days, was because, as he said, "They draw near unto me with their lips, but their hearts are far from me." They had a form of godliness and a form only; there was nothing heart-felt in it that was acceptable to Him. This still continues to be the practice of the children of men. It arises in part from tradition, and in part from their not partaking of the power of godliness. To them God is an imaginary being—a being whom they, nor their fathers, never saw, and with whom they never had intercourse. To them, therefore, he is an ideal personage; all their knowledge of him being derived from tradition and the records of those who did know him and held intercourse with him in former times. The Gospel was revealed to the earth in these days in its ancient power and purity, for the purpose of reviving the ancient knowledge and bringing man

into closer connection with his heavenly Father. A man who lives in strict obedience to the pure Gospel of Jesus can not fail to obtain a knowledge of God, and to realize, to an extent proportionate to his diligence in keeping his commandments, his character and his attributes. He becomes acquainted, to a certain extent, with God, who no longer appears in the same relationship to him, nor occupies the same place in his thoughts, that he did under the influence of old traditions and teachings previous to the revelation of the truth in its fulness. When he bows down to pray to God, it is not as though he were addressing a being of whose existence he knows nothing, only as he is informed by tradition and old records, but as a being with whom he has had personal communication. His prayers, therefore, will not be formal, will not consist in lip-service alone, but will be the devotion and sincere expression of the feelings of the heart. Where the Spirit of the Gospel is enjoyed in its fulness, this is always the case with those who have become its believers. Where it is not the case, and the old formality exists, there is good evidence that the power of the Gospel is not enjoyed.

We fear that very many of our brethren and sisters, members of the Church of Christ, do not realize the importance of this distinction as fully as they should. We have reason to think that in many instances the same complaint can be made respecting them that was made respecting the world previous to the organization of the Church in these days—namely, "They draw near me with their lips, but their hearts are far from me." This formalism is the spirit of the world; and, surrounded as the Saints are by those who practice it, they are apt to fall into its indulgence likewise. Everything that they see around them has a tendency to encourage it within them; while the exhortations and examples to cultivate a contrary spirit, a spirit of close and intimate intercourse with the Almighty, are but few, and seldom heard or witnessed. The backwardness of the Saints in their spiritual growth, and the absence of those more distinctive and advanced evidences of mighty faith, are the consequences which follow this formal method of praying; for it is impossible for men and women to obtain blessings from God unless they seek them with energy and with a heart-felt desire. They who became mighty in ancient days through their faith and power, were those who sought the Lord in diligence, pouring out the desires of their souls in fervent prayer before him. They who have become mighty in this last dispensation, and exhibited strong faith and power, have done so upon a similar principle. They have attained unto favor with God by departing from the beaten path travelled by the world; by throwing aside the spirit of formality which they indulge in and seeking unto God in a more acceptable manner. If we, as Saints, would obtain favor with God, and make progress in the knowledge of heavenly things, we must do likewise. When we pray, we must pray with our hearts, and not with our lips alone. We must have our souls engaged in what we ask for—have all our energies fully aroused, so that when we ask, it must be with such a concentration of faith, such a belief that we shall receive what we ask, that our Father in heaven cannot by his promise deny us. Because we are commanded to pray often, we should not be less attentive to these points. Because we ask the Lord in the name of Jesus to bless our food every time we eat, we should not allow ourselves, through the frequent repetition of this practice, to do with our lips what our hearts should be fully engaged in. And so, also, if as Elders we should be called upon to administer the sacrament, to baptize, to confirm, to lay hands on the sick, or to attend to any of the ordinances

connected with the magnifying of our Priesthood. It is solemn mockery before our God to approach him with our lips alone while our hearts are far from him.

Among ourselves, when one talks to another it causes a feeling of contempt to arise in the bosom of the person addressed if he gets the idea that his friend is talking to him with the lips alone, and that his heart does not prompt the utterance. If this be the case with friends who are under no special obligations one to another, and who are upon terms of equality, how much stronger must be the feeling our God must entertain for those who approach him with bended knee and an affectation of humility in voice and manner, to express unto him, who is the Author of every blessing they enjoy, words which do not represent corresponding feelings in their hearts. They who worship God "must worship him in spirit and in truth;" and we are confident that if we, as members of his Church, having thereby a claim on his promises, would approach him in a proper manner as he has commanded, we would have far more of his power, far more manifestations of his favor, far more of that faith by which mighty works are accomplished than we have at the present time.

Because we have been baptized and received the laying on of hands, and become members of his Church, we need not expect that he will overlook in us what he has already condemned in the world. He has condemned them for offering him merely lip-service. He will condemn us, and our condemnation will be much greater than theirs, because of our relationship to him, if we do the same. He wishes us to obtain knowledge of him. He wishes us to draw near unto him that he may draw near unto us, that we may be able to appeal unto him as unto a kind and beneficent Father in every time of need. He wishes the barriers that have hitherto separated his children from him—barriers erected by false traditions and teachings through the power of Satan—to be broken down by the power of that faith which he has revealed in the Gospel. He wishes us to realize that he is a living, speaking, mighty God as in days of old; that the lapse of centuries has not curtailed his power, diminished his love, nor caused him to view with indifference the welfare of his children upon the earth; but that he is the same kind Being unto those who seek after him in humility and with heart-felt sincerity to-day, that he was in former days when he communicated his will unto his children.

No man or woman who knows God, and has experienced his power and realized his willingness to bestow his blessings upon those who seek unto him, should ever feel to bow down before their Father, or address him in any manner, without doing so with all their hearts. The world may continue to worship the God of their imaginations as they have done, because it is in conformity with their traditions; but the Latter-day Saints should ever approach the God of Israel and of Joseph, and the Father of our Lord Jesus Christ and our Father—that God of power whom the ancients knew and worshipped—as though he were present and they were falling at his feet to ask him for what they need. And they should do this, too, in simplicity of language, as they would address him or any other being of whom they had favors to ask, avoiding vain repetitions and long preambles, and everything of a character to grieve the Spirit of the Lord and to prevent their prayers being answered. The most powerful prayers, judging by the effects that have followed their being offered up, are those which are most simple, devoid of display and to the point. This is a matter respecting which the Saints should be careful and observant. And, if they will exercise their faith aright, there is no good thing, which they can desire, that will be

withheld from them. Because you do not get all your prayers answered and your desires granted immediately, you must not therefore be disheartened. Remember the instruction upon this point imparted by Jesus through the parable of the importunate widow, and remember, also, that though your prayers may not be answered immediately, if they are offered in the name of Jesus and in faith, nothing being left undone by you that is required, they will live on the records of heaven and in the remembrance of the Lord, and yet bear fruit. The ancient fathers asked for blessings in their prayers, which are even now being granted—thousands of years after the death of their mortal bodies. Many centuries ago the servants of the Lord among the Nephites made known to the Lord the desires of their hearts respecting their brethren in their prayers, and they yet await their fulfilment; but they know the promise of the Lord is sure and cannot fail. This is also the case with the Apostles of Jesus, who were with him in the flesh. He taught them to pray, and one of the subjects of that prayer was, that “Thy [the Father’s] will be done on earth as it is in heaven.” So long as they remained on the earth this, doubtless, continued to be their unceasing desire and prayer. The persecutions they suffered, through the hatred of mankind to the will of the Father, kept the desire alive in their bosoms. They have not yet beheld the fulfilment of this oft-expressed desire; but still their prayers live, and all the powers of heaven, and the men also who are upon the earth, who love God, are engaged in the labor of preparing the way for their full and complete consummation. Though heaven and earth pass away, not one word that the Lord has spoken, not one promise that he has made, can pass away or remain unfulfilled. If they have waited thus patiently for the fulfilment of their prayers, cannot we, if necessary, do so also?

NEWS FROM THE CONFERENCES.

—o—

WARWICKSHIRE CONFERENCE.—A Conference was held in Coventry, on Sunday, December 21st, 1862. In the morning meeting the Presidents of Branches represented the condition of their fields of labor. The representation was of a cheering character, the Saints, generally, being desirous to do their duties. Elder Cliff, President of the Conference, read the Financial Report, which showed the Conference to be healthy and prosperous. The Authorities of the Church were presented for the consideration of the meeting, and were unanimously sustained by vote. Much necessary instruction was imparted by President Cliff. Elder W. G. Mills, District President, congratulated the Saints on their financial prosperity, and from his experience was enabled to say that for many years the Conference was not in better working condition. He gave some spirited and sound counsels, exhorting the Saints to put into practical operation all the holy principles of our religion, either coming forth from Zion, or given by the Ministry in these lands. In the afternoon several of the local Elders were called on to speak, which they did in a profitable manner. Elder Cliff exhorted the Saints to diligence, and to understand the responsible positions which they held. President Mills spoke of the necessity of unity and true love existing among God’s people, and of feeling and practicing that charity and forgiveness of disposition which characterize every high and noble mind. In the evening Elder Mills spoke on the purposes of God in building his kingdom, in the gather-

ing of the Jews, and the power of the ordinances of the Gospel both to Jews and Gentiles; that to the consummation of God's decrees God must raise up Prophets, establish righteousness, and prepare mankind for the fulfilment of the ancient prophecies. Elder Cliff briefly bore testimony to the principles advanced by Elder Mills. The meetings were all well attended, the greatest harmony prevailed, and much of the Spirit was enjoyed. Elder John Swain acted as clerk, from whose minutes the foregoing has been extracted.

MANCHESTER CONFERENCE.—A District meeting of the Manchester Conference was held on Sunday, January 11th, in the Saints' meeting-house, Bolton; at which were present, Presidents George Q. Cannon, of the Mission, and John M. Kay, of the Manchester District, Elders Miles P. Romney and James Lythgoe, and a number of Branch Presidents. Meetings were held in the morning and afternoon, during which the Presidents of Branches briefly represented the condition of their Branches, and Elders Kay, Romney and Lythgoe, also spoke concerning their labors and the joy they had in ministering to the Saints and strangers. Cheering reports were given of the condition of the Saints, and the disposition on the part of the people to investigate and embrace the principles of the Gospel. President Cannon spoke to the Saints in the morning and afternoon, and all felt to rejoice—both speakers and hearers—in the principles that were touched upon and the Spirit that was poured out.

C O R R E S P O N D E N C E .

—o—

AMERICA.

We have been favored with the following letter, received by Elder C. W. West from a friend, the Editor of the *Patchogue Herald*, Long Island, America, and with pleasure lay it before the readers of the *Star* for their perusal:—

Long Island, Dec. 19, 1862.

Chauncey W. West, Esq.

Dear Sir,—I received your excellent and instructive epistles, together with the *Star*, for which please receive my warmest thanks. I read with much interest your communications, and finding them possessing knowledge which should be received by my readers, gave them publicity. I hardly imagine you intended the last for publication, but perceiving it contained valuable information, I hesitated not in presenting an extract for the consideration of the *Herald's* patrons.

With this brief introduction, I hasten to give you an item concerning America. Three years since, in truth could man assert that no fairer land than ours of America ever received the dazzling rays

of the orb of day; but to-day, sir, those rays seek the earth through a thickened, reddened mass of human gore. We are led in uttering this heart-sickening truth to look at the cause which has wrought such a change and prompted the patriot to offer his life-blood upon the altar of his country.

The hand of demoralization grasps tightly the sabre of ruin, and to-day thrusts it into the life of our national existence, seeking in its energy the fountain from which now gushes the failing stream of our vitality. Nearer and nearer is it approaching the point from which springs our present hope—and few there are to defend the source of our welfare. We can but remain inactive, and listen to the murderous song now sung by thousands who have forgotten their God, their country, their fellow-man, and all else save their cursed *personnel*. Censure is attached to our head of government by men who forget to look back to the hours of our prosperity—those hours which, in their exit from us, bore away no thought of meddling with the possessions of our nation's southern half. No! not until the hobbies by which lovers of self-gain,

fame and power were nearly exhausted, did they undertake to mark out the fields of Bull Run, Seven Pines, and Antietam. The lovers of their own base, degraded self, saw, in the bloody massacre of thousands of true, devout hearts, an end which would favor them with fame which, though appearing bright and lustrous, will, ere the terminus of the conflict, present a shade as black as Erebus. Already are the reapers of their ill-gotten gains fearfully realizing the reward meted out to every traitor; and may that God whose justice all acknowledge, so doom them that, if on this terrestrial sphere, their example and punishment may cause those inclined to error to flee from their marked-out, infamous course, and embrace the interests of the patriot; and if in that land, that better land, free from contention, strife and wars, may their chastisement be such as shall cause an interposition of the redeemed in their behalf, even though they know and acknowledge the justice of their King.

We are engaged in a tumult which has been caused not by the South alone, as many would have it; but the North, our prized North, has done much to bring about this unholy contest. Those men, so-called, who have excited the fiery Southern blood, who have ridiculed the Southern people as being an ignorant, over-bearing class, puny and weak when compared with the active, business-like men of the North, are men, beings, whose only fit punishment is the knotted hemp. Plotting, scheming wire-pullers, rolling in wealth, all of which comes in from the exertion of the poor, uneducated white man, are raising their heads defiantly and proudly in the knowledge that they are duping the ignorant, protracting our national struggle, and taking the lives of hundreds of as true, loyal men as ever breathed God's open air.

Is there any force that can remove this hellish, wholesale robbery? Have we not at the head of our nation a man whose nerve is iron, whose word is as law? Does he sanction this immense sacrifice of lives, knowing a fortune is realized by the most corrupt of men? I assert, sir, that in Abraham Lincoln we have a man, than whom no truer or purer exists. Surrounded by those influences which press heavily against

the door of his nation-loving heart, he stands firm, unmoved by them, and gives to us ample evidence of one not wavering, but steadfast, abounding in excellence. Remarkable man he, if ever remaining in spirit undaunted, striking only for his country and her happiness and prosperity! Frail nature sinks beneath the oppressive burden to which it is subjected, and did we not find, amid the thousands basely unprincipled, hundreds who are deaf to all save the salvation of our country, and who with blood-dyed hands buoy up the chief magistrate of the nation, we would know no abiding place save in the depths of obscurity. I say hundreds amid thousands, for I cannot see in the majority of those who have gone from us, shouting "On to victory, we'll conquer or die," anything but determination to forsake their resolution, forget their homes and those institutions which blessed them in times of peace, and madly, frantically indulge in plundering and robbery. Traitor! The words appear tame when we consider upon that class who know no country, no anything, save gold. Corruption issues from every pore of their sacred bodies; and we must bear the stench occasioned by the decay of principle and honor.

Rapidly are we passing onward towards an abyss in the depths of which destruction awaits us; and unless some hand shall arrest us in our blindness, our once beautiful land of America, the pride and boast of the world, will sink into the darkest, blackest shades of oblivion. May that Power that wields the sceptre of nations induce the President of our Republic with that strength necessary to withstand the damning entreaties of the murderous pack that continually beset him, and endow him with that determination which shall drive out from the loyal armies of the States the living evidences of demoralization which now infest them.

Mr. W., time forbids my writing more. I hope it may please you to again favor the columns of the *Herald*, and speedily. I will write you again upon the receipt of yours.

Wishing speedy relief for the oppressed of your land and mine, I subscribe myself yours kindly,

ADD. D. HAWKINS.

ENGLAND.

WORCESTERSHIRE CONFERENCE.

Worcester, Jan. 8, 1863.

President Geo. Q. Cannon.

Dear Brother,—It is with considerable pleasure that I seat myself to inform you of the feelings of the Saints in the Worcester Conference, which I believe will be interesting to you, as well as to all who desire the upbuilding of our Father's kingdom in this the evening of time.

Many of the Priesthood and Saints here have of late become thoroughly imbued with the spirit of reformation, and have manifested their desire to awake from their lethargy, partake of the spirit of the times and renew their diligence before the Lord and his servants, that they may obtain more of that spirit which, under every circumstance, is calculated to comfort and bless them, and cheer them on in that path that will lead to honor and exaltation in the kingdom of heaven. I am sure that you will be glad to know that men who have been in the Church over twenty years have gone forth and renewed their covenants, manifesting their

desire to be still connected with that Work which, though despised by the many, has brought to them so many choice blessings, and which promises to them many more, inasmuch as they will continue faithful.

At a District meeting, on Sunday, 28th ult., a joyous time was experienced, when, after the business of the day was over, many of the Elders declared their determination to be more faithful than ever, and to exert themselves in the carrying out of the instructions so recently given through the *Star*. They expressed themselves willing to do all that they could to further the Work by their faith, prayers and means; so I trust we shall have some good times, and be able to do all that is required.

Many of the Saints here are anxiously longing for their deliverance, and trust sincerely that the coming spring will end their sojourn in this land. They are tired of Babylon and sick of her abominations.

Wishing you a very happy New Year, and with prayers for your future well-being, I remain yours, truly,

WILLIAM THURGOOD.

SUMMARY OF NEWS.

—o—

ENGLAND.—A terrific gale raged during the 19th and 20th instant, doing a great amount of damage, causing many casualties at sea and a great loss of life. A London telegram of the morning of the 21st says;—"The destruction of property by the gale has been so great that at present it would be impossible to give anything like a correct number of the casualties." Accounts from various parts of the country, both inland and on the sea-board, are of a similar character.

FRANCE.—The *Times* Paris correspondent says it is rumoured that orders have been given by the Minister of Marine that the forts, magazines, dockyards, and arsenals of the ports shall be cased with iron. The experiments that have been lately tried at Rochefort in presence of a committee of naval and artillery officers have been successful, and have proved that iron-casing is the best system of defence. A letter written by the Emperor to General Forey, Commander-in-Chief of the French army in Mexico, under date July 3, 1862, has been recently published. Its tone is firm and decisive as to bringing Mexico under French power. It speaks of "regenerating" Mexico, establishing a "regular Government," planting the French flag in the city of Mexico, and dictates the line to be pursued by General Forey as if he were marching through a country subjugated by French power. Its publication at this period has caused considerable excitement in various circles.

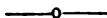
POLAND.—The conscription is being conducted by the Russian troops. Warsaw has the appearance of a place subjected to the horrors of war. The conscription being made at night, conscripts are torn from their beds at midnight and dragged to the citadel. The people appear struck with terror, those only who are seized being calm, though expecting ill-treatment. At the instigation of the Revo-

lutionary Central Committee a large number of members of secret societies assembled near Serotsk, in the neighbourhood of Warsaw, to concert measures for preventing the conscription. The military dispersed the assembly and arrested 50 persons.

GREECE.—A telegram from Athens on the 18th instant says;—"The election of the President of the National Assembly will take place to-morrow. The candidates for the office are Palmides and Valbis. Fears are entertained in some quarters lest the present crisis should lead to civil war."

AMERICA.—The *Great Eastern* and *Europa* have reached Liverpool bringing further advices. The success of the Federal arms in the South-west has been great, but not decisive. The struggle before Murfreesborough, for the possession of Nashville, commenced on the 29th ult., and continued for five days. Both armies fought with the utmost desperation. The Federals state their loss at 6,500 killed and wounded, several thousand prisoners, and 28 pieces of artillery. The Confederate loss is estimated at 4,500 killed and wounded, and 1,000 prisoners. All the negroes captured by the Confederates were immediately shot. The Federal forces after continuing the struggle for five days found, on the morning of the sixth day, the enemy had disappeared and was in full retreat to Tullahoma, 30 miles distant. The effect of the President's proclamation in the South is not known. It has created great dissatisfaction in the Border States, both among the slaves and the white population. Governor Seymour's message was well received by the public. General Sherman, with 40,000 Federal troops, attacked Vicksburg on the 27th ult., Commodore Farragut's gunboats co-operating. The latest accounts state that three lines of the Confederate works, 10 cannon, and 700 prisoners had been captured, and that the struggle was still undecided. Despatches from General Grant to General Halleck report that General Sullivan defeated the Confederates under General Forrest, at Lexington, Tennessee, on the 1st, capturing six cannon and many prisoners. The Confederate loss in killed and wounded is put down at 1,400, and that of the Federals at 800. The iron battery Monitor, that rescued the fleet at Hampton Roads in March last from the attacks of the Merrimac, sprang a leak while off Cape Hatteras on the 31st, and sank, carrying down with her 5 officers and 19 men.

VARIETIES.



Be always receiving or doing good. This will make your life comfortable, your death happy, and your account glorious.

Many persons are led by their vices, as there are many who are led by their noses; but there are a far greater number who follow both without any leading at all.

Flowers are the stars of earth, stars the flowers of heaven, and birds the singing star-flowers of the air.

They who possess the deepest knowledge of human nature are the least violent in blaming its frailties.

A young barrister, being reproached by his opponent for his extreme youth, said, "It is true that I am young, but my learned friend will find in the course of this trial that I read old books."

AFFECTIONATE.—When Dobbs was dying, his wife, who had led him a terrible life, was afraid that he would either cut her off with a shilling, or prevent her marrying again—she was young and handsome, if she was a Tartar. But Dobbs left her all his money, on condition of her marrying again, "for then," said he, "I shall be certain that somebody else will be as wretched as I've been."

A WITTY RETORT.—On the day of the baptism of the imperial infant in Paris, a number of ladies were standing behind the ranks of the National Guard, on the line of the procession to the church of Notre Dame, when the Guards, getting tired of the long delay, lit their cigars, and soon the whole line was in a smoke. Some of the ladies began to complain of the smoke. An old soldier, turning round, said with a smile, "Then they do'n't smoke in your regiment?" A charming little Parisienne wittily replied, "In our regiment? Sometimes; but never in my company!"

Inquisitive people are the funnels of conversation ; they do not take anything for their own use, but merely to pass it to another.

How easy and pleasant it is to assign motives for the conduct of our neighbors, when we gather them unconsciously from our own hearts.

The human heart is like a feather-bed ; it must be roughly handled, well shaken, and exposed to a variety of turns, to prevent its becoming hard.

"Waiter, I'll take my hat," said a gentleman at a party one evening, as he was about going home. "What kind of hat did you wear?" A brand new hat, that I paid ten dollars for this morning." "Well, sir," said the waiter, "all the good hats have been gone more than two hours."

Hannah Moore said to Horace Walpole, "If I wanted to punish an enemy, it should be by fastening on him the trouble of constantly hating somebody."

THOUGHT NEVER DIES.—"It is a terrible thought," says Cooper in his *Two Admirals*, "at an hour like this, to remember that nothing can be forgotten. I have somewhere read, that not an oath is uttered that does not continue to vibrate, through all time, in the wide-spreading current of sound—not a prayer lisped that its record is not to be found stamped on the laws of nature by the indelible seal of the Almighty's will."

I'LL KEEP 'EM AWAKE.—Near Newark lived a pious family, who had adopted an orphan, who, by the way, was rather underwitted. He had imbibed strict views on religious matters, however, and once asked his adopted mother if she didn't think it wrong for the old farmers to come to church and fall asleep, paying no better regard to the service. She replied that she did. Accordingly, before going to church the next Sunday he filled his pockets with apples. One bald-headed old man, who invariably went to sleep during the sermon, particularly attracted his attention. Seeing him at last nodding, and giving nasal evidence of being in the "land of dreams," he gave the astonished sleeper a blow with an apple on the top of his bald pate. The minister and aroused congregation at once turned round and indignantly gazed at the boy, who merely said to the preacher, as he took another apple in his hand, with a sober, honest expression of countenance, "You preach ; I'll keep 'em awake!"

POETRY.

—o—

THE PLEASANT DAYS GONE BYE.

When quietude invites repose,
Then memory 'wakes to tell
Of beams of happiness that rose
To shine when all was well ;
Back to the past, on fancy's wings,
O, then we gladly fly,
To borrow of the sacred things
Of pleasant days gone by.

A mother's love, a father's smile,
Or childhood's joys again
Are then recalled, and they beguile
The present hours of pain ;

Liverpool.

And e'en the lov'd ones in the tomb
Are 'waked by memory's sigh—
They speak from death's disturbed gloom
Of pleasant days gone by.

The scenes of childhood's happy glea,
The garden, cot and stream,
And youthful pleasures, frank and free,
Appear in fancy's dream ;
And days like this . . . recall the past—
The past that ne'er shall die ;
This hour is lit with sunshine cast
From pleasant days gone by.

R. SMYTH.

∴ Sung at a Party, December 25th.

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"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

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Saturday, February 7, 1863.

Price One Penny.

BE NOT OVERCOME OF EVIL.

BY ELDER W. G. MILLS.

"Evil communications corrupt good manners," is a saying which was quoted by the Apostle Paul from a heathen author, who lived long before his day. Experience, in every age, has proved that saying to be true; and in every nation, as well, through every class, it is observable that the evil influence of wicked persons on those around them has gained the predominancy, and debased the habits and feelings of the goodly-disposed and unsuspecting. In the training of children it is particularly felt. The evil practices of boys at school are too frequently copied by innocent new-comers, and idle and filthy habits spread with fearful rapidity among the younger and more ignorant scholars. So great is this evil in public seminaries, that many moral, high-minded men totally repudiate such institutions, and have written powerfully against their tendencies. As young people enter into society in the world, and form companionships, they become a cause of anxiety to parents, who, knowing the power of evil examples and impure insinuations, have a secret dread lest their beloved ones may suffer. Even those of maturer years are liable to suffer from contact with impure minds and loose expres-

sions. It is lamentable to know that the human mind is so weak, that those who are disposed to be kind, good and pure, are more subject to bad impressions and to become degenerated, than the evil and vicious are influenced by the goodness and excellence of the noble-minded. It requires much effort on the part of the virtuous to let their influence be felt, while, too frequently, the insinuations and common conduct of the others have a relaxing power, and, ere parties are aware, their good manners are corrupted.

Such being the tendency of weak humanity to be influenced by surroundings and imperceptibly act under their control, philosophers and moralists have, in all civilized nations and in every age, given their best advice and most faithful warnings to avoid the company of the wicked and flee from the contact of the impure. Sage counsel and wise sayings on this subject pervade the literature of all nations. The proclivities or tendencies of human nature are the same in all countries, and the same teachings are given to guide erring mortals from the consequences. We need not, however, give way to lamentations or regrets. Our duty is to watch the workings of the human

heart, and endeavor, by our example and zealous precepts, to enable others to see the dangers and avoid them; that, in the exercise of those powers which lie dormant in man, they may overcome the evil and pass untainted by its influence. Where the noxious weeds grow, and their baneful influence is scattered around, let us teach ourselves and others to pluck the weeds and plant flowers and herbs in their places; for the same power that causes the weed to spring up, when applied duly, makes the useful plant grow, especially if it is indigenous. So, thank God, man can by the volition of his will, the power inherent in him, with the Spirit of our God assisting, have the channels of his affections changed from evil to good; and the same energy employed to work acts of unrighteousness can be converted to perform deeds of goodness. With such knowledge in our possession, our duty becomes imperative and its results are hopeful: man being created with power to become happy, virtuous, just and good, the end of his existence will be attained and the perfection of his character reached. The designs of God, in this respect, will be consummated.

Not only is this weakness, this leaning of susceptibility to become corrupted by outer influences and improper associations, manifest in the conduct of the world who labor under many disadvantages, but it is seen among the Saints—those who make a profession of obedience to the Gospel, and who claim and possess the Spirit of God to assist them to overcome their weaknesses and follies. We witness with sorrow, many times, this failing in those who profess the name of Jesus. One of the objects of the Gospel is to counteract the influence of wrong. St. Paul says, "Be not overcome of evil, but overcome evil with good." In other words, instead of evil communications corrupting good manners, we must make good manners and righteous feelings subdue and overcome evil. Truth and virtue should reign triumphant, and every other influence be brought to succumb to them. As God's power is greater than all other powers, so ought his attributes in his image here have the pre-eminency; so ought everything

else be made to bend to their sway. The Saints have to mix with the world and form a part of it; they have to pass through the various ramifications of society, they must necessarily enter into the businesses of life, and be surrounded by certain circumstances out of which character is formed, and dispositions, energy and power are developed. But these things ought not to corrupt the Saints of God nor soil their character. Though they must mingle with the world, they need not bow down to its sinful pleasures, nor partake of its demoralizing effects. They should never forget their superiority to the deeds of darkness and to all beings engaged in them. They need not join in with and practice the dishonest "tricks of the trade," nor tell falsehoods because it may be fashionable to do so. They should not be guiled into forgetting their duties in relation to their family circle, nor their needed efforts to assist in the spread of God's kingdom on the earth; and while they battle against trying circumstances and evil customs, they must remember that these are necessary to our existence and perfection of character, and to enable us "to overcome all things."

When a man works in a shop or a yard with others who care not for anything good or sacred, he should not join in the ribald joke, nor smile at profane language, but, by his conduct and perseverance keep down all attempts to enlist him in their practices. He should not drink the intoxicating draught and make himself "hail fellow, well met" with those of low habits; but, living above such meanness, show by his kindness and wholesome affability that no evil communication would corrupt him. When our young men, on entering life, feel disposed to attend classes in our literary institutes, they should carry their religion with them, and not permit such accomplishments or acquirements to wean them from the higher education and wisdom of the Gospel. Too frequently our young men allow the society and connection with its members to step in between them and the greater duties of the Church; the latter is neglected and the former attended to assiduously. The loss is great to them, and the other influence is allowed to sway them.

Sometimes we see young men who are not in the Church, on getting acquainted with our young sisters, become enamoured of them, pay them marked attention, and seek to ingratiate themselves in their affections. They perceive that our young women are superior to many others. Not only are their natural abilities good, but having obeyed the Gospel they have received a superior spirit, and trained their moral, intellectual and physical powers according to the law of the Gospel. Now, our sisters who live their religion should understand this fact: *they are superior* to their suitors, have more intelligence, more of the good Spirit, and are in every other respect better than the men who seek their hands; consequently they should never encourage the addresses of those who are not their equals. They should not permit any communications to corrupt their high spirits; they should rise in influence and not descend; they should progress and not retrograde. The power and influence they possess should be employed to bring all things under their control. It is to be regretted that our sisters too frequently forget their exalted positions by the Gospel, and, their good manners becoming relaxed by wily insinuations, have to bear consequences deeply disastrous: their lives are poisoned ever afterwards. In like manner some of our young men, in a careless moment, become influenced by the fascinations of some young ladies who are void of the charms that bless a noble lover of truth. We admit that there are many young men and women who are not in this Church, who are moral and respectable, and might make creditable companions to their class; but the person who has not obeyed the Gospel, who has not a love for the truth of eternity, is not up to the standard of companionship for a good Saint. How often have we known a person seek excuse for not attending the meeting, and neglecting the ordinances and means of grace, because he or she spent an evening with a friend, or went out walking with a companion, thus showing a pliability of character, under overruling influences, unbecoming Saints. Men have allowed the thoughts of pleasurable pastimes and promises of poor entertainment to fritter away

the precious time, and subject themselves to those whom they should influence. The power by which "Evil communications corrupt good manners" has reigned too long; it must be reversed. Every noble-minded person, every whole-souled Saint will so live as to have influence over others; will not have their beings sullied with that which is degrading. They will rise, rise, and continue to rise in life and duty. "EXCELSIOR" will be their motto. They will avert every evil power, and though they be scorned will stand in the dignity of the Sonship of God and say, "Get thee behind me."

We must pass through temptations and trials, but need not be degraded by them. The Savior had to be perfected by sufferings and temptations; he conversed with publicans and sinners, came in contact with evil spirits and demons, yet he was not polluted with the intercourse, nor tainted with the corruption of others. Every saved and glorified Saint has done the same. Our mission is to subdue, control and progress. The children of this world have been wiser than the children of light long enough. The beginning of the end of the present state of things has appeared, and our experience will be of a higher order. The experience of the Apostle in his warfare with his failings and weaknesses is felt by the earnest Saint—namely, "that when I would do good, evil is present with me;" but the opposite is, and will be realized too, that when we would do *evil*, good is with us; and the knowledge we will possess by seeking after and acquiring God's holy Spirit, will enable us to overcome not only evil men and women, but the Prince of darkness and all his evil spirits.

We pray not that the Saints should be taken out of the world and its influence, but that they should feel themselves superior to, and govern its manners and customs. Above all, that they should not be overcome of evil, but overcome evil with good. And we pray that our teachings and exhortations will lead some of our brethren and sisters to consider their high and holy callings as the sons and daughters of God, and that they, endeavoring to honor their positions, may never fall from their dignity by allowing their

good manners to be corrupted. Every effort will strengthen our powers, every victory will lead to the conquest. Peace,

joy and everlasting life will be the reward; and having overcome all things, we will possess all things.

THE BEST INTEREST OF MAN.

Various are the opinions entertained relative to man's best interest, notwithstanding there can be but *one* true opinion; and each and every opinion disagreeing with that one, must, of necessity, be false. Two opposite opinions can no more be equally true, than light and darkness can exist together and each prevail. Mankind, therefore, ought not to remain satisfied with anything but the truth, and, as Watts says, "follow that wheresoever it may lead them," conceiving that its worth is great, its power mighty and its author God.

In these days of creeds and opinions, some men believe that the best interest of man consists in his amassing to himself the riches of this life, not the least of which is the glittering gold for which men have fought, bled and died, have betrayed their nearest and best earthly friends, have committed the grossest and most wicked of crimes, and which, too often, so narrows up the mind of the possessor that he becomes niggardly mean, refusing to aid even the necessitous in the hour of need, instead of being liberal as his Creator, who ever bestows his bounteous favors upon the worthy and unworthy, and "causeth the sun to shine upon the evil and the good." Other men believe that man's best interest consists in his not hoarding up anything, but in his using all, and enjoying life while it lasts; but how a person can, in the literal sense of the word, enjoy life while forethought is wanting and folly abounds, it is difficult to conceive, unless it be understood that the most implicit faith is centered in the Deity, and even then consistency would say that that was based upon an unreasonable foundation, and that a false hope was entertained for the realization of Heaven's favors. Another class, still, believes that man's best interest consists in religion; while others, again, believe that to religion much of the

divisions, discord and strife which exist, and the present divided state of the world are attributable. Religion, says one, has caused war, bloodshed and famine; has caused the father to slay the son, and the son the father; has caused the mother to be at variance with the daughter, and the daughter at variance with the mother; has set brother against brother, and sister against sister; has divided family against family, till division and hatred have reigned triumphant where union and love should have reigned supreme; and thus religion is made to sustain that which is not its due, but which is rightly attributable to erring, sinful man. To suppose that *true* religion has produced the evils above, is to suppose that it is a curse instead of a blessing, a thing undesirable instead of being desirable; that it has for its aim the dividing instead of the uniting of mankind; that its mission is not noble but ignoble; and to admit this would be to admit more than is true, and to suppose that God delights in afflicting rather than in blessing his children.

One may be ready to exclaim, Well, what then has produced the evils complained of? Not true religion, but "men's opinions" of religion. They have set man against man, brother against brother, sister against sister, family against family, and have divided the world at large. It was Paul's opinion of religion that caused some of the persecutions the primitive Saints endured; and it has been the opinions of people to-day, and not their knowledge, that have caused the persecutions the Latter-day Saints have suffered, and the foul martyrdom of Joseph and Hyrum Smith. True religion never caused such things. That is not its mission: its mission is to elevate man, to teach him his origin, the object of his creation, and to lead him back to the presence of his Creator, that he may enjoy an endless future of immortal

bliss. The evils complained of have been produced by men's estrangement from the Deity, by their stiffneckedness and an absence of the spirit of true religion. These have produced misery where happiness might have been, war where peace might have dwelt, and hatred where love should have been found; yet when men are told this, and they have the experience of the past before them verifying the truth of the statement, Will they believe it and honor true religion wherever they may find it? No; but many of them will still cling to their opinions, discarding true religion, and believe in their efforts to save men and bring peace to the earth.

When men have a just conception of true religion they will understand that it is a science, and one which has to be studied and lived up to before its benefits and blessings can be realized. If we wish to be able arithmeticians we must study arithmetic, commencing with its elementary principles and continuing the study till we have mastered the whole of them; and if we wish to be skilful in any of the sciences we must study them. So it is with religion. By studying arithmetic alone man will never know his God, his own origin, the object of his existence, nor his final destiny; neither will he by studying religion alone, become what Heaven and just men wish him to be. No; he must live to it, or he will never realize its blessings. Many persons, to-day, study religion who do not live to it. They go to church on Sunday, and to the alehouse on Monday—are found one day in the pew and the next day in the ditch. Nor will men, as some suppose, if they study true religion, find it a money-making system; they will find that its officers are called to travel and preach the truth without purse or scrip; and that men's best interest consisted, in all ages of the world when it was upon the earth, in living according to its principles—according to the revelations given to them by their Creator, which if they would do to-day they would find that many of the miseries which they now suffer would cease to exist, and that their privileges and blessings would increase. Noah's best interest consisted in living to the intelligence he received; so it was with

Abraham, with the Prophets and Apostles, and so it is with the people of God to-day. If all would live thus, they would be happy and worthy of the blessings of God; they would not commit murder, nor adultery; they would not indulge in the immoderate use of alcoholic drinks, nor break any of the commandments of God. The monitions of the Holy Spirit would tell them that to do so would be folly, and would expose them to the frowns of Heaven and the censure of the good. They would seek to keep inviolate nature's laws, which are the laws of God, and would avoid bringing misery upon themselves in any way, giving diligent heed to the instructions imparted to them as intelligent beings, that they might be happy here and hereafter. Intelligence was given to man that he might be happy; and if he would but live according to the knowledge he possesses, he would be proportionately happy; he would learn to love truth, respect virtue, hate vice, and to live to every principle that would bless him, turning away from the commission of any action that would in the least militate against his happiness. Man's happiness is increased or decreased by the course he pursues. If he sins by breaking a law of God, the knowledge of his sin must of necessity operate against his happiness; while, on the other hand, if he keeps the laws of God his happiness will be increased.

To suppose that intelligence was given to man for any other purpose than to make him happy, would be to suppose that the Lord delighted in seeing his children miserable, which would be in direct opposition to his dealings with them in every age of the world. He has shown his anxiety to promote the happiness of his children by occasionally speaking personally to them, at other times by sending angels to them, and at other times communicating with them through his Priesthood—men duly empowered to reveal his will and instruct them in the things of the kingdom of God. And, as a more conclusive proof that intelligence was given to man that he might be happy, we find that when he lives according to that intelligence he is happy, and when he does not do so he is miserable—his soul is harrowed up, and he stands a

conscience-stricken, guilty man. This proves that it is the best interest of man to live according to the light which God has bestowed upon him. May we,

then, gain by this knowledge, that our happiness may continually increase throughout a never-ending future!

W. T.

HISTORY OF JOSEPH SMITH.

(Continued from page 55.)

The following epistle of the Twelve was published in the *Prophet* :—

"Boston, July 18, 1844.

To the Elders and Saints scattered abroad, greeting.

Dear Brethren,—We take this method to notify you that the advice and counsel of the Twelve is, that all the brethren who have families in the west should return to them as soon as convenient, and that all the Churches should remain humble and watch unto prayer, and follow the teachings that have been given them by the servants of God, and leave all things in the hands of God: all will be right; the name of the Lord will be glorified and his work will prosper. And we would warn the Saints in all the world against receiving the teachings of any man or set of men who come professing to be Elders of the Church of Jesus Christ of Latter-day Saints, who preach any doctrine contrary to the plain and holy principles of the Gospel of Jesus Christ which have been delivered unto them.

We wish to see all the Authorities of the Church residing at Nauvoo, who at this time may be absent, such as the Presidents of the different Quorums, High Priests, High Council, Seventies and Bishops, that we may meet them in Council as soon as convenient, as we expect to return immediately to Nauvoo.

Dear brethren, we are sensible that the account of the death of the Prophet and Patriarch of the Church will be painful to your hearts: it is to ours. We feel and mourn their loss, but they have sealed their testimony with their blood; they have not counted their lives as dear unto themselves as the lives of the Church; they have died in the Lord and their works will follow them.

The eyes of the Lord are upon those who have shed the blood of the Lord's anointed, and he will judge them with a righteous judgment. Let the Saints cultivate a meek and quiet spirit, and all things shall in the end work together for your good.

By order of the Quorum of the Twelve,
BRIGHAM YOUNG, President,
WILFORD WOODRUFF, Clerk."

We copy from the *Prophet*:—

"Mr. Editor,—I am requested to say to the Saints, through the *Pr phet*, by the counsel of the Twelve, that whereas certain strange doctrines have been taught and practiced in Boston and elsewhere, by men claiming higher authority than the Twelve,—

This is, therefore, to warn you, in the name of our Lord Jesus Christ, that you give no heed to men making these high pretensions, when they teach you things that are not in accordance with principles which you know to be correct.

And we would seriously caution all men to beware how they offer strange fire upon the altars of pure and innocent hearts, lest that flame consume them, root and branch, in an unexpected hour; for the Authorities of God's house are not to be rode over by any man, and he escape without the rod.

A ship that carries more sail than her ballast will admit of, will surely capsize when the storm strikes her. This is a figure, and let it be remembered.

Yours truly,

ORSON HYDE."

Friday, 19.—Elders P. P. Pratt, W. Richards, John Taylor and W. W. Phelps spent the afternoon in council.

Elder Kimball went to Salem, and preached to the Saints in the evening.

Saturday, 20.—Elders B. Young and H. C. Kimball spent the day together in the city of Boston. Elders O. Hyde and O. Pratt left for New York, and Elder W. Woodruff for Connecticut.

Sunday, 21.—Meeting at the stand. Elder P. P. Pratt preached from the Book of Mormon, quoting from Moroni, "Widows mourning for their husbands."

Afternoon.—The sacrament was administered. Elders Pratt, Cahoon and Richards spoke.

Elders Young and Kimball preached to the Saints in Boston during the day and evening; congregations very attentive.

Monday, 22.—The following is from Governor Thomas Ford:—

"Quincy, July 17, 1844.

[Confidential.]

Gentlemen,—I have just returned from St. Louis. I should have gone on directly to Nauvoo, but I was aware that a visit to your place at this time would certainly be misrepresented by the public. I want very much to see some of you solely on the business of the late outrages at Carthage.

The mode of proceeding to be adopted is a matter for careful consideration. I wish to see some of you to consult on that one subject alone. Can one of you come down? If so, come immediately, or let me know.

I am, most respectfully,

Your obedient servant,

THOMAS FORD.

Dr. W. Richards,
W. W. Phelps, Esq."

To which the annexed was sent in reply:—

"Nauvoo, July 22, 1844.

[Confidential.]

His Excellency Gov. Ford.

Sir,—We have, at this late hour, received your letter of the 17th inst., and would be gratified with an interview, agreeably to your Excellency's request; but the murder of our best men makes our time precious, and compels us to forego the interview.

We have delegated our friend, Mr. Orson Spencer, one of the aldermen of our city, to meet your Excellency on the arrival of the morning boat, answer any queries, and attend to all necessary business, having the fullest confidence in his ability and integrity to discharge the mission to your Excellency's satisfaction and the best interest of our bleeding and long-loved country.

We are sir, most respectfully,

Your obedient servants,

WILLARD RICHARDS,

W. W. PHELPS."

Sister Leonora Taylor wrote as follows:—

"Nauvoo, July 22, 1844.

To His Excellency Thomas Ford.

Sir,—The peculiarity of my situation will, I hope, plead my excuse for troubling your Excellency on the present occasion.

Mr. Taylor, who was severely wounded in the jail at Carthage, is still ill, and obliged to be lifted in and out of bed; his wounds are slowly healing, and we hope he will finally get well, if suffered to do so. But, sir, I am sorry to say the murderers and mobbers are still at large in our neighborhood; as there has been

no steps taken to bring them to justice, they have taken fresh courage and held meetings to carry out their work of destruction. I have been told they have sent messengers to Missouri to collect all the force they can, to come and exterminate the Mormons after harvest.

I have enclosed your Excellency a communication sent Mr. Taylor yesterday, which is a sample of many that are daily coming in. He does not know of my writing this letter. Nothing but the urgency of the case could have induced me to remind your Excellency of your promise to bring the *murderers to justice*. If a step of that kind is not taken soon, I much fear that it cannot benefit us as a people.

We are without arms, in a great measure, having delivered them up at your Excellency's request, and we are forbid to stand even in our own defence. In this peculiar position, without resources, we can only look to your Excellency for defence, to you, sir, for protection; and if it is not granted, we must be murdered in cold blood.

My feelings as a wife, and mother of helpless children, together with the afflictions of an injured people, all constrain me to beseech of you to exert the power and authority which the people and God has given you, in the cause of the oppressed. You shall have our prayers, that wisdom may be given you from on high to act in this case to the glory of God, your own honor and that of the State we live in.

Your Excellency was warned of our brethren's danger, who were murdered, but could not believe that men were so base and degraded. The same men are now plotting our destruction.

As an individual who feels herself injured, and also in behalf of an oppressed, injured and persecuted people, I again beg your official interference. Your Excellency cannot now be mistaken in the men nor their design; I beseech you then, for the honor of our bleeding country, for the sake of suffering innocence and the cause of humanity, by the wounds of my husband and the blood of those murdered victims, to use prompt measures for our protection and the bringing to justice of those murderers.

Sincerely praying that you, sir, may become a terror to evil doers and the praise of those that do well, with great respect

I have the honor to be

Your Excellency's humble servant,
LEONORA TAYLOR."

Elder W. Woodruff went to Farming-

ton, Ct., and spent the night at his father's house. He ordained his father a High Priest.

Tuesday, 23.—10 a. m. Elder O. Spencer went down on the *Osprey* to Quincy, to wait upon the Governor.

Elders B. Young and H. C. Kimball spent the day in Boston. They attended meeting in the evening and ordained thirty-two Elders.

Elder Woodruff parted with his father and mother at Farmington, and proceeded to New York.

Wednesday, 24.—Elders P. P. Pratt, W. Richards, W. W. Phelps, G. Miller and L. Woodworth met in council. They anointed and administered to Elder Samuel H. Smith, who was very sick.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 7, 1863.

THE STRAIT AND NARROW WAY—WHO SHALL FIND IT?

EVERY day's experience confirms more and more the truth of the words of Jesus unto the Prophet Joseph, that "Strait is the gate and narrow is the way that leadeth to the exaltation and continuation of the lives, and few there be that find it; and broad is the gate and wide the way that leadeth to the death, and many there are that go in thereat." The reason assigned for this was, "Because ye receive me not in the world, neither do ye know me." The value of men and women of integrity, who are determined to keep the commandments and covenants of the Lord with that strictness which they require, who would rather die than deviate from the path of rectitude and virtue, becomes more and more apparent as the kingdom of God increases and becomes developed in the earth. Many start out very fair in the race for eternal life. They appear to be filled with hope and bright anticipations, and seem to possess a zeal that is unquenchable; but after a while they grow weary and illustrate the necessity of that exhortation of Paul's, where he says, "So run that ye may obtain." It is he who endureth to the end that shall be saved—he who, in the midst of all the afflictions and trials to which he may be subjected, keeps his integrity unsullied, and never swerves from his rectitude in the severest trials and temptations. Men and women of this description are very rare. We may know this by reading the words of Jesus quoted above, that few there be that find the strait and narrow way which leadeth unto eternal lives. It is not because "the many" are predestined or elected to take the broad road to "the death," but because they will not cherish within themselves that love for the truth and devotion to its principles which is necessary to enable them to "receive Jesus in the world and to know him." Even were all who are called Latter-day Saints, or who are likely to be called Latter-day Saints, to be faithful and comply with every requirement of the Lord, there would yet be but "few" compared with the great mass of mankind. But, experience has proved that it is not all of those who are called Latter-day Saints, who cry "Lord, Lord, shall enter into the kingdom of heaven," for there are many who have a nominal membership in the Church of Christ who will never succeed in

entering that "strait gate" and "narrow way" which would lead them to an exaltation in the celestial kingdom of our God.

When we realize what is required on the part of the Saints, to constitute them worthy to receive and enjoy all these glorious blessings, and then contrast it with the works which their actual lives afford, wonder need not be indulged in even if some of them come short of celestial glory. When we see a so-called Saint indulging in a spirit of fault-finding, murmuring against his brethren who bear the Priesthood, and talking about the follies of every one with whom he is connected, the conclusion that we are forced to adopt is, that he must repent and thoroughly reform or he can never enter into the celestial glory of God. When we hear a so-called Saint parading his little acts in favor of the Work of God, talking about the efforts which he has made in paying money to sustain it, or in giving the Elders a meal or two occasionally, as though he had done something that was very meritorious indeed, and for which he should receive great praise, then we are compelled to think, that unless he gets rid of feelings such as these, and cultivates a different spirit, he can never enter into the strait gate and pursue the narrow path which leadeth to the exaltation and glory of God. These are also our reflections when we hear Elders dwelling with evident pride and with a desire for human approbation upon their labors in preaching the Gospel to their fellow men, or in any of the duties of the Ministry, or in paying Tithing, or in foregoing the pleasurable associations of friends and the prospects of comfort through their connecting themselves with the Church of Christ; for the man whose eye is fixed upon celestial glory, who is anxiously seeking to find and to enter the gate and follow the path which leadeth unto eternal lives, views all those things, not as sacrifices for which he is to be applauded or receive credit, but as trifles which as the child of God and an expectant joint-heir with Jesus Christ he ought to attend to.

It is no trifling exaltation, even with our present miserably narrow conceptions of it—that which is called the celestial glory. Jesus, the Prophets and the Apostles laid down their lives that they might enjoy it, counted no toil or labor or the yielding up of anything they possessed a sacrifice to obtain that glory. Their whole lives were entire records of unwearying, ceaseless and unselfish devotion in doing the will of God the Father, and in gaining that experience which was necessary that they might find the "strait gate" and enter therein, and pursue, undeviatingly, the path which leadeth unto eternal lives. Their integrity was proved in numberless ways; there remained no doubt or room for question respecting their entire devotedness to the doing of the will of God. It was not the payment of Tithing alone; it was not the bestowal of a few pence or shillings; it was not the sacrifice of the pleasures of home; it was not the separation from friends; but it was an entire life devoted without cessation or relaxation, with all their energies, with all their means, with all the faculties of their minds and bodies, and even to the laying down of life itself that they might do the will of their Father and their God. Think of the glory they were striving for: to be "heirs of God and joint-heirs with Jesus Christ!" What is a short life on the earth, even if it should attain to the most extended term allotted to man and were filled with suffering and hardship, to be compared to the eternity of bliss and the boundless extent of exaltation comprised in the sentence, "an heir of God!" and yet this is what we, as Latter-day Saints, are striving for. If many of the men who murmur on almost every occasion when there is the least opportunity, and boast about their little labors as though they expected

great praise therefor, (though all their sacrifices may have barely consisted in accepting the gift of salvation which God has offered unto them, and, as a consequence, brought upon themselves the scoffs and jeers of their old associates) were to be bluntly told that they never can attain unto celestial glory while indulging in this spirit and performing these labors alone, they would look upon you with astonishment, and be so offended as almost to view you as an enemy. Yet this is truly their condition. While they indulge in this feeling they never can attain unto that exaltation. If it required the spotless purity and the constant, never-failing devotion of a Savior's life to attain unto this glory—if it required the unwavering steadfastness and integrity of his Apostles, and of an Abraham who deemed even the life of his beloved son not too great a sacrifice to be made at the command of that God who said "Thou shalt not kill," how, then, can we expect to be so highly favored of Heaven, or to have such a latitude granted unto us as to escape the endurance of similar trials and the performance of similar works?

Brethren and sisters, be not deceived upon these points. Flatter not yourselves with the idea that ye can enter into the celestial kingdom of our God and hug to your bosoms those weaknesses and impurities which characterize fallen human nature. Purity and perfection can alone enter there. Our lives and all that we have must be devoted to the service of our Maker. We must be filled with a steadfast integrity which nothing can move. And we must not only labor cheerfully and gladly in doing those things which God has commanded, but we must be anxiously engaged in the good cause, and do many things and bring to pass much righteousness of our own free will; for the power is in us. "He that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." The man who seeks for the possession of celestial glory is not content with treading the well-beaten road travelled in by the world, but his mind soars aloft with an intense desire to comprehend and put into practice every law pertaining to exaltation, though it may be far off in the (to him) dim future. His continual struggle will be to obey those higher laws which can only be perceived and understood by those who attain unto very powerful faith. "But," it may be asked, "who, then, can be saved, if we have to become thus perfect?" We reply that all can be saved who will keep all the commandments of God with all the diligence in their power. We do not desire to discourage the Saints by amplifying upon their weaknesses and defects, and the difficulties which they must overcome to attain unto perfection. Our object is to awaken reflections in their minds, and to stir them up to greater diligence in keeping the commandments which God has revealed or may yet reveal. No honest, struggling soul in the Church of Christ has any cause to be discouraged, however numerous his weaknesses may be. The Lord our God is a merciful Being, and is willing to pour out his Spirit upon all who seek unto him in faith and humility, and to forgive their sins when they truly repent.

ABSTRACT OF CORRESPONDENCE.—SCOTTISH DISTRICT.—Elder D. M. Stuart, President of the Scottish District, writes cheerfully from Glasgow, on the 14th ult. The spirit of reformation is working among the people, and many are laying aside habits and practices indulged in by them for years and adopting a course of action more in consonance with the Spirit of the Gospel, purer and holier. Many are giving in their names for emigration this season, and good feelings exist among the Saints who are growing in faith and knowledge.

DERBYSHIRE CONFERENCE.—Elder John G. Holman, President of the Derbyshire Conference, writes under date January 23-d, and speaks encouragingly of the work under his charge. Efforts are being made to free the Conference from everything of a clogging or embarrassing nature, and the Saints express by their actions a desire to aid in such a laudable work. He looks cheerily to the future, realizing that God ever blesses and sustains those who are faithful and seek to do his will.

CAPT. GIBSON ON THE SANDWICH ISLANDS.

(From the *Deseret News*.)

We have within the past year seen several accounts, in California prints, relative to the operations of Captain Gibson on these islands, mostly of a favorable character, but none more so than the following from the *Honolulu Polynesian*, which we extract from a late copy of the *Sacramento Union* :—

"For nearly a year Captain Gibson has been residing at Lanai, quietly but energetically pursuing the task of a philanthropist and social reformer, unheralded by editorial trumpets, misunderstood by the generality of men. Time, however, which corrects prejudice and winnows the chaff from the wheat in human affairs, is already beginning to do the Captain justice, and a better opinion is obtaining ground about what one calm, clear-headed, energetic and devoted man can do for the benefit of his neighbors and the social improvement of a semi-barbarous people.

When Captain Gibson arrived at the Mormon settlement, on the island of Lanai, to whose improvement his efforts have been chiefly directed, it consisted of about forty families, subsisting mainly on the proceeds of precarious fishing and a few wild goats in the mountains. Living in small, ruinous and unhealthy houses, crowded together in Hawaiian fashion, the people had no agriculture, no industry, no water for drinking or cleansing purposes, except some very brackish water along the beach; the rain water collected in cavities of rocks on the mountains being too far off to be easily procurable, and no mode of conveying it except in calabashes on the backs of men. Without ambition and without hope, that people vegetated rather than lived.

Such was the picture of the Mormon Hawaiian settlement on Lanai when Captain Gibson joined it last year. Of the patience and perseverance required to change the aspect of affairs and the current of their emotions, people may imperfectly imagine, but never will arrive at an adequate conception until they go and try it themselves. Having found an old plough, but no animal suitable for draft, a few furrows were opened by hand, and with nine badly worm-eaten ears of maize, all the seed in their possession, an agricultural beginning was made, from which at the end of the year resulted over 3,000 bushels, for sale and export, besides sufficient for home consumption. Draft animals and proper implements of husbandry were procured; cisterns for collecting rain water in the mountains were built; by means of donkeys a regular and full supply of water brought to the village; the houses improved and divided off into sleeping apartments; cleanliness and neatness promoted; health and morals attended to; an English school established; innocent amusements encouraged; such industry fostered as the opportunity would permit—such as hat-making from the white beautiful pili straw, and mat-making; poor, poorer even than similar villages in other parts of the country, the want of capital has been supplied by the combination of labor, works executed and system and order established where before squalid misery sat in individual helplessness. In short, with property increasing, comfort multiplied and self-respect implanted, the Lanai settlement shows to-day a most wonderful metamorphosis from the unthrifty condition in which it was a

year or more ago, and demonstrates most fully what one truly earnest, practical and benevolent man may do for the improvement of this people when working with the grain, identifying himself with the people, living with and amongst them, sharing their labors and tempering their relaxations with his presence and supervision. And not the least remarkable and beneficent effect of Captain Gib-on's presence and influence in that little community, is the sanitary condition of its people, there being not one deceased during the past year."

C O R R E S P O N D E N C E .

ENGLAND.

MANCHESTER DISTRICT.

January 20, 1863.

President Cannon.

Dear Brother,—I have felt a desire for some time to write you a few lines and inform you of our feelings and progress, which, I am happy to say, are highly satisfactory to us who are laboring in this part of the vineyard.

Our efforts to build up the kingdom of God have been sanctified to the good of many souls, and many in this District are investigating the principles of the Gospel. Many are embracing the same, and proving the truth of the saying, "These signs shall follow them that believe." They rejoice in being able to testify that they do know they have embraced the truth, which has made them free indeed. During the last half-year we have baptized in this Conference 101. Although the Saints have had to contend with many difficulties of no ordinary kind, owing to the distressed state of the cotton trade, in which the most of them are engaged, yet there has been no decrease of the work of God; and the spirit that has always characterized the Saints of this Conference has increased mightily upon them, and the ordeal they are passing through has spurred them on to greater diligence. Many can now see that if they had not merely listened to, but had practiced, the teachings of the Elders, they would have been delivered from bondage long ago. Yet here they are, struggling and looking forward with anxious anticipations to the time when they shall be privileged to bid adieu to the land of their nativity, and wend their way to the mountain home of the Saints. But, unfortunately, too few of

the many anxious ones will be prepared to start upon the Transatlantic trip of 1863, unless some unforeseen interposition of Providence takes place. Still, they are not without hope, seeing the Lord has promised to deliver his people, and gather his elect from the ends of the earth and give them an inheritance in Zion, where they can learn of his ways and walk in his paths.

Brothers Romney and Lythgoe are diligent in visiting the Saints in their Districts, and are carrying out the counsels given them; the Lord owns and blesses their labors among the people. We are much obliged to you for attending our District meeting at Bolton, on the 11th instant, and shall endeavor to profit by the instructions we then received.

I feel thankful to be able to state that, through the faithful labors of brother W. H. Shearman and the co-operation of Elders Smyth and Wilson, good results appear in the Liverpool Conference, and many of the Priesthood are united with us in carrying out the instructions and counsels given to us from time to time; consequently, they are prospered and blessed, and their hearts are made glad with the bright hopes of the future; while those who have neglected the duties and responsibilities incumbent upon them are cold and lifeless, having lost their first love and the faith which, if they had kept and continued to add thereto, would have enabled them to surmount every obstacle. If, however, they do not speedily repent, arouse themselves and magnify the Priesthood which has been conferred upon them, the time is nigh when it will be taken from them and given to those who are worthier. The persecutions and trials that will soon

come upon the Saints will sweep all those out of the Church who have not faith to humble themselves before God and keep his commandments. I feel truly thankful to my heavenly Father for the blessings he has so abundantly bestowed upon me, and trust I may be enabled to fill my mission so as to have the smile and approbation of the Lord and the blessing of his servants.

May God bless you and all the faithful in the prayer of your brother in Christ,
JOHN M. KAY.

BIRMINGHAM DISTRICT.

Birmingham, Jan. 21, 1863.

Dear President Cannon,—I submit for your consideration, and the notice of such of your readers as are interested in the progress of the work of God, a report of the condition and prospects of the Birmingham Conference and District.

The Birmingham Conference is in good working order. The Presidents of Branches are men of experience and principle, and evince a willingness to do their duty that makes it a pleasure to counsel and instruct them. The Priesthood show a great desire to fill their holy callings, and do all they can to spread the truth, and their labors are productive of much good. I can say that we have few men among us who seek office for the sake of position, but they feel more pleasure and profit in doing good to mankind than the mere honor of office. We work together, as a band of brethren united in the one good cause. The Saints are likewise desirous to manifest good works. As a general thing, they attend their meetings, and manifest a disposition to continue faithful. There are some, however, who do not encourage that nobility of soul and goodness of disposition that should be the aim of the Saints to enjoy; yet we feel to continue to teach to all the purity of the Gospel, and point to them the perfection of character that is attainable by progressive humanity; and in many instances, I am happy to say, our labor is not in vain in the Lord. A good feeling pervades our meetings, and happy times are enjoyed. The desire to gather is uppermost in their hearts, and I long for the time when their ways will be opened and they will realize their hopes.

Our meetings are pretty well attended by strangers, who listen with attention, and often manifest their convictions by coming again to hear the word of the Lord. There are a few new places opened for preaching, and prospects are good for adding to the Church. Very little opposition is felt at present, and calm investigation, I trust, will lead many to embrace the truth.

We have lately been blessed with a visit from Elders C. W. West and Brigham Young, jun. The Saints rejoiced in their instructions and testimonies, and a lasting benefit will be experienced from their labors. Elder Young's visit, though short, was much appreciated, and his testimony was convincing and encouraging. Elder West visited several of the Branches with me, and the spirit of Zion accompanying his sound instructions, enlightened and cheered all those who had the pleasure to listen to him. It did myself much good to enjoy the society and spirit of these brethren, for whom I heartily pray that God will bless them in their endeavors to build up the Saints and save mankind.

At our Conference meetings, held in this town, on Dec. 28th, we had glorious times. The large Oddfellows' Hall was well attended each time, and in the evening was crowded to excess. The spirit of God was greatly with us, and the hearts of speakers and hearers were filled with joy. In the evening every soul felt that God was with you while you were preaching to the people, and I feel that many left that day's meetings wiser and better.

The financial condition of the Conference, I am proud to say, is healthy. With economy and care, and the willing assistance of the Saints, we are enabled to commence the new year without trammel or danger. We are determined to have no debts accumulate, and to help to push on the work of God with vigor and diligence.

The Warwickshire Conference is working as well as can be expected. Love and peace dwell with the Saints, and the Priesthood are united to carry out the instructions necessary for the good of the people. They enjoy the spirit of the work in a good degree. Although trade is very bad, generally, among them, their hope is in the

kingdom of God, and they seek after its spirit. A Conference was held there lately, and good times were experienced by all assembled.

In the Staffordshire Conference the brethren are diligent in attending to the Saints, and love, union and good works are the result.

On the whole, the Saints desire to do right, long to gather to the bosom of the Church, and they pray and work in their weakness to save themselves from this perverse generation. May God bless them in their good work.

Praying God to bless you in your arduous labours, I am yours, very truly,
W. G. MILLS.

CHELTEMHAM CONFERENCE.

Cheltenham, Jan. 23, 1863.

President Geo. Q. Cannon.

Dear Brother,—I take pleasure in forwarding you a brief report of the condition of this Conference, and of a Conference meeting held in this town on the 30th Nov. last, at which Elders J. G. Bigler, George Halliday, G. W. Grant and William Thurgood were present.

Our morning meeting was well attended; indeed, I never saw so many of the country Saints at a morning meeting before, some of whom had travelled nearly twenty miles across country, and with them were several persons not in the Church. The representations of the Branches by their Presidents were favorable; the Saints, it was reported, evincing desires to improve upon the past, so as to receive the blessings of God in an increased degree. Elder Bigler expressed his satisfaction at hearing the reports, and gave some suitable and wise counsels and instructions. After a few remarks by myself, the meeting adjourned.

In the afternoon meeting I read a financial report, which was accepted. Elder Halliday addressed the meeting for some time, and then presented the Authorities, who were unanimously sustained, following with a few lively remarks on the blessings and privileges enjoyed by the Saints. Elder Bigler made a few remarks upon the necessity of the Saints living the Gospel, and was followed by Elder Thurgood, who exhorted them to diligence in the discharge of their duties. In the evening

Elder Halliday addressed the meeting, contrasting the beauties of the kingdom of God with the fading things of the world. Elder Grant followed, treating on the present condition of the United States, and their rejection of the Gospel, and I followed with a few remarks by way of exhortation, after which the Conference adjourned. Our hall was well filled in the morning and afternoon, and at night it was densely crowded. A good spirit prevailed throughout the day, and much valuable instruction and edifying counsels were given.

On Monday evening a number of the Saints assembled in their meeting-room in a social capacity, and were cheered with the songs and recitations given. The before-named brethren attended, and contributed not a little to the harmony and amusement of the evening, and enjoyed a share of the materials provided by the Saints for cheering and sustaining the physical man. The meeting was addressed, previous to dismissal, by Elder Bigler in a short and appropriate speech. All present appeared to enjoy themselves very much.

I have just returned from a trip through the Conference, during which I attended several very good meetings, and found the Saints feeling well as a general thing. All are anxious to gather if circumstances were favorable, which, unfortunately, they are not with many. Still, though our emigration will not be so large this year as last, some will bid adieu to their native land, and, with the blessing of God, seek a home among the gathered Saints.

Trusting this will find you and all at the office well, and with kind love, I remain your brother in the Gospel of peace,

W. G. SMITH.

SWISS AND ITALIAN MISSION.

Geneva, January 6, 1863.

President Cannon.

Dear Brother,—I wrote you on the 23rd ult. giving you an account of my trip up to that date. On Christmas day we held a meeting at brother Nægeli's: about 60 Saints present. We continued giving instructions to the Saints on the following day, and the Lord poured out his Spirit upon us in a manner to be appreciated by those who felt its influence. One brother had

SUMMARY OF NEWS.

come more than a hundred miles to be present, and thought he was well paid for his journey. In the evening, when about to baptize two candidates, we learned that the police were on the watch for us, so, preferring liberty to confinement, we shouldered our knapsacks at 8 p.m. and trudged about eight miles through the melting snow. On Sunday following I went to Zürich, where we had an excellent meeting; brother Huber returned that night to Landschlacht and baptized the two persons alluded to above. On the 31st and 1st instant we had excellent times in the meeting-hall at Zürich. On the latter evening, brother Huber arrived from Herisau just as we were commencing. It seems, brother Cannon, that every meeting grows better; the

Saints rejoice in the instructions given, and the Lord blesses us with his Spirit to teach them. Finding myself too crippled, after walking through the mud and snow with wet feet, to travel much on foot, I took train on the 2nd for Biel, met a few of the Saints there in the evening, had a good time together, and returned here on the following day. We had an excellent meeting here on Sunday. The blessings of the Lord are being poured out upon the faithful in rich abundance.

Brothers Schettler, Gerber, Huber, Forrer and Schramm are one with me in their labors, and all are rejoicing in the blessings of God. With kind love, as ever, yours faithfully,

JOHN L. SMITH.

SUMMARY OF NEWS.

—o—

ENGLAND.—The severe gales noticed last week continued on towards the close of the month, causing many disasters and much loss of life and property. Part of the American contributions for the relief of the Lancashire distress have reached Liverpool.

POLAND.—An insurrection has broken out in Russian Poland of a serious character; the manner in which the conscription was being enforced having led to it. The whole kingdom of Poland has been declared in a state of siege. By later advices we learn that sanguinary conflicts have taken place. A troop of insurgents attacked Tomazow, driving out 500 Cossacks, and disarmed several frontier Cossack posts. Warsaw students accompanied them.

AMERICA.—The Messages of several of the State Governors have been received. Governor Robinson recommends in his Message, that Kentucky reject the President's Proclamation, and protests against any interference with her State policy, as unconstitutional. The Message of the Michigan Governor expresses satisfaction with the Proclamation. The Governor of Maine manifests continued and unreserved loyalty to the President, and will support the policy he has enunciated. The Message of Governor Curtin, of Pennsylvania, is almost exclusively devoted to State affairs. It breathes a strong Union spirit, and says, the freemen of that State will never tolerate schemes for the destroying the Government of the United States, or forming separate confederations. The Message of Governor Tod, of Ohio, manifests a feeling of strong loyalty to the Federal cause. Twenty-six Republican members of the Senate, forming a clear majority of that body, have presented a memorial to the President expressing a want of confidence in the Administration. The *Richmond Whig* states that the Federal officers captured at Murfreesborough will be confined until General Butler be given up to the Confederate Government. The Federals have abandoned the attack upon Vicksburg, and resolved upon attacking some other point. The Confederates are retreating from Springfield, pursued by the Federals. The Confederates are said to have executed ten Federal officers in Arkansas, in retaliation for the acts of General McNeil. A bill has been introduced in the House of Representatives for the enlistment of 150,000 negro troops. The resolution to lay the bill upon the table was defeated by 83 to 53.

**LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1862.**

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£
Warwickshire ...	E. Cliff ...	0 19 2½	Brot. fwd. ...	...	213 12 6
Newcastle-on-Tyne	J. S. Gleason	3 18 3½	Cheltenham ...	W. G. Smith	8 16 3½
Dublin ...	R. Brown ...	36 14 10½	Carnarvonshire ...	R. Evans ...	0 7 3½
Durham ...	J. S. Gleason	6 2 9½	East Glamorgan ...	G. G. Bywater	15 4 1½
Herefordshire ...	G. W. Grant	21 4 1	Lincolnshire ...	J. Bullock ...	10 15 1
Worcestershire ...	W. Thurgood	2 18 3½	Derbyshire ...	J. G. Holman	8 19 10
Leicestershire ...	A. Ross ...	2 6 0	Cardiff ...	J. W. Morgan	5 8 6
Nottingham ...	J. D. Chase	2 2 9	Pembrokeshire ...	J. Gibbs ...	0 10 7
Essex ...	J. Berrett	3 9 10½	Southampton ...	W. Bramall	4 12 2½
Belfast ...	R. Scott ...	73 17 9	Glasgow ...	R. Sands ...	1 9 6½
Monmouthshire ...	R. Palmer ...	2 3 0½	Edinburgh ...	G. Peacock	4 12 8
Flintshire ...	E. Price ...	1 8 0½	MISSION.		
Staffordshire ...	W. Hopwood	7 15 11	Australian ...	W. Broadbent	308 0 4½
Leeds ...	S. H. B. Smith	7 3 2½	Scandinavian ...	J. N. Smith	2 1 10½
Dundee ...	W. S. Baxter	16 2 1½	South African ...	G. Ruck	119 2 2
Denbighshire ...	R. M. Jones	2 5 5	San Francisco ...		85 5 6½
West Glamorgan ...	F. D. Hughes	6 3 5	East India ...	J. P. Meik	5 9 6½
Llanelli ...	D. M. Davies	4 5 1½			
Lands End ...	W. H. Pitts	2 19 11½			
Liverpool ...	J. C. Graham	9 12 4			
Carried forward ...	...	£213 12 6	Total ...	...	£794 8 1½

P O E T R Y .

—o—

FORWARD, AND FEAR NOT.

Forward! and fear not, ye chosen of God,
His hand is out stretch'd, he rules with his rod;
Rejoice in the Gospel of power and might—
Press forward, and fear not, as children of light.

Forward! and fear not, O never turn back
Into sin, with its pleasures, nor stray from the track;
But keep your eternal salvation in view,
Ever firm as a rock be ye faithful and true.

Forward! and fear not the scoffs of the world,
Nor the darts of the wicked which oft may be hurl'd;

And trust in Jehovah, like Noah of old,
Who the end of the people so plainly foretold.

Forward! and fear not, though weak be your power,
And friends should forsake you in trials dark hour,
Thro' the depths of affliction your pathway may tend,
But He that has saved you will save to the end.

Forward! and fear not, when false ones deride,
The hand of the Highest is with you, to guide;
Be valiant, like soldiers untiring press on
Through the battle of life, till the victory's won.

JOHN BURROWS.

MARRIED:

At Logan, Cache county, Utah Territory, on the 23rd November, by Bishop Preston, Francis Hawkes to Eliza Cole, both from London, England.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

No. 7, Vol. XXV.

Saturday, February 14, 1863.

Price One Penny.

EMANCIPATION OF THE SLAVES—THE PROPHET JOSEPH'S PLAN—RESULTS OF ITS REJECTION.

The Proclamation of Emancipation of the Slaves in the rebellious Southern States, which many supposed would never be resorted to, has at last been made by President Abraham Lincoln. On the 1st of January, 1863, this important document was issued to the world. On the 22nd of September, 1862, a hundred days previous, he had issued a Proclamation in which he stated his intention to declare the Slaves "in any State or designated part of a State, where the people shall then be in rebellion against the United States," "then, thenceforward and FOREVER FREE." This first Proclamation having given the rebellious States and the world due notice of his intention, was attended with no particular effects in rebeldom. Strong efforts were made in the North by many leading men, to deter the President from issuing the final Proclamation of Emancipation; and in some quarters hopes were freely expressed, that the influences brought to bear on President Lincoln would be sufficiently weighty to make him pause, and hesitate before resorting to so dread an alternative. Many prominent men in the North freely expressed the opinion that the Proclamation would be inoperative and attended with no bene-

ficial results to the North; while it would stir up feelings of more deadly hatred, and more bitter and relentless animosity on the part of the South than had before been entertained. Greatly to their disappointment, however, and to the joy of the Republican party, President Lincoln, "by virtue of the power vested in him as Commander-in-Chief of the army and navy of the United States," did declare that all persons held as slaves within the States of Arkansas, Texas, Louisiana, Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina and Virginia, excepting a few parishes in Louisiana and a few counties in Virginia, "are and henceforward shall be FREE;" and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons. In his Proclamation he set this forth as, in his view, "a fit and necessary war-measure for suppressing said rebellion;" and enjoins "upon the people so declared to be free, to abstain from all violence unless in necessary self-defence;" and he recommends to them "that in all cases, when allowed, they labor faithfully for reasonable wages;" and he further declares and

makes known, "that such persons, of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations and other places, and to man vessels of all sorts in said service."

Many have expressed the belief that Mr. Lincoln would never issue this Proclamation; but we have not felt for one moment a single doubt upon this subject. From the commencement of the present struggle we felt convinced that the hopes which the sanguine people of the North indulged in respecting its speedy termination would prove fallacious, and that they would find the South a more stubborn and determined foe than they anticipated. When they should find them intractable and determined to resist and fight to the bitter end, we felt assured that then the policy of proclaiming the Emancipation of the slaves belonging to rebel slaveholders would be adopted and prosecuted with vigor. Having before our eyes the revelation of the Lord upon the subject of this unhappy and fratricidal contest, we could not very well arrive at any other conclusion. He says in that revelation that, when the division shall have taken place between the South and the North, "after many days, slaves shall rise up against their masters." Knowing, as we did, the antagonism of many in the North to the system of slavery, and the hatred with which they viewed those who perpetuated it, we could not but think that this uprising here foretold would be incited, in part at least, by the encouragement given to the slaves by the North. For the opinion has been freely expressed by certain men in the North in years past, (and, of course, since the breaking out of the war such an opinion has obtained greater popularity,) that it would be quite justifiable and right for the slaves to shed the blood of their masters to gain their freedom, if they could not gain it in any other way.

Abolitionists are jubilant now that this Proclamation has been issued by the Government. They imagine that the slave will speedily avail himself of the liberty offered to him by the North, and that the backbone of the rebellion will thus be broken. Two great points, they think, will now be gained: the freedom of the slave and the restora-

tion of the Union, and they are in ecstasies at the prospect. Viewing the contest, however, from our stand-point, there is every reason to doubt the good results which they so confidently and jubilantly anticipate. The Union is like a cracked dish; it is hopelessly and irremediably broken. It is beyond the power of President Lincoln or any faction in the nation, either North or South, to prescribe a remedy that will heal the fracture or prevent it widening. The decree of the Lord has gone forth respecting this consummation and no power can prevent its complete fulfillment. Still, the North is taking every step in its power to profit by the measure which has been adopted. Inducements are now being offered to the slaves to avail themselves of the boon extended to them. A bill is likely to be passed soon by Congress authorizing the organization of one hundred and fifty negro regiments to be used against the South. What success they will obtain in raising these new recruits does not appear very plain as yet. The belief seems to be very prevalent among many of the negroes at present, that the advantages proffered to them by the whites are of a very dubious character. They imagine that their chances of being killed are far more numerous than those of their philanthropic white brethren, and that the Proclamation of Emancipation has been issued more for the purpose of securing their help as soldiers than for any real regard the Northerners may have for their dusky relatives. They entertain a decided aversion to being placed in the front of the battle, which they imagine will be the honorable position assigned to them, as they may be killed, or, if not killed, be captured by the Confederates, who have promised to shoot or hang every one of the race they can catch acting in concert with their enemies. These little prejudices and misapprehensions of theirs will be dissipated, doubtless, after a while, when they become better acquainted with the true feelings and motives of their Northern friends. In the meantime, the heaven which is being inausuriously diffused among the slaves will continue to work until it produces the desired results. It may be sometime yet before the scheme will produce the bloody crop of fruits which

some of those who devised it anticipate; but they have only to wait with sufficient patience and they will see such effects attend their plan as will satisfy the murderous wishes of the spirits of the infernal regions, and much more men who are not entirely dead to every feeling of mercy.

It seems almost incredible that a people, who but a few months since were united and dwelling together in the enjoyment of as much peace as ordinarily falls to the lot of nations similarly situated, should be engaged in a war that presents so many hateful and repulsive features, and be guilty of adopting measures against each other which so profoundly shock every feeling of our common humanity. There is only one way in which this awful change can be accounted for, and that is, that God has withdrawn his Spirit from their midst and turned their wisdom into folly, leaving them to the uncontrolled devices of their own hearts. Upon no other principle than this can their actions be understood. They are seized with a species of madness which hurries them on to inevitable destruction. The Lord has long warned them of this, and they are to-day living monuments of the truth of his word. No pains have been spared in giving them due notice of the judgments that were coming upon them unless they would repent and turn unto the Lord and humble themselves before him.

About seventeen years before the outbreak of the present dreadful difficulty, the Lord inspired his servant Joseph Smith to put himself forward, in his right as an American citizen, as a candidate for President of the United States, that the people might have the opportunity of accepting a servant of God, if they wished, to stand at the head of the nation, who possessed a sufficient knowledge of the Lord and his purposes to steer the ship of state out of the troubled sea in which she was then sailing, to a haven of peace where she could ride out the storm in safety that was shortly to break over the nations of the earth, or that they might have an opportunity of rejecting him, and thereby be left without excuse. That the nation might know what course he should take were he to be elected to the high office for which he

presented himself as candidate, he published his "Views of the Power and Policy of the Government of the United States." In allusion to this very troublesome question of slavery he said:—

"My cogitations, like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence 'holds these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness;' but, at the same time, some two or three millions of people are held as slaves for life because the spirit of them is covered with a darker skin than ours." * * "Petition, also, ye goodly inhabitants of the slave States, your legislators to abolish slavery by the year 1850, or now, and save the Abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay, from the members of Congress. Break off the shackles from the poor black man, and hire him to labor like other human beings; for 'an hour of virtuous liberty on earth is worth a whole eternity of bondage.'"

Respecting the slaveholders he said:—

"The Southern people are hospitable and noble. They will help to rid so free a country of every vestige of slavery, whenever they are assured of an equivalent for their property."

He called upon the nation to reform in the following language:—

"Now, O people! people! turn unto the Lord and live, and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least two-thirds. Two Senators from a State and two members to a million of population will do more business than the army that now occupy the halls of the national Legislature. Pay them two dollars and their board *per diem* (except Sundays). That is more than the farmer gets, and he lives honestly. Curtail the officers of Government in pay, number and power; for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah."

And he said further:—

"Wherefore, were I the President of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom; I would walk

in the tracks of the illustrious patriots who carried the ark of the Government upon their shoulders with an eye single to the glory of the people; and when that people petitioned to abolish slavery in the slave States, I would use all honorable means to have their prayers granted, and give liberty to the captive by paying the Southern gentlemen a reasonable equivalent for his property, that the whole nation might be free indeed!"

Had his views been received and adopted by the nation, how different would their position have been at present! What scenes of misery and woe they would have escaped! But, like the wise men and Prophets whom the Savior said he would send unto the generation in which he lived, they would not listen to him, and killed him, that upon them might come his righteous blood and that of all those who, like him, had been slain. Had his policy been adopted, slavery would have been entirely eradicated; the causes of division between the South and North would have disappeared with it, and a happy and united people would have grown up and spread from ocean to ocean, and the picture which he presented to their minds would have been witnessed, where he says:—

"And when the people petitioned to possess the Territory of Oregon, or any other contiguous Territory, I would lend the influence of a Chief Magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea, and make the wilderness blossom as the rose. And when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, *Come—yea, come, Texas; come, Mexico; come, Canada; and come, all the world; let us be brethren, let us be one great family, and let there be a universal peace; yea, I would, as the universal friend of man, open the prisons, open the eyes, open the ears, and open the hearts of all people, to behold and enjoy freedom—unadulterated freedom; and God, who once cleansed the violence of the earth with a flood, whose Son laid down his life for the salvation of all his Father gave him out of the world, and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.*"

Instead of this what is to be seen in that unhappy and bleeding land?

Brother arrayed against brother, friend against friend, the border States between the two extreme sections drenched in blood, hecatombs of slain, drawn from almost every family in the country, relentlessly offered up to the Moloch of war, the rights of the people in many places trampled under foot, and destitution and ruin staring the people in the face, both North and South; and, what is worse than all, there is not the least prospect of a change for the better, but the future looms up horribly gloomy, without a ray of hope to illumine the dark prospect! A correspondent of one of the New York papers writes from Nashville respecting the desolation, ruin and misery that prevail in that locality, and his description of the horrors which have been experienced there will answer for many hundreds of places that have been in like manner visited by the opposing armies. He says:—

"Writing *currente calamo* carries me into the general subject of the condition of Nashville. War has desolated it. Retribution for rebellion has visited almost every conspicuous household. There is distress and mourning in almost every mother's chamber. Pitiful, but just. Privation has dethroned luxury. Mourning and bitterness have displaced cheerfulness. Nashville, once so renowned for social society, is sombre and dreary as a convent. There is no social life here. People merely exist. Most of the able-bodied men have gone to war. The young men who remain at home either never had caste, or have lost it, by declining arms. A few men, receding in years, remain to protect their property and families, and to promote the interests of the rebellion by covert means. Sauntering through the streets, the eye wearies with the gloom of closed shutters and cheerless dwellings. My sympathies are most excited by the poor. God knows, a poor man or woman anywhere is miserable enough, but the poverty of poor people in the South, at this terrible period, beggars description. There is but little work for those disposed to be industrious; compensation for the little labor that is done is inadequate; prices of all necessities are extravagant; fuel is very scarce and very costly; rents high. A little tenement of two or three rooms on an obscure street costs \$12 per month; water for two rooms, \$12 per annum; green wood \$6 and \$8 per cord. Sugar and coffee the poor man cannot buy. The beautiful

suburbs of Nashville, the pride of the people and glory of the City of Rocks, are desolated. Thus does the despoiler rage wherever there is war. Rebels suffer no more than patriots. Indeed the loyal and disloyal are apt—in fact, do suffer—alike, wherever an army encamps. There is scarcely a dwelling in these suburbs unscathed. Their beautiful gardens are deflowered; the boughs of stately mangolias broken, their smooth bark rudely rasped from their graceful trunks; fences swept into ashes; beautiful parks converted into unseemly commons, and sprinkled with the debris of camps and transportation trains. Evidences of culture and refinement remain, but in ruins. A monastery is not more cheerless than the deserted mansions of fugitive Rebels. A few are not deserted, but they are more gloomy than the grand edifice whose shattered shutters and broken windows stare coldly at you. The fronts are severely closed. Scarce a ray of light, save the flickering beams that steal through the latticed shutters, penetrates to the shaded chamber of the sombre occupants. The tenants of those now cloister-like habitations were once gay and airy women, who shed lustre on brilliant society, but who sit there now in gloomy solitude through the weary months brooding bitterly upon the miseries of war, and weeping unquenchable tears over the untimely fall of those they held most dear."

Horrible enough is this picture to satisfy the most cruel and merciless enemy! But how even this description will sink into insignificance when compared with all the indescribable horrors of a servile insurrection—the rising of the slaves against their masters! Yet, this also will be added to the other miseries and evils already experienced

by that unhappy people; and not only this but the Indians—that fierce and pitiless race, whose fury towards their enemies has been compared to that of "a young lion among the flocks of sheep," shall become exceeding angry "and vex the Gentiles with a sore vexation." They will go through their midst and tread them down and tear them in pieces, and none can deliver!

The Lord is proving to the inhabitants of the earth that he is God and that he cannot be trifled with. If they reject him and his messages of mercy, and are determined to take their own course, they must endure the awful consequences. He would save them if they would be saved; but, if they will not listen to him, he cannot consistently, as a just Being, protect and preserve them any longer in their rebellious and flagrant opposition to him. Such a course would subvert his government and kingdom. He must leave them captive in the hands of that Evil one whose service they have taken upon themselves, and unto whom they have yielded themselves willing servants to obey. Dearly indeed have the enemies of the truth in the United States purchased their imaginary triumph over the Prophet Joseph and those associated with him. In killing him they killed their best earthly friend, the man who of all others was best able to save them from themselves—from that anarchy, misery and destruction they would bring upon themselves. But they did as Satan always prompts the rebellious children of earth to do—maltreat and kill those who would save them.

SYNOPSIS OF A PRIESTHOOD MEETING

HELD IN ACCRINGTON, NOVEMBER 23RD, 1862.

The meeting was called to order by singing and prayer, at half-past 10 a.m., after which President Cannon spoke at some length.

The object in view in meeting together, he said, was that they might be instructed in the principles of truth under the dictation of the Spirit of God. "While the world are laying sunk

in ignorance concerning the designs of the Lord, distracted by war and filled with fear and forebodings, it becomes us to seek to understand the principles of truth which are revealed in the Gospel for the salvation of mankind." He quoted the words of the Lord as recorded in Isaiah lv, 9, "For as the heavens are higher than the earth, so

are my ways higher than your ways, and my thoughts than your thoughts," showing how much the thoughts and plans of Jehovah are exalted above those of man or the understanding of man; and how vain it is for man to imagine that he understands the designs of the Lord and has a knowledge of him unless by revelation from him. Mankind have sought by learning and deep research to find out God, but they have failed; and they must fail when they endeavor to do so apart from his own appointed way—without seeking revelation from him. It was of such a class of persons that Paul declared, they were "Ever learning and never able to come to a knowledge of the truth;" and as it was then so it is with the world now. Notwithstanding the progress made in science and art, the human family are as ignorant of the designs of God to-day as they ever were, because they have not the Spirit of God. The Christian world disagree concerning the doctrines of the Bible, and society is in a condition of indescribable confusion with regard to doctrines and beliefs. The ministers of the Church of England are divided in their belief, and opposed to each other in their teachings. But recently Bishop Colenso published a book which is denounced as heretical by his fellow-ministers, and the "Essays and Reviews" have divided that Church into two great parties. These are only instances, though they are prominent ones, of the disunion existing there. The Roman Catholic and Protestant churches are opposed to each other; and every sect is opposed to every other sect in their belief in the plan of salvation, while discord reigns in the midst of sects and parties of every religious character in Christendom. All is confusion, doubt and uncertainty. Men do not understand the purposes of God, neither can they by their wisdom find out God. There is no stronger argument in favor of the necessity of continued revelation than this disunion, because it reveals the ignorance of mankind, and of their professed teachers, with regard to the things of God. Though the Scriptures conveyed no intimation of revelation, which they do, this fact would exist, a powerful argument in support of it, for without it

man cannot fathom the purposes of God, nor comprehend his plans for the salvation of his children. The great argument urged against further revelation is that God has not revealed anything to the children of men during the past eighteen centuries. At first sight, and glancing at it superficially, this argument, which is but a negative one, may appear plausible, but it might have been urged with equal propriety against all the Prophets from Moses to Malachi, and from Malachi to John the Baptist, who was the first to break the long night of silence preparatory to the first Advent of Messiah. It might have been urged then, and doubtless it was, for the Jews said "We have Moses and the Prophets," and rejected the Son of God, his message and his mission. It was not because the Lord did not design to send his Prophets to mankind declaring his will and purposes to them, that revelation ceased, but because the people killed the Prophets and rejected them. So common was it with the Jews to reject the Prophets, that Stephen at his martyrdom inquired "Which of the Prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One." Jesus came with the Gospel and with power to establish the kingdom of God on the earth. He communicated this knowledge to his Apostles, and they worked together to accomplish this design. The Jews became informed of his intentions, doubtless, through the medium of some traitorous apostate, and when they crucified him inscribed above his head, in mockery of his pretensions, "Jesus of Nazereth the king of the Jews." His Apostles went forth preaching the truth of the Gospel in plainness and simplicity, and they were persecuted in the most cruel manner. They suffered extreme poverty, almost incredible hardships, and did not count any toil or danger a sacrifice to teach mankind the truth; but the world in its wickedness cruelly killed them. Is it reasonable, then, to suppose that God would continue to send his servants when the world would not receive them, but destroyed them from the earth? God took away his power and Priesthood, and there was no man left to communicate the mind and will of God to the

Church which was rapidly hastening into apostacy. A thick pall of darkness covered her; and there was no voice from God to direct her aright: thus she fell into further error, the covenant was broken and the ordinances changed. This has been the condition of the world from the time when the Prophets and Apostles were slain. And parents have taught their children that Prophets have ceased forever to speak to mankind, and that the Lord is not a God of miracles and revelations in these days. At the time of the Reformation, Luther and the other reformers did not believe in revelation, but drew their views from the Bible, and were divided among themselves; and that division has increased from then until now. "You can readily see how it is that there was no revelation for eighteen hundred years; none sought for it, neither believed in it from the time the servants of God who held his Priesthood were killed. The consequence is that mankind are divided religiously, socially and politically, and the spirit of war reigns in their breasts. The Gospel proclaims peace; it unites us, and directs us to walk in the righteousness of God which is therein revealed for the salvation of mankind. Take the Saints of every nation, who have embraced the Gospel under the most diverse circumstances, and though reared up with traditional prejudices, in many instances, of national animosity, there is a unity among them which the world cannot comprehend, because it is of God. I

know that nothing can correct the erroneous views of mankind unless God bestows upon them his Spirit; and to receive it, they must obey his commandments. It is a Spirit of peace, of love and of unity; and its opposite is from beneath." He then bore a strong and powerful testimony to the truth of the Work, that God has revealed himself to men in this age, and that the Gospel is being preached in power and purity, to save mankind and exalt them in the presence of God.

Elder Chauncey W. West followed for a short time, speaking under the influence of the Holy Spirit. He expressed his desires to do good to his fellow men, and testified that he was a living witness of the peace and happiness which the Gospel produces; said that the world reject the government of God in rejecting the Gospel, and calamities were fast coming upon them, but the kingdom of God should stand forever and his Saints be preserved.

President W. S. Snow made a few remarks, after which the Branch Presidents reported the state of their several charges, which were in a satisfactory condition. Prayer by President Cannon.

President Cannon left Acorington at 2 45 p.m., accompanied by Elders West and Snow, for Preston; met with the Saints there at half-past six, and addressed them at some length, followed by Elder West. Those present, both Saints and strangers, listened with the greatest attention, and appeared much edified.

HENRY WALTERS, Clerk.

HISTORY OF JOSEPH SMITH.

(Continued from page 88.)

Elder Phelps received the following communication from the Governor:—

"Quincy, July 22, 1844.

Sir,—On Thursday last I wrote to Dr. Richards and yourself, requesting you to come or send some person to me at this place, to confer with me in relation to the time and mode of proceeding against the murderers of the Messrs. Smith; and I therein stated that I would have come to Nauvoo for that purpose were it not for the certainty that my motives and objects for so doing would be misinterpreted.

As none of you have come, and have probably not received my letter, I have concluded to write you again and send this letter by special messenger.

In this letter I will say to you what I intended to say in a personal conference. In the beginning, then, you must allow me to say that my position forbids that I should be a partizan on either side of your unhappy controversy.

I may, for aught I know, have stern duties to perform in relation to both parties. This, however, will depend on

which side may be the aggressor. Thus far, since the death of the Smiths, your people have behaved well; much better than could have been expected under the circumstances, and much better than the opposite party. I anxiously hope that they may have the grace to continue in the same line of conduct.

An unresisting, passive, peaceable, but defensive course on your parts, will do much to disarm prejudices in the surrounding country. That such prejudices do exist in the minds of the people you know as well as I, though you may not be fully aware of their extent, or the ferocity which they engender.

If I speak of those prejudices and the causes of them, I do not wish you to misunderstand me, as some of you did on a former occasion, and suppose that I am speaking my own opinions and feelings.

I say now, once for all, that I have nothing to do with those prejudices further than as a practical man; they obtrude themselves on my consideration, as presenting obstacles to me in the discharge of my official duty. The more prejudice and bad feeling which is gotten up against your people, whether by their own imprudence or the malice of their enemies, the more difficult it is for me to do anything effectually to protect either party according to law.

There are, I am informed, some few inflammatory and hot-blooded individuals amongst you, who, by their imprudence and rashness, continue to give cause for those prejudices, and, of course, by so doing, continue to involve you all in a common danger; I speak of the danger of a mob.

I am also informed that most of you entertain the opinion that there has been a great and universal reaction in the public mind since the death of the Smiths.

On this subject I desire to tell you the naked truth. I am aware that you scarcely ever hear the truth, as to public sentiment abroad, from those who visit you in your city. The complaisance of such persons, and their desire to please, will induce them to omit the statement of disagreeable truths, and to say such things only as are pleasing and complimentary. You are bound, as men of sense, to receive all such statements with a great deal of allowance.

On my part, without desiring to please any of you, or to conciliate your favor, but certainly without any design to insult your misfortunes, and in a pure spirit of friendly concern for the peace and safety of all who repose under the shade of our political fig-tree, I desire to state to you

frankly, candidly and thoroughly, what I do know on this subject.

The naked truth then is, that most well-informed persons condemn in the most unqualified manner the mode in which the Smiths were put to death, but nine out of every ten of such accompany the expression of their disapprobation by a manifestation of their pleasure that they are dead.

The disapproval is most unusually cold and without feeling. It is a disapproval which appears to be called for, on their part, by decency, by a respect for the laws and a horror of mobs, but does not flow warm from the heart.

The unfortunate victims of this assassination were generally and thoroughly hated throughout the country, and it is not reasonable to suppose that their death has produced any reaction in the public mind resulting in active sympathy; if you think so, you are mistaken.

Most that is said on the subject is merely from the teeth out; and your people may depend on the fact, that public feeling is now, at this time, as thoroughly against them as it has ever been.

I mention this, not for the purpose of insulting your feelings, but to show you clearly how careful your people ought to be in future to avoid all causes of quarrel and excitement, and what little reliance could be placed on any militia force which I could send in your favor.

I ought, perhaps, to qualify what I have said, by remarking that but few persons from the surrounding counties could now be procured to join a mob force against you, without further cause of excitement to be ministered by some misguided imprudence of your people. But what I mean to say, and to say truly, is, that in the present temper of the public mind I am positively certain that I cannot raise a militia force in the State who would be willing to fight on your side, or to hazard their lives to protect you from an attack of your enemies.

The same state of things exists in relation to any force which might be ordered to arrest the murderers. If troops should be ordered for that purpose, I would expect that they would behave as the militia did in the late Philadelphia riots. The militia in that case sympathized with the native party and against their opponents. It was an unpopular service, and rather than fight they suffered themselves to be defeated and driven from the field.

It is true that I might call upon the Mormons themselves, and then I would have a reliable force. This, however,

would be a dangerous experiment, and would, in my mind, inevitably lead to civil war, the result of which no man can foresee.

I think I may safely say, that if the Nauvoo Legion should be called out against the old citizens, the crimes which are sought to be punished would be instantly forgotten in the general and burning indignation which would be kindled.

Men would rally to their assistance who would otherwise be neutral. Your legion has ever been regarded with a jealous eye; the arming and drilling of your people, with such exceeding industry, in a season of peace, (not wrong in itself,) has been looked upon by the great body of the people with suspicion, and as intended in due time for the subversion of the public liberty: in the beginning you would have been much better without it. If your people had never made any military pretensions, no military feeling would ever have been aroused against you.

This much I hope you will consider has been said from a friendly motive, and for the further purpose of showing you what a dangerous experiment it would be, and how well calculated to excite a civil war, in which your city might be utterly destroyed, if I should attempt to call out the hated Legion against the old citizens.

You may be disposed to ask, What use is there for law and government if these things be so? I answer you, that cases like the present do not seem to be fully provided for by our Constitutions; they were not anticipated to occur.

Upon the first institution of our Governments, it was a season of internal peace and union among our people. The population was homogeneous, and all agreed together as brothers. It was supposed that the great body of the people would be always willingly submissive to the laws which they themselves had made. It was not foreseen that great and hostile parties would soon spring up and combine in large numbers to set the law at defiance.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 14, 1863.

WARNINGS, HOW GIVEN—DELIVERANCE, HOW OBTAINED.

ALL the assurances of deliverance and safety given unto the Church of Jesus Christ of Latter-day Saints by the Lord, have been made conditional upon their obedience to his commandments and diligence in hearkening to the counsels which he might give unto them. He has said that "Zion shall escape, if she observe to do all things whatsoever I have commanded her," but if she did not do those things, that she should be visited "according to all her works;" and in the extended sense in which Zion was used at that time, not only were the people who reside upon the land of Zion included in the designation, but all who claimed to be his people. The Lord, from time to time, pours out upon his servants the Spirit of revelation and prophecy, and they are enabled by the aid of these gifts to perceive the approach of trials of which they would not be aware by the aid of mortal vision alone. Under the influence of the Spirit, they have been impelled to cry aloud in tones of warning unto the people, endeavoring to awaken them to a true sense of their condition, and to put them on the alert that the threatened danger might not overtake them unawares. It has been with a spirit of this kind that we have felt to cry of late unto the Priesthood and Saints throughout these lands to awaken fully from their lethargy, (those of them who have suffered themselves to be overcome by a feeling of this kind,) and to arouse

to a realizing sense of the importance of the times in which we live. To us the mutterings of the storm are plainly to be heard. We do not wish to disguise the danger in the least, though we do not wish to excite unnecessary alarm, nor to give a false signal of danger. Yet, we would rather err in this latter direction, than encourage a feeling of security by singing the syren song of "peace, peace," when sudden destruction is nigh.

The time of emigration is approaching, and we may rest assured that the Adversary of truth, the determined opponent of every one who seeks to obey the commandments of God, will do all in his power to throw obstacles in the way of the Saints to prevent them from gathering. We felt last year that if the Saints succeeded in getting through this present year, it would be by the exercise of faith in God and diligence in keeping his commandments. For some little time back, this feeling has increased upon us; and, though there is no apparent reason for anticipating any interruption in our emigration, we feel that it behoves the Elders and Saints throughout the length and breadth of the European Mission to exert all the faith in their power before God that the way may be kept open and free from every obstacle. Every year that passes over our heads increases the difficulties with which the Elders and Saints have to contend, while scattered among the nations of the earth. The calamities and judgments of the Lord are being poured out in increased power, and they are being extended to very wide limits. The nations are becoming harder of heart, and more determined in their unbelief and rejection of the principles of the Gospel. As a consequence of this, their hatred to the Work of God increases; and, prompted by the Evil one, they will seek to do all in their power to retard its advancement. The Gathering, being one great means by which the Zion of our God will be built up in the last days, will, if possible, be interfered with whenever an opportunity shall present itself. They may think that by preventing the people from gathering they will check the growth and development of the people of God, and prevent them from becoming more formidable than they already are. We know, however, that God's promises respecting the gathering of his elect from the various nations of the earth cannot fail. The honest-in-heart will be gathered. No power on earth, even aided by Satan and his angels, can prevent this. But, it is necessary that they should avail themselves of the blessings embodied in the promises which God has made, and by seeking unto him with faith and prayer, manifest their desire to obtain them.

We are extremely anxious to see the Work of the Gathering continue. The Lord has wonderfully interposed, since the outbreak of the South in rebellion against the North, in behalf of his people to assist them and protect them in their gathering. For some time during the winter of '61-'62 it seemed very doubtful whether the Saints would be able to travel by the route which was most eligible for them to reach Florence. The line of railroad running from Hannibal to St. Joseph, in Missouri, had been seized by the rebels, and portions of it had been destroyed. Before the time for emigration had arrived, however, the Union troops had regained possession of the line, had succeeded in driving off the rebels, had repaired the parts that were injured and had stationed guards along the line to prevent any future raid of the Confederates. The Saints passed along the line without difficulty or interference, and reached Florence in peace and in safety.

When we consider the disturbed condition of a portion of the country through which the Saints have travelled for the past two years, we should be blind indeed

if we could not recognize the hand of God in the events which have taken place. Everything has contributed to the success of the Saints in journeying. We have no fears for this coming season, if all who belong to the Church will diligently give heed to the commandments of God and the counsels which he has inspired his servants to give unto them. He has all power, and he can overrule everything for the consummation of his purposes and the salvation of his people. The Lord is a God who will be sought after; and, to obtain his blessings, his people must approach him possessed of the proper spirit and in the appointed way. When he gives his people warnings, if they are prompt in giving heed to them, it has not been unfrequently the case that he has averted the danger with which they have been threatened. He did so when he sent Jonah to warn the people of Nineveh. Their repentance and humility saved them from the threatened destruction; and it will be much more so with us who have taken upon us his name and are acknowledged by him as his people, if we listen diligently to his voice and obey the requirements made of us.

Many years ago the Lord declared that it "Should be said in days to come, that none is able to go up to the land of Zion upon the waters but he that is upright in heart;" and that which was said at that day respecting the waters may yet be said with great propriety respecting the land. The faithful and the upright will possess every advantage over the unfaithful and perverse; and it will be by the exercise of faith that the Saints will escape the snares of Satan and the evils which will be poured out upon the wicked. The Lord, in speaking respecting the wicked and the evils that should come upon them, has said that "the Saints also shall hardly escape;" "nevertheless," he adds, "I, the Lord, am with them." There is every reason to encourage us in being faithful to the covenants which we have made with our heavenly Father. When we live in strict accordance with his laws, we have a claim upon him for the bestowal of every blessing that is necessary for our peace and safety.

ABSTRACT OF CORRESPONDENCE.—LAND'S END CONFERENCE.—Elder William H. Pitts, President of the Land's End Conference, writing from Plymouth, on the 30th ult. says,—“Although the Saints are few and the majority of them are poor, yet they are a good people. Several large families are preparing to emigrate next season if the way keeps open. Our meetings are well attended by Saints and strangers. Our room in Devonport, of late, has been crowded to excess on Sunday evenings, and several have been baptized, while many others are investigating the Work.”

TO CONTRIBUTORS.—We have received lately, among other contributions, several pieces of poetry which are altogether or in part plagiarized from the writings of others. If it is wrong to steal the material property of others, it must be equally as great a wrong to steal the thoughts and language of another, and meanly endeavor to pass them off as the genuine property of the thief. However unadorned the efforts of any of our contributors may be, we trust that for the future what they do forward to us will be genuine and their own composition. It would be well to write *all* matter intended for publication with widely-spaced lines, and, where convenient, on one side of the paper only.

NOTICE TO CONFERENCE BOOK AGENTS.—We are now prepared to supply the Conferences with Branch Individual Emigration Account-books. We have two sizes, one a little larger than the other.

CORRESPONDENCE.

ENGLAND.

IRELAND.

Dublin, Jan. 24, 1863.

President Cannon.

Dear Brother,—I again seat myself to communicate with you, to give a brief account of my labors, travels, &c., since my last to you, of Oct. the 4th. I take pleasure in so doing, realizing that the blessings of the Lord have attended my labors and that I have enjoyed much of the good Spirit, and, also, because I find that the Saints are increasing in faith and good works under the counsels and watch-care of the servants of God.

I have visited and preached in ten Conferences in England, since that date, and attended five Conference meetings; also, five Conferences in South Wales, and attended three Conference meetings there. I have visited the Saints and preached in the following places in England—namely, Faversham, Dover, Brighton, Bedford, Cambridge, Maldon, London, Reading, Southampton, Portsmouth, Bristol, Cheltenham, Newport, Liverpool and many minor towns. In Wales, I preached in Cardiff, Llanelly, Aberdare, Merthyr Tydfil and Tredegar, visited the Saints in Swansea and other towns, comforting and encouraging them as the spirit directed, brother T. E. Jeremy being my companion while in Wales. We held Conference meetings in Cardiff, Llanelly and Tredegar, and from the latter place I proceeded to Liverpool and spent a very agreeable and pleasant Christmas.

On the 31st ultimo, brothers C. W. West, Brigham Young, jun. and myself left Liverpool to visit the Saints in Ireland. We took the train to Fleetwood, and sailed thence by steamer to Belfast, which place we reached early on the morning of the first day of the new year. It being a very rainy day, we did not travel round much, and we were warmly received and entertained by sister Miller and her kind husband, at 31, Irwin-street. The following day being more pleasant, we enjoyed a cursory view of the town and its im-

provements, and walked out about three miles on the Antrim-road, looking at the country, the towns of Holywood and Carrickfergus, and the Belfast Lough lying between and stretching away in the distance. Finding Irish miles rather longer than English ones, we were glad to avail ourselves of an Irish jaunting-car, which soon brought us back to the town. On the morning of the 3rd, brothers West and Young took train for Dublin, and I felt rather lonely after their departure; but, realizing that my pleasure was to do the will of the Lord, I took consolation in the reflection that this life is short, and its pleasures few and fleeting, unless obtained in the path which the Gospel points out for us to walk in, through which we can obtain life eternal. Since that time I held two meetings in Belfast, one in Lurgan and two in this city. I have enjoyed much of the good Spirit to teach and instruct the Saints, and have found some warm-hearted Saints in the Green Isle, where my labors in the ministry in these lands first commenced—where priesthood and religious bigotry are as dense as a London fog, which obscures the rays of the sun from the earth and makes mid-day gloomier than midnight darkness. So are the rays of Gospel light shut out from the understanding of this generation, and but few can see truth or know happiness, or appreciate the principles that are free for them to enjoy without money or price.

I find that the Elders, generally, are doing about as well as they can under the circumstances, and the desire for emigration is greatly on the increase with the Saints. Many see that they have always put off preparing for emigration until the last of the year; and, as the foolish virgins neglected to fill their vessels with oil until the eventful hour came, so it is with many who neglect and do not prepare for the emigration until the call comes to send in their deposit-money. Always waiting for better times, they are like many who are always preparing to die, but are not preparing to live, and depend-

ing on some rich friend's dying or some good brother's money to take them to Zion; while others take a different course:—for instance, a sister says she drops every farthing that she receives in change at the shops into an "emigration-box," and teaches her children to put all their half-pennies and pennies into it likewise, instead of spending them for candy, &c., and in a short time the box is full, the Teacher is called in, the box opened, and the pennies have become a pound. Such persons are worthy of help from those who can afford to help, the blessing of God will attend them, and his servants will feel after their welfare. I am glad, also, to find that the Elders are prudent in their expenditure and are wise financiers, having the interest of the Saints at heart; and I hope they will leave no debts behind, when they leave their places of labor, for their successors to cancel.

The Saints, as a general thing, feel well, although they are poor as to this world's goods. Their religion is becoming a sweet reality with them, as they see the work progressing so rapidly and the prophecies so literally fulfilled.

I can truly say that my labors for the last few months have been a pleasure to me. I realize that I am striving to do the will of my heavenly Father, and can see that his blessings attend his servants in these lands. The Saints have been greatly blessed and encouraged from reading and putting in practice the counsels and instructions contained in the *Star*, especially the late Editorials.

I intend returning to England about the first of next month.

Ever praying that the Lord may direct you in your high and holy calling, and bless you and all who seek to do his will, I remain your brother in the Gospel,

J. G. BIGLER.

SCOTTISH DISTRICT.

Glasgow, Jan. 27, 1863.

President Cannon.

Dear Brother,—Since your visit to Scotland we have been busy arranging with the Saints for the coming emigration. About a hundred and thirty have given in their names for Florence,

and many more are striving by faith and works to be in a position to do so. They hope to accomplish their deliverance from Babylon before she falls to rise no more. There are a few faithful families who have almost means enough to take them to Florence, who inquire of me "What shall we do to be saved?" I tell them to go to with faith, believing they can obtain the end desired, nor leave a stone unturned, and when the emigration time comes to "report progress."

I ordained John V. Hood an Elder, on the 15th inst., and appointed him to labor in the Glasgow Conference, under the direction of President Robert Sands. He feels well and willing to do what is right, believing he is called of God. Brother David Gibson left here on the 20th inst. for his new field of labor. He won, by his good works, the confidence of the Saints during his brief stay in Scotland, and left with our blessing and prayers for his future prosperity as a servant of God.

All is moving on harmoniously in the Scottish District. President Sands is well. He is out in the Branches introducing brother Hood to the Saints, and making him acquainted with his duties.

President Peacock writes me that there is a good deal of sickness among the Saints in the Edinburgh Conference, and he is a little under the weather himself, but up and out among the Saints, according to your instructions in the *Star*, blessing and doing them the good they need. President Baxter, of the Dundee Conference, writes me that brother M'Cune and himself are living illustrations of the "Pilgrim's Progress," plodding their weary way among the Highland hills, inviting the honest-in-heart to obey the Gospel, and bidding the faithful Saints flee to Zion for safety in the hour of God's judgment; and looking forward themselves to the home of the Saints as a haven of rest prepared for the righteous. The Travelling Elders are alive to their duties, practicing what they preach, thus leading the Saints by precept and example in the path of virtue and obedience; and I am on the watch-tower, endeavoring to lead the way and ward off the enemy.

Your late visit to Scotland has in-

fused new life into the Work. The Priesthood and Saints are endeavoring with myself to follow in your wake, putting away our follies, that we may stand approved of Heaven and be preserved from the judgments that are coming upon the wicked.

May God bless you, brother Cannon, with wisdom and the ability to do all the good that is in your heart, and may the same blessing be extended to all the faithful who labor with you, is the prayer of your co-worker in the cause of truth,

DAVID M. STUART.

SOUTH AFRICAN MISSION.

Port Elizabeth, Cape of Good Hope,
Dec. 15, 1862.

President Cannon.

Dear Brother,—I again deem it a pleasure to communicate with you, to let you know how we are all getting along.

Since I last wrote to you I have been over 300 miles in the interior. I visited the few scattered Saints on my journey, who are feeling well and anxious to take their departure from this Hottentot country at as early a day as possible. It is a hard matter to travel in the interior of this colony at present. The country is so dry and parched in most places, that travelling is rendered almost impossible. The Lord is preaching a loud sermon to this people. His judgments are beginning to be poured out. The colony is fast approaching a state of bankruptcy. Many large and, to all appearances, substantial firms are falling, and, in the crash, exhibiting a great amount of corruption. Truly, men's hearts are beginning to fail them, and they can see no light through the dark future which lies before them. The howlings of the rich will ere long fall upon the ears of the people, because their gold and silver are cankered. Their riches seem to be taking wings and fleeing away. All business here appears to be at a stand-still; provisions are at famine prices, and confidence in one another is very weak. The flocks and herds are perishing and, more or less, the fruits of the earth are being blasted, by the refreshing showers which are so much needed being withheld. A strip of country averaging

thirty miles in width, running parallel with the ocean, has had more or less rain, and a portion of that has had too much; but beyond this strip the country is as dry as a powder-house. All the streams are drying up, and everything in the shape of vegetation is dying or dead in many parts. The horses, sheep and cattle look as though they had been alkaliied. There is nothing will bring this people to a sense of their condition, unless it be the judgments of God, and I fear the most of them will still continue to harden their hearts against the truth.

The work is steadily though slowly progressing in this city—one occasionally coming into the kingdom, a few investigating, and meetings tolerably well attended by strangers on Sunday evenings. If we could get as good a start in other large towns as we have here, the work would be looking up pretty well in this country. We will do the best we can for the people, with the assistance of the Lord.

While in the interior I baptized three. Elder Dixon, who has been laboring here in my absence, has lately baptized two. He is now in Uitenbage, preaching out of doors. A great deal of the preaching in this country has to be done that way. Elder Zyderlaan left Cape Town some time since, and visited the towns between that place and here, preaching to the people in Dutch and English. Since he left there, the native Elders from Mowbray have continued preaching in the Government Gardens. I had a letter lately from brother Rand, stating that the people were very attentive, but slow to understand. We feel determined to give the people a thorough warning, so that they may be left without excuse.

I have just received a letter from Elder Talbot, who is in the interior. He states that he has baptized five in the Winterberg district since I left. He speaks of the shocking state of the country. The drought still continues unbroken. The Kaffirs cannot raise anything, and are now stealing from the farmers for a living.

Since commencing to write, brother Zyderlaan has arrived here, after a long and tedious journey. He has found it difficult to make headway among the Dutch.

Give my love to all the brethren in the office. Praying that the Lord may remain your brother in the kingdom of God,
 bless you according to your day, I
 WILLIAM FOTHERINGHAM.

SUMMARY OF NEWS.

—o—

ENGLAND.—Parliament opened on the 5th instant. In the Queen's Speech reference was made to the election of Prince Alfred to the Greek Throne, but "diplomatic engagements" and "other weighty considerations" had "prevented her Majesty from acceding to the general wish" of the Greeks. Alluding to the American internecine war, it said that no steps had been taken to induce a cessation of the conflict, because it had not seemed that any such overtures could have been attended with any probability of success. Commiseration was expressed with the severe distress suffered by a large portion of the population, and gratulation at the abundant generosity which contributed to relieve their wants.

FRANCE.—Prince Napoleon has again gained notoriety by voting alone in the Senate against the Address, his opposition being directed against the paragraph alluding to Italian affairs. Rumours continue rife of the Emperor's intention to interfere in American affairs, either by mediation or the recognition of the Southern Confederacy.

PRUSSIA.—The Liberal majority of the Chamber of Deputies has agreed upon an address, to be presented to the King, of a very grave nature. It is respectful in its tone towards his Majesty, but "every line breathes a stern and fixed displeasure" at the unconstitutional course pursued by the Ministry. The struggle between the Prussian King and Parliament bears some resemblance, in various respects, to that between Charles the First of England and his Parliament, which led to the Parliamentary civil war, the Protectorate of Cromwell and the death of Charles.

POLLAND.—The insurrectionary movement continues unabated, and has assumed even a more serious aspect than was at first believed it would do. Members of all classes of society are taking part in it, and numerous serious conflicts have occurred between the Russian troops and the insurgents, with various results.

GREECE.—News from Athens of the 22d ult, says—Some intrigues of a party favorable to the ex-King have been discovered here. They are not of a serious character, and their only result has been to increase brigandage in the district of Maina and Racome. Troops have been despatched to those points. Negotiations have been opened with the Duke of Saxe-Coburg relative to his acceptance of the throne of Greece.

MEXICO.—Advices have been received at New York from Vera Cruz to the 3rd of January. A conspiracy had been discovered in the brigade of General O'Horan, and five Mexican officers were shot. Thirty-five thousand Mexican troops were at Puebla, and ten thousand more between there and the capital. There were twelve thousand troops at the capital, eight thousand in Queretaro, and twelve thousand in Guerrero, mostly badly armed. The fortifications of Puebla are mounted with two hundred guns, and the city of Mexico with a like number. Paris advices, of the 3rd instant, state that three thousand five hundred soldiers are leaving Cherbourg for Mexico; one thousand six hundred are embarking at Algiers for the same destination, besides three hundred Arabs for the baggage service.

AMERICA.—The news from the Transatlantic seat of war, though voluminous, is not more exciting than usual. Several minor engagements are reported, with varying success. A finance bill has been agreed upon between Secretary Chase and the Committee of Ways and Means, which provides for the raising of

\$900,000,000, which, it is believed, will meet the approbation of both Houses. The Governor of Jersey, in his Message, denounces the Emancipation Proclamation and the illegal arrestments. The Confederates are making strenuous exertions to successfully dispute the Federals at sea as well as by land, by raising a navy; and to this end, the *Morning Herald* states in a leader, it is expected that a powerful Confederate iron-cased squadron will appear in the North Atlantic within a few weeks.

VARIETIES.

—o—

A Friend was accosted on the street the other day by a sturdy mendicant in a state of inebriety, who said he wanted a little aid. Friend recommended lemon-ade.

TIME SAVED.—The wives along the Mississippi never blow up their husbands, they leave it all to the steam-boats, which are sure to do it sooner or later

AN UNDERTAKER.—A musician, while passing along the street with his black coffin-like violincase under his arm, was stopped by a little five-year-old, who, in a sorrowful voice, asked him "if his little baby was dead."

HEALTHY FISH.—"Do you think, sir, that raw oysters are healthy?" asked a lady of her physician. "Yes," he replied; "I never knew one to complain of being out of health in my life."

A REFLECTION.—"Skydes, you're the greatest jackass I've seen lately!" said an individual to our friend, the other day. "Look in there," returned Skydes, holding a small mirror before said individual's eyes, "and you'll take back *that* assertion."

QUEER ADDRESS.—A letter bearing the following address was lately received at the post office, Portpatrick:—"From Ireland to Scotland care of Abigal Wilson dry Lodger portpatrick to the Boys Sisters that lodged with you that played the Fiddle from Ireland. To be left at the Corner house till called for."

POETRY.

—o—

TRUE NOBILITY.

It is not wealth, nor titled name,
That make nobility;
Virtue alone has right to claim
Superiority.

Let others boast of noble birth,
Of proud ancestral fame;
Give me a soul of truth and worth,
A pure, unsullied name.

Let others shine in borrowed light,
As Phœbus from the sun,
Or vainly vaunt their sires' proud might
And blood-stain'd victories won;

Give me the noble victory
Obtained o'er foes within;
I though there the field may bloodless be,
'Tis harder far to win.

O! may the favored lot be mine,
Cloth'd in Truth's armor bright,
In Virtue's holy light to shine,
And battle for the right.

I ask not wealth, nor ease, nor fame,
But, O! to me be given
Those virtues that give power to claim
Nobility in heaven!

SIRIUS.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets . . . The Lord God has spoken, who can but prophesy?"—AMOS

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Price One Penny.

A DISCOURSE

BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN LIVERPOOL, THURSDAY
EVENING, FEBRUARY 5TH, 1863.

(Reported by E. L. Sloan.)

I will read this evening a portion of the 10th chap. of the Gospel according to St Mark, commencing with the 13th verse :—

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Realizing the necessity of being dictated by the Holy Spirit that my remarks may be instructive, I will preface them by requesting your faith and prayers that I may be so influenced. In reading this portion of Scripture, I do not do so because I have arranged beforehand what I shall say, neither to make it entirely the basis of my remarks, for I feel to speak as I am led by the Spirit of the Lord. However, the instruction contained in it is applicable to us, and not only to us but to all the children of God, all the family of man upon the earth. It contains a very im-

portant principle—one which, if mankind could appreciate and understand, would prompt them to pursue the path which leads to salvation and eternal glory—one which, could they realize and comprehend, would make that path much plainer and easier to be travelled than it now appears to many, and which they would be enabled, by the practice of this principle, to travel in undeviatingly all their days. It is the absence of this which makes the strait gate and narrow path, which many seek for in vain, because they do not seek aright, so difficult to enter and to pursue; but lacking it they take the broad road and wide gate which are plain to them. All the revelations which God has given have had for their object the teaching of mankind the necessity for their being obedient to his commandments and submitting to them un murmuringly. And though God has sent so many messengers, and has so repeatedly inspired his servants to declare the truth in simplicity and plainness, yet, to-day, notwithstanding all that has been done, there is as great a difficulty experienced by the servants

of God in declaring the principles of salvation to the people, and inducing them to submit to them, as there was at any former time. It seems to be a difficult lesson for mankind to learn, to submit themselves like children to the commandments of God. There is so much of this pride and self-sufficiency in the breast of man—this idea that we understand everything that is necessary to be understood by men with regard to the plan of salvation, that it is a most difficult thing to get men and women to bow down to the revelations of our heavenly Father.

The God who created the earth on which we stand, who peopled it with inhabitants, the objects of his care, clothed it with verdure and beauty and gave to it its appointed seasons—that God is as near to the children of men to-day as he was in the morning of creation. He is not changed. The lapse of time has not stripped him of any of his original attributes: he is the same God to-day that he was eighteen hundred years ago, that he was in the days of Noah or Adam. If there be any lack of the appearance of power to-day it does not arise from the changeableness of God, for he has not changed in the least degree, but because man has departed from the truth and turned unto unrighteousness. This, no person who believes in God can doubt. Why, then, is it that we see so much ignorance and division around us, that we see the inhabitants of the earth wandering in the dark and blindly seeking for what they cannot obtain? Is it because God has changed? No, far be it from me and from any other of God's creatures to attribute it to him. Yet we see it. It is all around us: wherever we go, or whatever land we visit, we find in the midst of mankind a lack of the knowledge of God. We find men in ignorance, divided in their opinions respecting God, his doctrines and the principles of salvation. And yet we read in this sacred book that God did in ancient days and in every dispensation reveal himself to his servants with such plainness that they were able to declare the whole counsel of God to the people. Why is it, if we attempt to trace it to its origin, that we are compelled to attribute this condition of mankind to man and not

to God? Why, because he alone has been guilty, he it is who has produced it, by not realizing the force of this which I have read in your hearing to-night; by being filled with pride and an idea of his own self-importance; by mankind thinking that they understood the things of God, and being unwilling to humble themselves before him to be taught of him, as those were in ancient times who received the revelations of his will, that they might receive knowledge and understanding with certainty. If mankind could only realize the blessings which God is ready to bestow upon them, they would come unto him in a right manner and feel and act very differently from what they now do. But when you go unto them and declare the principles of salvation, I do not care who you may be, nor what power God may have bestowed upon you—though you had all the knowledge necessary to lead them back into the presence of God our Father, they immediately begin to measure the principles you teach unto them by the little, narrow, contracted notions which have been instilled into their minds by their parents or teachers. If a Prophet—one even who had lived in ancient days, were to come back to earth and go into the streets of Liverpool, or into any place in this land where he could get a congregation of the people together, and begin to declare unto them the truths of the Gospel in the power of a Prophet or an Apostle of God, in ninety-nine cases out of a hundred he would be opposed, a controversy would be immediately instituted, and he would be compelled to hold his tongue and leave the place, feeling that he had not the power to enforce his doctrine, unless he would wield whatever power he might have more than mortals are endowed with. This is because mankind feel that they understand the things of God when they are as ignorant of them as they can be. If they could bring themselves to submit to the will of God as a little child, then the Lord would pour out his Holy Spirit upon them, enlighten their minds and bless them.

Men of God in ancient times did obtain a certain knowledge respecting the plan of salvation. They had not to grope in the dark. He revealed his will unto them, dissipated the gloom

which surrounded them, and poured upon them a flood of intelligence which enabled them to comprehend his designs. This was the case anciently; it was the case with the God who revealed himself to Abraham, Isaac and Jacob, and the Prophets who lived before and after these men. I have often had occasion, in talking upon these principles to the people, to allude to these points when I have met with fractious opposition. When I have found men who did not believe in the principle of revelation—infidels, who said they did not believe that God revealed himself to man now, and yet opposed me because I said he did, I have asked them the question, If you do not believe that God reveals himself to man, why do you oppose me? You confess your ignorance by the admission of your unbelief, for you do not know what the Lord may have communicated to others, and you admit he has not revealed himself to you, therefore you have no ground for your opposition only your own unsupported opinion. Where people do not know the principles of revelation for themselves, have not enjoyed communication with Heaven, it is their duty, as the children of God, to listen to those who come claiming to have the authority to teach the principles of life, and who testify that they have received revelation from God. "What," says one, "sit still and be deceived! sit quietly and have dust thrown in our eyes!" No, my friends, I would not wish any one to do this; God does not design that we should be deceived; but unless we have received knowledge from God for ourselves, how can we judge concerning the truth or falsity of the principles advanced? But when men have received knowledge for themselves, have enjoyed revelation from God, and know the truth, they are no longer required to admit the claims of any who come bearing other doctrines. God has clothed them with knowledge that constitutes them teachers of mankind, and they no longer need to be taught of men, for they have been taught of God. But the world lieth in darkness; it does not receive revelation, does not believe in it, therefore, when a servant of the Lord, inspired by the Holy Spirit, bears to them the principles of eternal life, it becomes them to

listen quietly that perchance they may receive knowledge for themselves, and this they will receive if they hearken to the words of the Lord and keep his commandments.

It is with regard to this that men have erred so often. The Jews rose in their self-importance, rejected this principle, would not humble themselves before God, and brought destruction upon themselves as a nation by their transgressions. They rejected those men who brought the principles of life unto them. If they had hearkened to the principles taught, and had bowed in submission to them, the Lord would have poured out his Spirit upon them. But they would not; they did not rest satisfied until they had shed the blood of those who testified that God had revealed himself to them. They did so with the Lord Jesus, though he had received a fulness of knowledge from the Father, though he acted and spake in the midst of mankind as man never before acted or spake. This spirit of pride and self-importance hurried them on to destruction, as it brought calamities upon their fathers before them. They were not satisfied until they had shed the sacred blood of Jesus and the blood of his followers, and they were broken and scattered for their rejection of the truth and their murderous transgressions, and remain so until this day, living monuments of the justice and judgment of God. If they had only taken this counsel of Jesus to heart, which I have read, how different would have been the results! "Whosoever," says Jesus, "shall not receive the kingdom of God as a little child, he shall not enter ther-in." They could not humble themselves as a little child, even before God: it was too much for men such as they were, High Priests, Scribes and Pharisees, men who were respected and almost venerated for their official position or ostensible piety,—it was entirely too degrading to them, and they rejected it to their own condemnation, and the consequences are matters of history.

If a man come in the midst of the children of men in the name of Jesus, declaring himself a servant of God in this age of unbelief, if we serve the God of the ancient Saints, the God of the Scriptures, in spirit and in truth, we

need not be afraid of deception, for we have the promise of God to rest upon; and if we plead honestly and sincerely before him for his Spirit to be with us, keeping his commandments, it is impossible to be led astray by impostors. But the great difficulty the servants of the Lord have to contend with is this absence of humility on the part of the people, this pride and self-sufficiency which prompt them to contend against the truth. This will hurry the nations of the earth to destruction, and bring upon them the calamities which the Prophets have foretold should come upon the earth before the coming of the Lord Jesus.

Mankind do not believe in God. If you seek for the mainspring of action in men at the present time, you will find it rests in unbelief. They do not believe that God is such a Being as he is described in the Scriptures. If they could believe so they would not rest satisfied until they had found out the means of having communication with him. Suppose I were ignorant of the Gospel, and one of you were to come to me and say you were a servant of God, and tell me you had the plan of salvation, What harm could come to me if I sat still and listened to your explanation of what you said were the principles of truth? If I were honest in my heart and had a sincere desire to understand the truth, and took the course which God has pointed out, I know I should not be deceived. If you really had the Gospel, the testimony of the Spirit would confirm your words to me; and if you had not the truth, but declared something unto me which was not the Gospel, if I sought unto God in faith in the name of the Lord Jesus I should know it was not right, for I would receive the testimony that it was untrue.

It is considered a very difficult matter now, by many, to receive the testimony of the Spirit of God. Friends with whom I have met, have, in conversation, made this an excuse for not obeying the Gospel. "O," they would say, "it is all very right; no doubt you have true principles; but there are so many saying they are the servants of God, and that they belong to the Church of Christ, that I am at a loss to know which is right. Methodists, Presby-

terians, Baptists, Church of England believers, Roman Catholics and a host of others, all say they have each the plan of salvation, and that they are right, and now you come and say that they are wrong and you are right! My belief is that it will be all right with each of you, and that if I am only sincere there is nothing more required of me." It is a very consoling belief this, if a man can believe it with all his heart, and reconciles those who believe it to the world. But I cannot reconcile it with the promises of the Lord. For me to reconcile myself to such a belief is something repugnant to my nature, when I consider the importance of my salvation. I have felt, when reflecting on this subject, that I wanted to know for myself the plan of salvation, and then, if my path should be surrounded with difficulties, and I had to travel in a thorny way, if I only had in my possession the Spirit of God, the testimony that I was born of God, and was doing that which was well pleasing in his sight, I have felt that I could bear all I might be called to endure unmurmuringly. But that God should require me to travel through the world in doubt and uncertainty, is something contrary to the description of his character which is contained in this book, (the Bible) and contrary to what my own experience with and knowledge of God has taught me. Jesus taught that whosoever would do the will of the Father should know whether he, the Christ, was sent of God, or whether he spake of himself. He gave to the children of men an opportunity of knowing that he was from God; and those whom he sent forth made the same declaration that he did, and offered the same opportunity to all to whom they bore the Gospel. It was no feeling of uncertainty that sustained the Apostles of Jesus in their hours of affliction and trial, when they had to live in dens and caves of the earth, endure mockings, scourgings and bitter persecutions; it was not merely a strong assurance of hope alone which sustained them under the difficulties with which they had to contend. They never could have borne up under what they had to endure if they had not been sustained by the consciousness that they had done the will of God, and knew

that there was a crown of glory laid up for them, eternal in the heavens.

If we should have the principles of the Gospel declared to us by one having authority from God, we could easily go forth and obey them and prove them for ourselves. For instance, in the Scriptures which we have, we find there was a certain form of doctrine committed to those sent to minister the Gospel, which they were to declare unto the people. They went forth, calling upon the people everywhere to repent of their sins and be baptized for the remission of them, and when they were baptized they laid their hands upon them that they might receive the Holy Ghost. I know this is a doctrine not commonly preached, and it is looked upon as strange. Men say that if they only believe in Jesus they will be saved—that simple belief is all that is required; but there is no such doctrine in the Scriptures; and it is the preaching of such things that creates much of the divisions that exist in Christendom. They neglect a portion of the Gospel, even of that which they have. On one occasion a number cried out, “Men and brethren what shall we do.” They already believed and were pricked in their hearts, and mourned that they had crucified a Being so pure and holy. Peter did not say “Come to the anxious seat, come to the penitent form, confess your sins, pray and receive the pardoning grace.” No, there was no such doctrine taught in the first Gospel sermon preached after the ascension of Jesus; and we should think that what was necessary for mankind to know would be taught by the Apostles on such an occasion. He said “Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” In point of fact he said, “These blessings are not limited to us, the Twelve, but they are to you, as well, to your children also, and to all who are afar off, even as many as the Lord shall call.” Then, these blessings and this gift are to as many as the Lord our God shall call in this generation as well as in that one.

This was the Gospel which the

Apostles of Jesus preached on that occasion; and during their subsequent career they continued preaching it. We are informed in the 8th chap. of the Acts, that some of the inhabitants of Samaria had been converted and baptized by Philip; but he had not power to lay hands upon them for the gift of the Holy Ghost. When the Apostles at Jerusalem heard that he had baptized some, they sent unto them Peter and John, who prayed with them and laid their hands upon them, and the Holy Ghost descended upon them and they were filled with it. Although they had prayed, had repented and had been baptized, yet they had not had hands laid upon them; but when the Apostles laid hands upon them they received the Spirit of God and the promised blessings through the appointed channel. If it were necessary in the days of the Apostles to pursue this course that men and women might receive the Holy Ghost, how can they expect to receive it in any other way now? It is in vain that men cry unto God for blessings and do not take the course which he has pointed out. Jesus says, “In vain they do worship me teaching for doctrines the commandments of men.” It is in vain for them to cry “Lord, Lord,” while they do not the things which he has said they must obey, and practice the doctrines which he has revealed to the children of men. Because men neglect these things, they wander in the dark. One cries, “Lo, here is Christ!” and another, “Lo, there is Christ!” One declares, “This is the way, walk ye in it;” and another, “That is the way.” They are all in doubt, confusion and uncertainty, and there is nothing to distinguish the professor of religion from the non-professor as they move along in the human tide that hurries through our streets; there is no difference between them, unless it be in their outward appearance. But it was different when the Gospel was taught in purity among men. Then they received a testimony and a knowledge for themselves; they rejoiced in the blessings which were bestowed upon them, by which they were distinctively characterized as the people of God, and they could sing and shout hosannas to God and the Lamb. They could give glory to God because his Spirit was

with them, teaching, instructing and enlightening them respecting the things of God. It is in vain for men to imagine they can understand the things of God only in the appointed way; it is presumptuous in man to think that he can claim and obtain the blessings of the Lord except in the manner which the Lord has pointed out.

"But," it may be asked, "do you mean to say that nobody has received the Spirit of God who has not been baptized and received the laying on of hands?" I well recollect, in my early preaching, meeting with a gentleman who had been for many years a member of the Methodist church, and had been honestly sincere. I talked to him of that which I had been sent to teach, and he seemed very much interested in what was set forth. But one difficulty was on his mind. He said, "I was for many years a member of the Methodist church, I was strict and sincere before God, and do know that I had his Holy Spirit, for I felt a joy and peace I never experienced before; yet I see I have not been walking in the truth which the Apostles taught, and this I cannot reconcile." This, many who are honest and sincere cannot reconcile to themselves, and they think that we cut off all mankind from the blessings of the Lord except ourselves. There is no people on the earth so charitable as the Latter-day Saints; though, to hear them preach at times, it would seem that they believe no people could have the approbation of God but themselves. But we believe, that wherever there is a man or a woman who has kept the commandments of God so far as they knew, God has been pleased with them and has blessed them, no matter what denomination they have belonged to; and even more, heathen who have never known the Gospel even as declared by the missionaries of the various sects, who never heard the name of Jesus, have experienced a joy and peace above their fellows when they were doing the best they knew. I have met such myself among the heathen, and I have met persons of various sects who have experienced this joy and peace and have received the blessings of God. I could not doubt it, if I were disposed to do so, in the face of so many witnesses. But that they have

not had the gift of the Holy Spirit, the great and peculiar blessings of God, they themselves have been willing to admit. They have had an answer to their prayers, and God has witnessed unto them his pleasure, because they have lived according to the light they enjoyed. The Apostle says, "Where no law exists there is no transgression," but when the Gospel came in its purity and plainness, and they did not receive it, then commenced their condemnation. This was the condemnation of the people in the days of Jesus. When light came into the world they were condemned because they rejected it. "This is condemnation," says Jesus, "that light is come into the world and men loved darkness rather than light, because their deeds were evil." This I am sure is your experience, especially of those who have been a long time in the Church. Ministers of religion and others who have been partly convinced of the truth, when they have looked at the difficulties they would have to encounter and the sacrifices, as they considered them, which they would have to make, have shrunk from it, not having the courage to take upon them, I was going to say the shame of Jesus Christ; but they have been afraid and ashamed to take upon them his name, and to bear the odium which is cast upon the servants of God. There are many instances, doubtless, in your own experience of this kind; and they have gone backward from the time they rejected the truth; they have lost the favor of man, which they rejected the truth to obtain, have been disgraced in the sight of their fellow-men, and have met with the very things they desired to shun. Because of the rejection of the truth by men, the anger of the Lord is kindled against them and his judgments come upon them.

I do not wish to prolong my remarks, but I wish to bear my testimony that the Gospel of Jesus is revealed to the earth once more in its fulness and purity, with all its ancient power, gifts and blessings. This Gospel is not intended for one particular people or nation, but for every nation, kindred, tongue and people under the whole heavens. It is a message of glad tidings to all the children of men; and though men may oppose it, as they have done

in the past, still it will have free course among the nations of the earth and no power can withstand it. It will be carried from nation to nation, from people to people and from tongue to tongue, until it will be proclaimed in the ears of all living, just as Jesus said it should be. He declared this Gospel of the kingdom should be proclaimed as a witness to all nations; and though men may persecute and oppose, deride and scoff, and do everything in their power to retard its progress, it will roll forth gathering in the honest-in-heart; and wherever there is a man or woman who desires to do the will of God in honesty and sincerity, they will obey it and it will gather them out from the nations and their corruptions. I know

it is the work of God, for I have received a testimony of it, and I rejoice in it. I rejoice because God has opened a way whereby men can come to him. I have no desire to persecute any one. Truth, exaltation and salvation in the presence of God should be the object of our search; they should be the desire of every man and woman on the earth. We should cultivate a spirit of meekness and love one towards another; and we should be willing to receive the kingdom of God as little children or we will never enter therein.

That the Lord may bestow upon us his Holy Spirit that we may be willing to receive the truth and be faithful thereunto, is my prayer in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 105.)

A voluntary submission and obedience was supposed as the basis of Government, for this reason no adequate provision was made in our State constitutions for coercing this submission, when the laws were to be trampled upon by the concerted action of large numbers.

The States are prohibited from maintaining standing armies; the only military force at their command, without aid from the General Government, is the militia; and, as I have already shown you, this force can only be relied on to do effectual service where that service is popular and jumps with their inclinations.

For this same reason, I must beg leave to say that a party, as in your case, which is the object of popular odium, cannot be too circumspect in their behavior, so as to give no color to the hatred of your enemies. 'Truth is great and will prevail.'

From this you may be assured that if the conduct of your people shall be uniformly peaceably honest and submissive to the laws, even if they have to bear persecution for a season, such conduct must result in dissipating the unhappy prejudices which exist against you.

Truth and candor, however, compel me to say that the Mormons have not always acted in such a manner as if they intended to avoid the creation of prejudices.

The pretensions of your Municipal Court, the unheard of description of ordinances passed by your City Council, the

assault on Mr. Bagby, the attempt to kidnap persons from Missouri, the formal destruction of a printing-office and the general tone of arrogance and defiance of some of your leaders, were well calculated to inflame the public mind against you.

I think that I have considered this difficult subject in every possible point of view. I am afraid to rely on the militia in the present temper of the public mind. To call on the Nauvoo Legion would be suicidal to any effort as pacification of existing troubles, and for that reason would fail to bring about an enforcement of the laws.

If the laws are to be enforced at all in your county, out of the ordinary way by courts alone, it must be done by a force which is indifferent as to both parties.

To call in one party to put down and subdue the other, would lead to the most disastrous consequences; all the pride of conquest and victory; all the shame of defeat by, and submission to an adversary; all the fury of unconquerable hate and exasperated feeling would necessarily be mingled with the contest, and render it bloody and bitter beyond anything we know of in this country.

For these reasons I have called upon the officers now in command, in the absence of General Gaines, of the 3rd military department of the United States, for five hundred men of the regular army to be stationed in Hancock county, with whose aid I hope to be able to preserve

order and proceed against all criminals whomsoever they may be. The following is a copy of the answer to the application:—

‘Head Quarters, 3rd Mil. Dept.,
St. Louis, Mo., July 11, 1844.

Sir,—I have the honor to acknowledge the receipt of your Excellency's communication of this date, relating to the difficulties which have occurred between the Mormons and the people of Hancock county, Illinois, and the further difficulties apprehended by you, and requesting of me a force of some five hundred men from the regular army of the United States to be stationed for a time in Hancock county, and to act in conjunction with such forces as may be ordered on the part of the State of Illinois.

I have not the power of complying with your request, but will forward by tomorrow's mail a copy of your communication to be laid before the authorities in Washington city, and will advise your Excellency of the result as soon as ascertained.

With great respect,
Your most obedient servant,
S. W. KEARNEY,
Col. 1st Drags.

His Excellency Thomas Ford,
Governor of Illinois, St. Louis, Mo.’

By the above letter you will perceive that I cannot yet be enabled to say with certainty whether the application will be successful: we will know in two weeks, I think, at most.

The Anti-Mormon party intend to renew the war this fall, and if it were known with certainty that the troops of the regular army would be obtained to prevent their operations, they would, most likely, hasten their plans and do all the mischief in their power before the force arrives. They are not afraid of the State militia, and would give themselves but little concern in fear of such opposition.

I therefore caution you not to let it be known beyond your most trusted men that a regular force is expected. I have myself not informed any one who would make the matter public, and yet, most unaccountably, the fact has got into the newspapers.

Another caution I would give you, your people cannot pay too much attention to it. It is very natural and probable to suppose that with the prospect of such a force, and the increased security it may give, some of your people may be prompted to such audacity and imprudence as will tend to prolong angry feelings. They

may thus be induced to do and say foolish and wicked things, uselessly vexatious and mortifying to the opposing party.

There are no doubt wicked people in Nauvoo, ready for the commission of crime, as well as in every other city of the same number of inhabitants. The well-disposed amongst you must restrain those persons, and, if need be, bring them to punishment. The public at large will not distinguish among you, but will involve you all in a common obloquy.

I have dwelt more, perhaps, than may be agreeable to you on this point; but I have done so in my anxiety that the Mormons may demonstrate to the world that they are no more deserving than their enemies.

Three or four of your people are reported to me as having already been threatening life, and publicly following men about the city with clubs, and that no effort was made to restrain them. An effectual stop must be put to all such vaporings, if you expect it to stop on the other side. You are interested in bringing all such men to immediate justice, if you can. If pacification is what you ask, you must restrain your own hostility.

It may be thought that there has already been too much delay in proceeding against the murderers, that a further delay will give an opportunity for many of the guilty to escape, and that the apparent impunity for the present will greatly encourage further outrages against you.

This last consideration is one of considerable force, and on that account I could wish to proceed without delay, if it could be done without exciting further troubles, or if I had a force at my command on which I could rely to suppress them.

I do not fear that any of the leaders will escape or flee from justice: they are determined to remain and brave it out to the end.

In my humble opinion there is no utility in proceeding against any but the leaders.

As to the misguided multitude who were the mere followers of others and the instruments of mischief, it has never been the practice of civilized States to proceed against them with rigor.

The punishment of some of the principal offenders has always been looked upon as sufficient to vindicate the majesty of the law and to deter others from the commission of like offences, and this is the whole object of human punishment.

I do not apprehend that anything requiring my further stay here will happen

immediately, and will return home to-morrow.

I am, most respectfully,
Your obedient servant,
THOMAS FORD.

William W. Phelps, Esq.,
Nauvoo, Illinois."

The brethren of the Twelve were delayed in Boston several days, waiting

upon Elder L. Wight to accompany them to Nauvoo.

Elders Young, Kimball and Wight left Boston by railway in the morning for Nauvoo. On their arrival at Albany, in the evening, they were joined by Elders O. Hyde, O. Pratt, W. Woodruff and sister Ruth Sayers, who had arrived from New York. They continued their journey by railway during the night.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 21, 1863.

THE SPIRIT OF APOSTACY—ITS FRUITS AND MANIFESTATIONS.

THERE can be no surer sign of the presence of a spirit of apostacy, than a disposition to find fault with, and oppose and condemn those bearing the Priesthood, for real or imaginary faults. From the rise of the Church until the present time this has been one of the first and principal indications given by those whose course of conduct has deprived them of the presence of the Holy Spirit, and who have been influenced by that Evil spirit which prompts men to seek for the injury and destruction of the servants of God. From the early days of the Church until now this spirit has been manifested to a greater or lesser extent by men who have denied the faith; many of whom have borne witness to God, angels and men, by their words and actions, that they were possessed of the spirit of their father the Devil, who, we are informed, was "a murderer from the beginning."

During the Prophet Joseph's lifetime, the most bitter and malignant enemies that assailed him were those who had been his brethren, who had entered into covenant with God to keep his commandments and had received a portion of his Holy Spirit, and who had violated that covenant and forfeited their claim to the Spirit and became alienated from the truth. The difficulties which they created and threw in his way, he had to contend with all his life; and his precious blood was shed through the malice and embittered hatred and deadly plots of apostates with their accomplices. Since his death there has been no change in the manifestations of hatred on the part of those, who, once knowing the truth, have by their sinful conduct lost the spirit of it and denied it. They have hated and still do hate the Prophet Brigham and all those who are associated with him in doing the will of God upon the earth. They persecute him with as unrelenting animosity as they did the Prophet Joseph during his lifetime. The same cry that was so repeatedly raised against the latter has found utterance times without number against the Prophet Brigham. We have but to refer to the history of Joseph to learn how frequently he was denounced as a fallen Prophet by those who through their own transgressions had strayed from the path of righteousness and become aliens to God. When we contemplate the difficulties with which

he had to contend from false brethren, and the reckless manner in which they sought to attain unto their ends, banding themselves together and associating with the vilest and the most abandoned for the accomplishment of their deadly purposes, and realize how diligently they sought to entrap the Saints of God and entice them to desert him, and become united with them, a feeling of admiration takes possession of us for the man who was so blessed of God as to be able to stand unmoved and undismayed in the midst of such fierce storms. Bountifully indeed was the Prophet of God endowed with the strength of mind, the courage, the wisdom, the knowledge and every other qualification necessary to enable him to lay the foundation of the greatest and most glorious work which has been inaugurated upon the earth since the creation of man—the last and great dispensation of the fulness of times. The Lord verified to him his promise, that the Work should “increase the more opposed.” Nothing but the power of God could have sustained him amidst the dreadful and trying scenes through which he had to pass. Mere human power alone would have sunk before the fierce waves of persecution and virulent enmity he had to encounter; but he rose from every trial renewed in strength and purified in thought, with increased faith, enlarged experience and stronger determination than ever to stand firm in the advocacy and defence of the truth which God had committed to his charge.

The same spirit, as we have remarked, that pervaded the breasts of apostates and wicked men in the days of Joseph, has manifested itself through those same characters since his death. Almost every man who by his corruptions and his disobedient course of conduct has withdrawn himself or been expelled from the Church, has flattered himself with the idea, and in many instances proclaimed it abroad, that the Church was in transgression, that the man who stood at the head and those associated with him had fallen. It might be thought that the repeated proofs which men have received of the folly of making such assertions would deter others from making similar ones; but every one who is seized with this spirit imagines that, however unsuccessful his predecessors may have been, he, at least, will accomplish the object he desires, and that he will be able to give such proofs as will convince the world of the correctness of what he states. We expect that this will be the case as long as Satan has power over the minds of the children of men: as long as men will choose darkness rather than light, as long as men will break their covenants, disobey the commandments of God, and will not cherish that Holy Spirit which he bestows upon all who seek unto him in humility and faith, so long will there be men found who will take such a course as the apostates did in the beginning of this Work, and as they did in the days of Jesus and his Apostles.

Of all the trials which the Apostles had to contend with, the greatest was with false brethren. We who live in this generation can join them in expressing the same feeling. But it is necessary that we should be tried in all things, and this, of course, with the rest. Such trials accomplish good—more good, probably, than trials of any other kind can accomplish. When the servants and Saints of God behold men who have professed the same faith with themselves, come out and declare that what they had once said respecting the Church and the testimonies they had borne in its favor were false, and assert that the Church is in transgression or that the servants of God have fallen, it causes them to examine carefully the foundation upon which they themselves stand, and they are prompted to seek beneath the surface for the corrupt causes which have produced this change in those who were once their brethren. Such an examination

can only be attended by good results, when made by the assistance of the Spirit of the Lord. They will see that if they would stand steadfast unto the end and maintain their integrity they must shun evil and must keep the commandments of God, and live so near unto him as to have his Spirit ever to be in their hearts to strengthen and guide them. Those who do not make such an examination, but lend their ears to the sophistries of the deluder, are led away from the truth, having already partaken of the same spirit with those who beguile them. But the Church is cleansed from their presence. In this respect, men who are possessed of such a spirit, instead of doing injury to the work of God bestow upon it positive benefit. In the providence of our heavenly Father, every effort that has been made by the enemies of truth against his Work is overruled for the good of his people and the accomplishment of his purposes. Were there to be no inducements presented to those who are unfaithful to forsake the work of God, they might remain connected with it for years to its very great injury. But trials and temptations of this kind sift them from the midst of the people of God, and the Church is purified and strengthened by the process.

Looking at this and other trials in this light causes the true servant and Saint of God to feel to rejoice in their existence. Instead of being depressed and cast down, he feels buoyant and joyful because he knows that all things will work together for the good of those who serve God; and that no pure, faithful Saint who is acknowledged of God and who feels after him, can be led astray by such seductions. "My sheep hear my voice," says Jesus, "and I know them, and they follow me;" "a stranger will they not follow, but will flee from him; for they know not the voice of a stranger." However cunningly the stranger, or "the wolf in sheep's clothing" may disguise his voice, he cannot deceive the true sheep of Jesus. They will detect the wolf beneath his assumed garb, and they will flee from him. No apostate, from the beginning until the present time, has ever been able to deceive those who were so obedient to the voice of Jesus as to be entitled to be called his sheep. Sometimes, through inexperience, the lambs of the flock might be allured to disobey the instructions of the shepherds by the cunning craft of the disguised stranger, but they would soon ascertain their mistake and be very glad to run back to the protection of the true fold. Every Latter-day Saint should, as we have often had occasion to remark in these columns, live so near the Lord that they should know his voice and the voice of his shepherds or servants for themselves. This is our only safety as individuals or as a Church; and, that we may thus escape delusion, we trust that the admonitions and warnings which we have of late felt very much impressed to give unto the Saints, will be borne in mind by them.

ABSTRACT OF CORRESPONDENCE.

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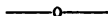
SHEFFIELD CONFERENCE.—Elder Joseph F. Smith, President of the Sheffield District, writes on the 7th inst,—“We have baptized ten persons in this Branch (Sheffield) since last Sunday morning, and others have been added of late. I told you some time ago that we were sowing the “good seed,” and we looked forward in hopes of reaping a rich and plentiful harvest. I believe we have begun to reap; and my prayer is, that we may not have to lay by the sickle until the wheat is fully gathered; and that our harvest of such as shall be eternally saved may be wide-spread and bountiful. A great many of our most useful

men and Saints will gather from this place in the coming spring. All are anxious to go, but such cannot be the case."

LEICESTERSHIRE CONFERENCE. — Elder Alexander Ross, President of the Leicestershire Conference, informs us by letter, bearing date the 3rd inst., that things continue to move on favorably in his field of labor. "The circumstances of the Saints have still a backward tendency, owing to the continued depression in trade. However, the majority love their religion, and are trying to live it. Throughout the Conference the meetings are well attended by Saints and strangers. Seventeen have been baptized into the Church since the beginning of this year, and the prospects for the future, in that respect, are promising."

ESSEX CONFERENCE. — Elder John Berret, President of the Essex Conference, writes encouragingly from Maldon. The Conference consists of 11 Branches, containing, at the close of last year, 240 officers and members. The Priesthood and Saints, generally, are united in trying to do the will of God. Elder George Sims and himself have been travelling round building up and strengthening the Saints and endeavoring to disseminate the principles of salvation, and the Lord has blessed their labors. Much out-door preaching was done in that Conference during last summer, by the local Elders and Travelling Ministry, to which the people listened with attention.

NEWS FROM THE CONFERENCES.



NOTTINGHAM CONFERENCE. — A Conference meeting was held in Nottingham on Sunday, the 18th of January, which was well attended. After the morning meeting had been opened with prayer by Elder R. Pixton, Elder J. D. Chase, President of the Conference, offered a few remarks and reported the Conference in a good condition, the Priesthood being united and the meetings well attended by Saints and strangers. A spirit of inquiry was increasing among the people outside the Church, and prospects were good for baptizing. Elder Pixton followed briefly, and his report was confirmatory of that of President Chase. The clerk having read a Statistical and Financial Report, President Cannon spoke for a short time. He expressed his gratification at hearing the reports; treated on the nature of the results which follow obedience to the Gospel, showing that it would teach all who would obey it to govern themselves and all over whom they had control in righteousness; and exhorted the Saints to diligence and continued faithfulness. In the afternoon, the Authorities were presented in the usual manner and sustained by unanimous vote; after which Henry Amott was nominated for the Ministry, as a Travelling Elder, the motion being received *nem. con.* President Cannon then addressed the meeting at some length. He noticed the signs of the times and the events that are rapidly coming to pass; instituted a comparison between the present times and the days of Jesus and his Apostles, showing that they who fight against revelation now, as well as they who fought against it then, reject the very principle by which alone they can be saved. President Cannon addressed the meeting again in the evening, on the establishing of the kingdom of God in the last days. Much of the Holy Spirit was enjoyed during the day at all the meetings, and all seemed to rejoice under the instructions given.

Elder James Oakley, jun., acted as clerk throughout the day.

NORWICH CONFERENCE. — A Conference was held in Norwich on January 7th.

The morning meeting was called to order by singing and prayer, after which Elder Richard Bentley, President of the Conference, made a few opening remarks expressive of his gratitude to God for the blessings they enjoyed. The Travelling Elders then represented their fields of labor. The Saints were reported in good standing and improving in the knowledge and practice of the Gospel. After which Elder Samuel Neslen addressed the meeting on the progress of the work of God. Elder Rackham made a few remarks, and was followed briefly by Elder Joseph Bull, President of the Bedfordshire Conference, who, in referring to the war in America, testified that this and other nations would share a similar fate if they rejected the Gospel and persecuted the servants of God as that nation had done. President Cannon concluded with a few remarks. In the afternoon a Statistical and Financial Report was read and accepted; the Authorities of the Church were presented and sustained; and brother John Howard was ordained an Elder and appointed to travel in the Norwich Conference. President Cannon then addressed the congregation: pointed out the unbelieving spirit which pervades this generation, and the necessity of the Saints increasing in the knowledge of God day by day, thus approximating to perfection; spoke of the different degrees of glory and exaltation that await the children of God, according to their works; and pointed out the way by which we can attain to glory, by patterning after Jesus. In the evening, President Cannon again addressed the meeting, on the restoration of peace and righteousness, showing from prophecy, reason and analogy, the impotency of man, unaided by God, to accomplish it. The Spirit of the Lord was abundantly poured out upon the people, and all were blessed under its influence.

On the following day President Cannon, with Elders Bentley and Bull, visited the Saints at Lowestoft, and on Tuesday evening preached to a large and attentive congregation in their chapel in that place.

Elder Samuel Pyne acted as clerk of the Conference and furnished minutes.

C O R R E S P O N D E N C E .

ENGLAND.

Liverpool, Feb. 4, 1863.

President Cannon.

Dear Brother,—A synopsis of my labors and travels since I left Liverpool on the 31st December may not be uninteresting to you, therefore I gladly avail myself of the present opportunity of furnishing you with it.

On the afternoon of the last day in 1862, I left this place, in company with Elders J. G. Bigler and Brigham Young, jun., for Belfast, which we reached in safety on Thursday morning, the 6th ult. Part of Thursday was spent by us in visiting round among the few Saints in that town and recruiting after our sea-passage, during which we had been very sick. On Friday even-

ing we met with a few Saints in John Miller's, and had a very interesting time talking with and to them; and on Saturday morning Elder Young and myself started by rail for Dublin. The morning was very cold and disagreeable, which made our ride anything but pleasant. We arrived at half-past eleven in the forenoon, and after calling at Elder R. Brown's, the Branch President, we spent the afternoon in viewing the principal parts of the city. On Sunday we held a meeting with the Saints (about twenty present) when a good spirit was enjoyed, and all felt well. The few places which we had time to visit in and around Dublin possessed many attractive features and interested us much. The Casle, Phoenix Park and Clontarf (where, in

A.D. 1014, Brian Borohme defeated the Danes in a great and bloody battle, at the close of which he lost his life), and some other places which we visited, called up many peculiar feelings and ideas when we contrasted the past with the present.

On Tuesday we took steamer for Bristol, which we reached after a rather stormy passage, and proceeded to Breadstreet Chapel, where we met with Elders Halliday and Willis. We spent the day with them, and on Thursday again took steamer for Cardiff, where we arrived after a short sail of two hours. Here we met with Elders T. E. Jeremy, President of the Welsh District, and Joseph Morgan, President of the Cardiff Conference. We spent some time visiting the Saints with these brethren, and on the following day went to Merthyr Tydfil, accompanied by brother Jeremy, where we met with Elder G. G. Bywater, with whom we spent the evening very agreeably talking over old matters and recalling the past.

The next day was spent in the company of brother Bywater, and on Sunday met with the Saints in that place. Elder Young addressed the meeting, and I followed with a few remarks. In the evening the hall was densely crowded, many strangers being present, when I spoke for some time, and was followed by Elder Young in testimony. As some present could not understand English, brother Bywater acted as interpreter for us, and brother Jeremy spoke for a short time, bearing a very faithful testimony.

Monday was agreeably and profitably spent visiting round, and on Tuesday we went to see the Cyfarthfa iron works, which are very extensive, employing some six thousand hands. Several furnaces were pointed out to us where the fires had been kept burning incessantly night and day for over twenty-five years. To give anything like a description of the works would require more time than I can command at present and more space than you can spare. "Here and there the molten iron sends forth an intense light; myriads of fiery stars rush into the open air, and the clang and roar, the whirl of monster wheels and shrill escape of steam combine to form one of the grandest pictures of the terrible it is possible to conceive."

Iron rails of an intense white heat, "six hundred pounds weight," are passed through various rollers to make them the required size with apparently as much ease as though they were ribbons; while stalwart men and growing boys push and pull, and run and labor, toiling and sweating, as thousands of fiery sparks are scattered around them with a hideous noise, heightened by the din of machinery and the ceaseless clang of workmen.

On the following day I started for Aberdare, in company with Elders Young, Jeremy and Bywater, where we attended meeting in the evening, at which several hundreds were present, and the following evening at Capt Cooch. In both meetings brother Young and I addressed the congregations, and brother Bywater interpreted. Good attention was paid, and the Spirit of God blessed us. We spent the following Sunday in Swansea, where the meetings were numerous attended and a good spirit prevailed; and on Tuesday Elder Young left for Newport to visit Elder G. W. Grant, and President Jeremy and I started for Carmarthen. From thence we went to Haverfordwest and Pembroke Docks, visiting the Saints and holding meetings. We next visited Cardiff, where we held meeting, and Blaina, where we met Elder Richard Palmer and also met with the Saints. Meeting Elders Young and Grant at Cumberland Junction, we passed on to Newport, from whence we returned to Cardiff, which brother Young left, on the 30th ult., by steamer for Bristol, and I started on the same date by train for Liverpool.

To particularize all the meetings we attended and the kindness we experienced both from Elders and Saints; to attempt a description of the beautiful scenery in which Wales abounds, and the misery, wretchedness and degradation we witnessed in the towns we visited, would lengthen out this letter to an undue extent. President Jeremy, Elder Bywater and the rest of the Conference Presidents are full of desires to build up the kingdom of God and labor energetically to accomplish good; and I can say that, so far as my observation extended, the Elders of the Ministry are laboring faithfully and the Saints are enjoying the Spirit of God in

the Welsh District, which is in a healthy condition, financially and otherwise.

With prayers for your welfare and that of all those who seek to subserve the cause of truth, I remain your brother,
CHAUNCEY W. WEST.

NEWCASTLE-ON-TYNE DISTRICT.

Newcastle-on-Tyne, Feb. 6, 1863.

President George Q. Cannon.

Dear Brother,—Several months having elapsed since you received a communication from me, I thought a few lines from this part of the Mission would not be uninteresting to the readers of the *Star*. I am happy to say concerning the work of our God, that every thing is still moving onward in the right direction in this district. The Saints are in the enjoyment of the good spirit which brings peace, and each one is zealously striving to do the duty of a Saint and child of God. This is felt by the honest-hearted, and they are led to inquire after the truth, so that numbers are joining the Gospel standard.

Notwithstanding our emigration from this District was quite heavy last season, we have baptised over two for every one who emigrated, and from the exertions that have been and are still being made by the Saints, our emigration, I think, will more than double that of last year. It is satisfactory, indeed, as one visits from house to house among the Saints, to witness their strict economy in the expenditure of the scanty income in order to save a little towards their emancipation from this land of oppressive toil, where every avenue to independence seems effectually and for ever closed. The Saints can now see that if the same economy had been used for fifteen, ten, or even five years past, which is being used now, not one who has been in the Church for that length of time need have been left in these lands to-day; and they seem determined, as far as possible, to make amends for past errors in this matter.

The Priesthood in the District are united with me in doing all they can to spread the truth and sustain the work of God. Much of the good spirit is enjoyed by the Saints throughout the District.

Many special favors and blessings of the Gospel are enjoyed by the Saints in the gift of healing, &c. One case might not be amiss to mention. A son of Captain A. Stevens, on the 31st of December last, fell from a staging into a dry dock, from twenty-five to thirty feet. He was picked up for dead, and no signs of life appeared for some time. The back part of his head was broken in; the skull was badly fractured. The surgeon candidly told the mother there was no help for her child. But, after the excitement was a little past, the child was anointed with oil in the name of the Lord, and hands laid upon him that he might live and not die, and be restored to his parents' arms in health. All pain seemed to leave him instantly at the rebuke, and in a few days he was lively and at his play, as though nothing had happened. The surgeon told me, a short time after, it was the most remarkable instance of recovery he had ever witnessed. The Saints acquainted with the circumstance are confirmed in their faith, and God receives praise and thanksgiving. The lad is about seven years old.

The condition of the District is healthy and in working order. We all felt much benefited by the instructions and counsels of brother West during his visit in December. A determination is manifested on the part of the Saints to go home to the land of Zion on the first opportunity. Many who have slumbered for years in the cradle of security, have become aroused from their death-like sleep by the awful jarring of distant thunders proceeding from clouds of war with which the whole political sky seems overcast. The cry for bread, the voice of hunger, cold and distress, so universally heard throughout the land, are preaching obedience to the great command, "Come out of her my people; partake not of her sins, that ye receive not of her plagues." May God aid the faithful in their efforts to obey it.

With warm desires for the ever onward march of the kingdom of God, and with kind love to yourself and brethren laboring with you, I subscribe myself your brother in the Gospel of Peace,

JOHN S. GLEASON.

VARIETIES.

“Mr. Jones, you said the defendant was a gentleman; what do you mean by that?”
 “I mean a man that pays his debts the first time they are presented to him.”

A VERY TRUE REMARK.—A few days ago a poor Irishman, who applied for a license to sell ardent spirits, being questioned by the Board of Excise as to his moral fitness for the trust, replied, “Ah, sure, it is not much character a man needs to sell rum.”

The six degrees of crime are thus defined:—“He who steals a million is a financier. Who steals half a million is only a defaulter. Who steals a hundred thousand is a rogue. Who steals fifty thousand is a knave. But he who steals a pair of boots or a loaf of bread is a scoundrel of the deepest dye, and deserves to be lynched.”

“I have used,” said Gretry, “a singular stratagem to slacken or quicken the pace of a walking companion. To say you walk too fast, or too slow, is unpolite, save to a friend; but to sing softly an air to the time of the walk of your companion, and then, by degrees, either to quicken the time or make it slower, is a stratagem as innocent as it is convenient.

P O E T R Y .

THINGS I DO NOT LOVE.

I do not love a foolish act,
 Or aught unkind to see;
 I do not love an angry frown
 Where pleasant smiles should be.
 The weakest thing that God has made
 I would not treat with scorn;
 And oft I sigh to think that men
 Should make each other mourn.

I do not love the polished knave
 Who wears a cunning smile;
 I do not love a babbling tongue,
 Whose words are full of guile;
 I would have men do what is right,
 From brother unto brother,
 And learn the golden rule of life,
 Be kind unto each other.

I do not like the reprobate
 Who spends his time in vain;
 I do not love the sordid elf
 Who grasps and robs for gain.
 From each, alike, I turn away
 To men of higher worth,
 And love the man of honor more
 Than those of rank and birth.

Sutton-in-Ashfield.

I do not love the infidel
 Who says there is no God;
 I do not love the coward slave
 Who bends unto the rod.
 Ah, no, I look for greater things—
 A better, nobler plan,
 And form a higher estimate
 Of poor, though fallen man.

I do not love the hypocrite
 Who favor seeks to win—
 Who meanly strives, by outward show,
 To hide dark faults within.
 Man's mission, truly, is more great,
 More virtuous and more just,
 Than trampling Heaven's fairest gifts,
 And making them as dust.

And many things I do not love
 Which I can't even name,
 That make this world so dark a world,
 And fill the mind with shame;
 And yet, how happy all might be,
 Each lone and suffering brother,
 Did men but do it at which is right,
 And love and help each other.

THOMAS THORPE.

Address.—Richard Bentley, 30, Florence-street, Islington, London, N.

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"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

No. 9, Vol. XXV.

Saturday, February 23, 1863.

Price One Penny.

FLATTERY.

—o—

There is probably no error more common, while there certainly is none more despicable, and few more corrupting and destructive in their results, than flattery. The prevalence of this sin is a sad evidence of the degeneracy of the human race, for it shows a widespread tendency to self-deception, as well as a desire to deceive others, and not only a disposition, but an earnest wish on the part of mankind to appear what they are not, and to pass for being better than they are. So universal is this contagion, that many of the best meaning, though we will not say the wisest among men, are greatly influenced by it, and even some of those more than ordinarily endowed with wisdom are susceptible to its power when displayed in a delicate and refined manner. Flattery is a dangerous and yet a powerful weapon, which sycophants well know how to handle. They study its use, as the soldier does his sword-exercise, until they become proficient in all its thrusts and cuts and parries, with this difference, that while we may respect the soldier who studies the practical use of the sword that he may bravely stand forth in the defence of his own and his country's rights, we cannot but despise the designing and cowardly knave, who, to further his own selfish interests or base purposes,

will give such secret, assassin-like thrusts at the moral life of his victim, and, by his deceitful flatteries, destroy his friend that he may build himself up upon his ruins.

The resources of the flatterer are as numerous and varied as the drugs in a doctor's shop, and, like the physician, he studies the constitution, character and disposition of his subject, administers his doses accordingly, and, like him, is very often afterwards able to dissect his victim. If there be a "black art," flattery is assuredly one of its principal branches, for it is certainly one of Satan's most successful modes of warfare. It is the great strategy by which, when bolder attacks have failed, the Arch-enemy of God and man, aided by his allies both in and out of the flesh, by studying and assaulting the weakest point in the citadel of the heart, gains access to men's souls, and leads them, strange to say, willing captives into an apparent though delusive liberty, but into a really worse than African bondage and slavery. It would be amusing, if it were not disgusting and abhorrent, to witness the caution and cunning with which these nefarious plotters against virtue and true progress proceed. Like the boa-constrictor, they

"Drag their slow length along,"

watching their opportunity to pounce upon their victim in some unsuspecting and unguarded moment.

To make a proficient flatterer requires a depth of knowledge of human nature, which, if applied to a better and nobler purpose, might qualify its possessor for eminent usefulness. If they have to appeal to the feelings of the degraded—those who are very low in the scale of intelligence and morality—they will praise the possession and manifestation of mere brute strength, or even of positive vices. Do they converse with the coarse, insulting, tyrannical bully; his abuse of his fellow-beings is an evidence of a noble spirit and of manly courage! Are they in company with the almost equally contemptible moral and physical coward; then, his "cowardice riseth into caution," and is a most praiseworthy and invaluable quality! As they leave this grade of society and take a step higher, then, that point upon which not only so many "silly women" but silly men, or rather fops, "are led captive," becomes the object of their praise—viz., mere physical beauty. Beyond this, again, is the truly intellectual class, who are above and would despise the grosser flatteries that please common minds. These are delicately approached with "justly merited praise" for "eloquent sermons," "stirring appeals," "patriotic addresses," &c., &c. Have they to deal with men who have obtained the difficult triumph over even intellectual vanity and weakness, they will seek to flatter them on that very victory, on their great wisdom, their uncommon freedom from selfishness and their "unappreciated" devotion to the truth. In short, no man nor woman, however wise and good, noble and pure, are free from their attacks. They are a species of vampire going about sucking the moral life from society, and it is a pity but what they could be treated as we do vermin, or else either be confined in some asylum as dangerous lunatics, or be made useful in gangs (chain gangs, if you please) upon some of our public works or streets.

Solomon says, "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Men who are striving to obtain a conquest over self, and struggling after the highest mental

and moral excellence, have enough to contend with without having to guard against the insinuating and insidious approaches of such despicable, but really dangerous foes. It is a pity but what there were some law to punish disturbers of the *private* as well as of the public peace. Notwithstanding that, were we to test mankind by the saying, "Rebuke a wise man and he will love thee," we are afraid but few, comparatively, *wise* ones would be found among them; still, we are satisfied there are in reality many who secretly detest and abhor the fulsome, although delicate flatteries to which they are compelled to listen, and who inwardly respect and love as true friends those who, while they do not fail to appreciate any excellencies they may perceive in the characters of their friends or associates, still do not shut their eyes to, nor fail affectionately to warn them of any weaknesses or follies they may possess, much less flatter them into a belief that they have none, or that if they have, they are rather to be cherished as incipient virtues than expelled as the germs of future vices. It may possibly be to some extent justifiable to "deal with a fool according to his folly," and he who has not and cannot be made to have sense enough to act like an intelligent and wise being, may, perhaps, be led along by appealing to this weakness of his character to do more good to others than he would in any other way; but no man who really *loves* another will descend to the low, contemptible practice of flattery, and the truly wise man will scorn both the sycophant and his art.

We do not wish to be understood as decrying or condemning all just praise. Men may and do go to extremes both ways. The judicious bestowal of well merited praise is a powerful promotive of virtue, and it is the knowledge of this very power which has led men to so pervert and abuse it by that opposite of true praise, which in English is best expressed by the term at the head of these remarks. We cannot take space to make the distinction plain between the two extremes, but it will commend itself to every candid, reflecting mind. One is the legitimate gratification of a righteous, heaven-implemented desire; the other is the offspring of folly and

vanity and the gratification of a morbid and corrupting appetite. One tends to good; the other to evil. One is of God; the other of the Devil.

God our heavenly Father and his Son Jesus Christ have certainly proved themselves our best friends, and nowhere do we find either of them addressing any words of flattery to us. We meet with encouraging promises, and when we are doing that which is right and pleasing to them we enjoy their smile and approbation to cheer us, and the peaceful and joyous influences of the Holy Spirit to encourage us to perseverance and to make further efforts after increasing purity and perfection; but nowhere, and at no time, has God or any holy being ever attempted to flatter poor, erring mortals into the destructive belief that they are better

than they are. That dirty work is left to the Devil, who, by his flatteries, leads his victims "softly down to hell." If, then, we wish to become Godlike, let us try to imitate our heavenly Father in this as well as other respects; and, while we are careful to afford all the encouragement which the weak, sensitive and self-distrusting soul may require, on the other hand, to be equally watchful that we do not, either through the base desire of securing favor and increasing our own influence, or the more excusable, but, if possible, more dangerous feeling of enthusiastic admiration, allow ourselves either designedly or otherwise to add to the already numerous temptations and weaknesses that every true servant of the Lord has to contend with.

CHAPTERS ON ASIA.

BY ELDER MATTHEW M'CUNE.

(Continued from page 52.)

The early Brahmins instituted caste. Menu, the great Hindoo law-giver, in all his writings insists upon the importance of preserving the divisions of the human family intact; and to this day there is nothing more terrible to the Hindoo than the danger of losing his caste. To such an excess is this fear carried, that should a man of another caste, or an European, happen to touch the platter on which their food is placed, even with the hem of his garment, although they eat but once a day, they would immediately throw away the whole of their day's food, breaking the platter, if earthenware, or scouring it thoroughly ere it can again be used, should it be metal.

The religious festivals of the Hindoos are of a most singular character, and strikingly illustrative of the absurdities and monstrosities of the Hindoo mythology. The principal of these is the Oburuck Poojah, a festival in honor of Siva. During the continuance of this festival it is common to see what is termed by some, "swinging for caste," practiced. Posts, about thirty feet high, are erected in the suburbs of a town. Long bamboos are fixed hori-

zontally across the top of these posts, so that they can revolve freely. To one end of the bamboo two hooks are fixed by ropes, which hooks are run through the fleshy parts of the back near the shoulders. A rope is also fastened to the other end of the bamboo, which, when the party to be swung is secured to the hooks, is pulled by several men, who go round with considerable velocity, by which means the man swinging is made to describe a circle of about thirty feet in diameter. It sometimes happens that the flesh is torn away and the party killed by the fall.

Again, I have seen the devotees of this caste undergoing the rite or ceremony of "roding," as it is termed. It consists of placing an iron rod horizontally between two posts. The tongue of the devotee is perforated from side to side, and the rod, which is about the diameter of a common musket ramrod, is passed through the perforation in the tongue and the ends made fast between the posts, whilst the man walks from end to end of the iron rod, dragging his lacerated tongue over it for perhaps an hour. Efforts have been

made by the Government to put a stop to these barbarous rites, but hitherto with only partial success.

But, horrible as the rites of the Churuck Poojay are, they sink into insignificance, or may be considered positively humane by the side of the human sacrifices immolated before the rolling car of Juggernaut. This, in the Hindoo mythology, is said to be the reanimated form of Krishna. At the festival of the "Rath Jatra," the image or rather images, for there are three of them, take an airing of about a mile and a half to a place called the god's country house. The ponderous cars are dragged by coolies and by thousands of other people. As the unsightly images roll along, the scene becomes awful in the extreme; the frantically excited multitude swaying from side to side as the thousands strain upon the cables, shouting "victory, victory to Juggernaut." Formerly, the worshippers, when worked up to a pitch of frenzy, would frequently prostrate themselves before the wheels of the rolling car, flat upon their faces, and would be immediately crushed to death. It is, perhaps, unnecessary to say that this has long since been put a stop to by the Government.

The next Hindoo rite to which I will refer the reader is called Suttee, or the burning of Hindoo widows upon the funeral pile of the deceased husband. The Hindoo Shastras recommend and contain regulations for the practice of the rite, stating that it is proper for a woman to burn herself with the corpse of her husband, in which case she will live with him in paradise during three crore and fifty lac's, or thirty-five millions of years. If she should not immolate herself as above, she must observe an inviolable chastity. Should she remain always chaste she will go to paradise, but if not, she must go to hell. Immediate bliss and almost immortal life in heavens of unspeakable delight, and other enjoyments of a nature calculated to possess irresistible charms for the Hindoo mind and lead the poor victim to become a Suttee, are held out to her. In fact, the priests teach that even the gods will reverence and obey the dictates of a woman who becomes one. She is also taught that whatever the crimes of her husband

may have been, she will thus save herself and him, with all his family, from purgatory and from future transmigration.

Drugged and excited, the poor victim would go to her death with an air of heroism, amid the deafening shouts of the multitude and the horrible din of the *tom-toms*. She would ascend the pile, seat herself in the centre, and take the head of the corpse in her lap, or, in other cases, lie down beside the dead body, while the priests would bind her to it. Sometimes the Suttee would fire the pile herself, but more generally the attendant Brahmins would set fire to it, having previously made it of as inflammable a character as possible by pouring *chutty* after *chutty* of *ghee* upon it; and thus, amid the cracking of the faggots, the shouts of the multitude and the hellish din kept up by the *tom-toms*, the cries and shrieks of the wretched victim were effectually drowned, until the flames put an end to her sufferings. Should she, as sometimes happened, try to leap off the burning pile, the priests, armed with long poles, would throw her back into the flames.

On such occasions fees were paid and feasts given by the friends of the woman, and as she ascended the pile she would distribute her jewels and trinkets among the priests. This rite was once very common, but was put down by Lord William Bentick, in 1829; though occasional instances still occur, beyond the territory ruled by the Government of England.

Hindooism, like most superstitions, has a natural tendency to contract the views and narrow up the feelings. This may be seen strikingly illustrated in the habits and customs of the people professing it: for instance, in the unmixed selfishness manifested in the case of young people towards their aged parents, who have become helpless and a burden to them; while the children have become greedily anxious to get rid of the burden and possess themselves of the property which belongs to the parents. Under such circumstances should the parent fall sick, the sons and daughters would take him or her down to the edge of the Ganges, their sacred river, or any of its branches, when the tide is out; and laying them down at the brink of the water, and

placing a little boiled rice beside them, they daub the mouth and nostrils with the mud of the bed of the river and thus leave them. Should the aged person be willing to lie still, or too far gone to do otherwise, as the tide comes in they will, as a matter of course, be drowned, and thus the children get rid of the burden, and, at the same time, bury them. But should the aged and sick parent choose to cling to life, and crawl away from the impending death as the water rises, they would have the door of their own house closed in their face should they present themselves for admission; and from that time forth they become outcasts to their own family and caste, whilst their house and property is legally enjoyed by their family.

The Ganges and its tributaries and branches become with some classes of Hindoos the convenient receptacle of the dead. Thus, when a relative expires, the corpse is wrapt up in the clothes it died in and hoisted on a *churpoy* on the shoulders of the bearers, who carry it off to the Ganges and throw it in. The body, in that warm climate, soon floats, and, as it becomes swollen with the water, bursts the rags of clothing it was swathed in and floats, if a male, back upwards, and if a female face upwards, up the river as the tide comes in, and down as it goes out, and thus it continues until decomposition of the body takes place. In the meantime the vultures and crows, seated upon the body as it floats along, feast upon the flesh. The body from the action of the water becomes quite white in a few days. I have seen as many as from twelve to twenty bodies thus pass

in the distance of one mile, below Calcutta, on the river Hoogly, forming a most offensive and ghastly spectacle. Frequently they are left on the beach by the receding waters, and the pariah dogs have then a share with the birds of prey. The Government keeps up an establishment of low caste Hindoos, called pariahs, whose duty is, under the direction of the Calcutta police, to go about in boats and attach a stone, by means of a piece of rope, to each corpse found floating about the river opposite to Calcutta, and thus sink them.

The Ganges is looked upon with such an amount of reverence by the Hindoos generally, that the Fakirs make a profitable trade of carrying the water up the country and selling it to the people, who prize it as a most precious thing. Consequently, with those who live near enough to the river or any of its branches, to enjoy the great and holy privilege of bathing in it daily, constitutes, with them, one of the chief blessings of life. Nothing will deter them from performing their ablutions in it with the most scrupulous regularity every day. I have known instances near Calcutta, when the crowd of Hindoo heathens have been suddenly disturbed in their ablutions by the shriek and disappearance of one of their number, leaving the surface of the water around them tinged with blood. A ground-shark, which are very numerous in the river Hoogly, had seized him in their very midst, carrying him off under water. The poor Hindoos would take no more notice of it, in general, than move a little higher up the stream in order to avoid the blood-tinged water.

REASON.

A man cannot, consistently, be said to be studying, planning, or contriving for the happiness, welfare or prosperity of others, unless he is quite certain as to the causes engendering his own. If we are certain that our enjoyments are owing to or the results of the plans we have adopted or the course we are pursuing, then we can reasonably invite others to follow in our footsteps with promises of success. But if we

cannot tell whence our happiness comes, and do not know what it is the sequel of, then it might be asked whither would we lead others? But, as it happens that every act receives its reward, it is easy to ascertain the effects upon ourselves, and thus to predict corresponding effects upon others should they allow themselves to be similarly influenced. This may be called experimental knowledge, or the gleanings of

experience ; but its fruits are rich as it regards their value to others, if they are but equal to the appreciation of them. Knowing these things, in humble boldness we present ourselves to

"earth's erring sons," inviting them to the feast we have already partaken of, blessed with a complete assurance of their success by our own.

JOHN BATT.

HISTORY OF JOSEPH SMITH.

(Continued from page 121.)

Thursday, 25.—Elder Orson Spencer returned from Quincy.

Dr. Richards received the following from President B. Young:—

"Salem, July 8, 1844.

Beloved Bro. Willard Richards.

I sit down a few minutes to write you, as brother Erastus Snow is going to start for Nauvoo to-morrow. He has been laboring in Vermont.

We cannot get one word from our families by letter of late. Sister Ruth Sayers has received a letter from her husband, that, I understand, gives some information which seems to be satisfactory.

According to what we hear in this country about the 'Mormons' in the west, I should suppose that there is an election about to take place, or the Prophet had offered himself for some office in the United States; for of all the howlings of devils and devil's whelps, this season cannot be beat.

Sometimes the 'Mormons' are all killed; sometimes they are half-killed; sometimes the blood is shoe-deep in Nauvoo; sometimes 'Old Joe,' as they call him, is taken by the mob and carried to Missouri; sometimes he is gone to Washington; sometimes he has run away; then again he is given up to the authorities, &c., &c. One might suppose him to be a sectarian God, without body, parts or passions, his centre everywhere and his circumference nowhere.

Since I left Nauvoo I have heard a great many expressions about the Prophet, but the prevailing opinion is, that he is the smartest man in the Union, and the people are afraid of his smartness. Some will vote for him for the novelty of the thing, and some to see what a Prophet will do at the head of Government. We had a fine passage on the rivers; preached and lectured all the way round.

I lectured at Pittsburgh and in Kirtland. We held political meetings at Shalorsville and Hyram. I preached in the first house west of old Father Johnson's, where brothers Joseph and Sidney

were mobbed. I looked at [the house a great many times.

I left brothers Snow and Brooks in Ohio, doing well. The Twelve have been faithful in all things. Brother William Smith is a great man in his calling in this country. Brother Lyman Wight has never been with us before; he is a great, good, noble-hearted man. I love my brethren more and more.

I want to see you and the rest of the brethren in Nauvoo. Give my best love to brothers Joseph and Hyrum. I cannot be there to see them, but I pray for them continually, and for you and all the brethren in our beloved city, and I pray my heavenly Father to preserve my brethren, my family and the whole city. I pray that we may finish the Temple and get our endowments.

We had a large congregation in Boston at our Convention, though in the evening there were some who came in that made some disturbance. This proves that the voice of the people rules; that is, the voice of the rabble. One of the watch got some hurt, but all this did us good in Boston. Brother Heywood, from Quincy, is here with us and is doing much good. He is a faithful witness for brother Joseph and the principles of righteousness.

We have baptized a good many since we left. The Gospel is going ahead. All the stories that are going the rounds make no difference, the people will believe the Gospel.

You might ask what we think about brother Joseph's getting the election this year? You know all about it. We shall do all we can and leave the event with God—the God of heaven will do just as he pleases about it.

Brother Daniel Spencer and many others are here; they are awake to the subject. We are now in the Concert-hall in Salem. Brother Erastus Snow is now speaking.

We shall attend the Conferences in this country, and then leave for the western States to attend the Conferences, and get home as quickly as possible. If

you are to have a little trouble there, we wish to have a hand in it with you.

I wish you would see my family and speak comfortably to them. Brother Tur, I hope all will go on well with him. If you get a chance to dispose of our property at a good rate, do so. If my wife can get anything to help her I should be pleased. Give my love to sister Jennetta and all the household, and to all the Saints.

Brothers Kimball and Wight will start for Baltimore to-morrow. The brethren in this country inquire after you and all the Elders that they have seen; they are warm-hearted. I suppose you have received a letter from the Boston Church, with P. P. Pratt's name to it.

May the Lord bless you all,

BRIGHAM YOUNG.

Elder Samuel H. Smith remains very sick.

Elder Erastus Snow, and many other Elders, returned home to-day; all seemed weighed down with gloom.

Elders Young, Kimball, Hyde, Pratt, Woodruff and Wight arrived in Buffalo, and remained all night.

Friday, 26.—President Young and company took steamboat at Buffalo for Detroit.

Elder O. Hyde took leave of his brethren at Fairport, to visit his family at Kirtland.

Saturday, 27.—We copy from the *Times and Seasons* the following from the pen of Miss E. R. Snow:—

“TO ELDER JOHN TAYLOR.

Thou Chieftain of Zion! henceforward thy name

Will be classed with the martyrs and share in their fame;

Through ages eternal, of thee will be said,
‘With the greatest of Prophets he suffered and bled.’

When the shafts of injustice were pointed at him—

When the cup of his suff’ring was filled to the brim—

When his innocent blood was inhumanly shed,
You shared his afflictions and with him you bled.

When around you, like hailstones, the rifle balls flew—

When the passage of death opened wide to your view—

When the Prophet's freed spirit, through martyrdom fled,

In your gore you lay welt'ring—with martyrs you bled.

All the scars from your wounds, like the trophies of yore,

Shall be ensigns of honor till you are no more;

And by all generations, of thee shall be said,
‘With the best of the Prophets in prison he bled.’”

The brethren of the Twelve arrived at Detroit in the evening, and remained over night at the railroad hotel.

Sunday, 28.—Elders P. P. Pratt, W. W. Phelps and others addressed the Saints in Nauvoo.

On hearing of the death of the Prophet and Patriarch, Elders Charles O. Rich, David Fullmer, Graham Coltrin, Samuel Bent, Ira Miles and George A. Smith were together in Michigan. Elder George A. Smith counselled the Elders to return home. They accordingly started for Nauvoo. The roads were muddy, the waters high, and many of the bridges were gone. As they approached Nauvoo they found the people very hostile, however they preached at several places by the way.

Elder George A. Smith, and the brethren with him, arrived at Nauvoo near midnight.

The following is from Elder W. Woodruff's Journal:—

“The brethren of the Twelve took the propeller *Hercules* for Chicago at 10 a.m. Fare in the cabin \$7. We had comfortable state-rooms. We spent the day in writing and in social conversation with each other concerning the death of Joseph and Hyrum and the welfare of the Church and our families. A variety of subjects were called up, each one expressing his feelings freely. President B. Young said he wished me to keep an account of things as they were passing, as he should look to me for his journal at a future day. Elder Wight said that Joseph told him, while in Liberty Jail, Mo., in 1839, he would not live to see forty years, but he was not to reveal it till he was dead.”

Monday, 29.—Elder George A. Smith visited the Prophet's family.

Elders Willard Richards and George A. Smith visited Elder Samuel H. Smith and laid hands upon him. He expressed a strong desire to live: he was very low, being in the last stages of bilious fever.

Elders Richards and Smith met at Elder Richards', and ordained two Elders who were about leaving the city. Brother Richards signed their licences:—

“TWELVE APOSTLES,
President.

Willard Richards, Clerk.”

George Miller called on them and requested the privilege of passing some resolutions against the murderers of Joseph and Hyrum. The brethren told him to be quiet and wait and see what the Governor and the State authorities would do, that Dr. Richards had pledged himself that the brethren would be quiet, and the Lord had said, "Vengeance is mine, I will repay." Miller left the Council saying, "Fat men for patience."

In the evening Elders Richards and Smith visited Elder Taylor.

Tuesday, 30.—Elder Samuel H. Smith, brother of the martyred Prophet and Patriarch, died.

Elders W. Richards and George A. Smith met in council with Elder Taylor at his house. Bishop George Miller and Alexander Badlam wanted them to call together the Council of Fifty and

organize the Church. They were told that the Council of Fifty was not a Church organization, but was composed of members irrespective of their religious faith, and organized for the purpose of consulting on the best manner of obtaining redress of grievances from our enemies, and to devise means to find and locate in some place where we could live in peace; and that the organization of the Church belonged to the Priesthood alone.

The brethren of the Twelve arrived at Mackinaw. The steamer stopped a short time, took in some fish, and took some boats with Indians in tow. There was a feeling of prejudice manifested by the passengers of the boat against the brethren, because they did not mingle with them in their nonsense and folly, and this spirit is more or less manifest throughout the world.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 28, 1863.

PROPHECY FULFILLED AND ITS TRUTH VINDICATED BY ITS UNBELIEVERS.

FIGHTING against the Work of God and denouncing it does not prove it to be untrue, as men are finding to their cost, and as the nations of the earth will find hereafter if they continue to reject the Lord and the salvation which he offers them. Elaborate attempts have been made, in years past, based upon cunningly concocted falsehoods, to disprove the authenticity of the Book of Mormon as a Divine Work; and hundreds of people have strengthened themselves in their unbelief, thinking that the opponents of the book had made out a good case. But, however plausible the positions assumed by the enemies of the Work of God may have been, the Lord continues to sustain it and to fulfil every word that he has inspired his servants to utter. Those who have been the most bitter assailants, despite their aversion to contribute in the least degree to favor the Work which He has established, fulfil, by their own actions, the predictions which they denounce. This has been proved repeatedly in the past, and we have a most notable and striking fulfilment of it taking place at the present time on the other side of the Atlantic. Many men, who during the life-time of the Prophet Joseph, decryd him as a false prophet and a deceiver, are now the means of literally fulfilling his predictions which a short time ago they proclaimed utterly false.

When God speaks either by his own voice or by the voice of his servants, his words will all be fulfilled, though all the powers of darkness, with the aid of the rebellious upon the earth, should array themselves against their fulfilment. It is the knowledge of this power on the part of our God, to fulfil that which he has promised and to bear off his servants and his Work triumphantly over every opposing obstacle, which sustains and fills with hopeful anticipation every true Latter-day Saint.

In reading an extract from the *Louisville Journal* in the columns of the *New York Tribune* under the heading of "Traitors in our army," a few days ago, the recollection of a warning given by an ancient servant of God, and left on record in the Book of Mormon, came to our mind. The following is the extract:—

"Among the officers taken [at the surprise and rout of the Rebels at Knob Creek] was one P. H. Strickland, second-lieutenant in Company A, 1st Tennessee Partizan Rangers. Upon Lieut. Strickland, Capt. Moore found forty paroles of men belonging to the 109th Illinois. Major Strickland of the 52nd Indiana being a relative of Lieut. Strickland, they at once entered into free and confidential conversation. Among other things, the Lieutenant informed the Major that *every man in the 109th Illinois, from the Colonel down, belonged to the Knights of the Golden Circle*, and that they (the Rebs.) were afraid we would find it out, because they were so bold and imprudent about it. He also said that *there were very many officers in our army belonging to that society, and that they rendered the Confederates more service than they did the Federals*. Continuing he added that *we had no idea of the strength of that society in the North, and that through it they were apprised of all important army matters*."

The italics are not ours. If this should be true, and we see no reason to doubt it, it will account for the apparent inability of the North to conceal from the rebels in the South intelligence respecting their secret expeditions and their plans of attack. It has been a cause of considerable surprise to many people how it was that the South seemed to be so thoroughly acquainted with every movement contemplated by the North; and, to their facilities in obtaining information of this character, must a great deal of their success in counteracting the North and in repelling their advances be attributed. What the entire character of this secret combination is we have no means of knowing; but a few years since common report charged its members with evil designs against neighboring Governments, and with being the principal and most active promoters of the fillibustering expeditions which were then so common, which had for their ostensible object the extension of the area of the American Union; and, if the same authority can be credited, they rendered efficient aid to General Walker in his fillibustering expedition to Central America. Combinations of this character existed in ancient days among the former inhabitants of the American continent. Their organization had for its object then, the overthrow of governments and existing institutions. So powerful did they become on some occasions, that they covered the land, and obtained possession of the reins of Government and filled all the important offices in the State. They had their signs and their pass-words, by which they were able to distinguish those who had entered into covenant with them, and thus were able to protect one another; and there was no crime which they did not commit for the purpose of accomplishing their nefarious designs in subverting good and wholesome laws and the then existing institutions.

These combinations were productive of very great misery wherever they prevailed, and eventually brought about the destruction of the people who entered into them. The overthrow and complete extermination of the Jaredites, the first post-deluvian inhabitants of America, were brought about by the encouragement given to these secret associations. And this was the case, also, with

the Nephites who succeeded them in the possession of the land. The records which they left, and which were abridged and incorporated in the Book of Mormon, give numerous illustrations of the dreadful effects which invariably followed the organization of such combinations. Innocent blood was repeatedly shed through their instrumentality, and the Church of God was so fiercely persecuted by them that it ceased to exist. The Prophet Moroni, the son of Mormon, in finishing the abridgment of the records which his father had commenced, speaks very strongly and in tones of warning to this generation in relation to these secret combinations. He says,—

“And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his Saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not; wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be; wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the Devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the Prophets, and stoned them, and cast them out from the beginning. Wherefore, I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.”

Had this warning been received and acted upon by the American nation when it was first published in their midst, their condition would be very different to what it is at present, and they would not have the grievous and hateful sin of shedding innocent blood—the blood of Prophets, Apostles and Saints of God—to answer for, but they would be dwelling in the happy and peaceful enjoyment of all the blessings of a free Government. Had they, when they saw these associations come among them for the purpose of destroying innocent and unoffending persons, awakened to a sense of their “awful situation,” the Saints of God would now be dwelling in the undisturbed enjoyment of their rights in the lands they were commanded of the Lord to occupy, the Prophets Joseph and Hyrum would now be living, (as well as many others of the servants and Saints of God whose blood has been shed by wicked men who have secretly combined themselves together for purposes of destruction,) and the nation would not now be divided and engaged in a bloody civil war. But they would not give heed to the warning; they ridiculed and despised it so far as to permit and encourage those combinations against which they were warned. They sowed the wind, they are now reaping the whirlwind. Had they diligently sought, upon the first appearance of these evils, to uproot and destroy them, and arrayed themselves resolutely against every manifestation of the kind, the South would now be dwelling contentedly in union with the North, instead of being in open rebellion. But so long as the Saints of God alone were the sufferers from the organization of these combinations, the nation took no interest in their suppression—they rather

approved of them. The result has been that these combinations have grown so strong by encouragement, that when they conceived the idea of overthrowing the Government or dividing the nation, they could not be checked in their mad designs. The ramifications of their league were so wide-spread throughout all classes, and society was so corrupted by their influence, that there was not sufficient power left, in a concentrated form, to render the attempt to put them down successful. Hence the triumph of the rebellion of the South and the unsuccessful attempts which have thus far been made to crush it out. The exertions of the Northern people to put down the rebellion are paralyzed by the existence of these secret combinations; and they, with the people of the South, will yet realize, to the full extent, the truth of the Prophet's words: they who build up this secret combination "seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people."

The wicked may protest against and deny the Work of God; they may fight against and denounce His word and his servants; but in spite of themselves their acts will fulfil the former and vindicate the latter.

NOTICE.—We are constantly receiving letters on matters relating entirely to the private business of the writers, and to which we are expected to reply. While anxious to extend all due courtesy to our correspondents, and furnish any necessary information in our power, it becomes in the aggregate a heavy matter to reply to such letters and be at the expense of the postage besides, trifling as the postage on a single letter may be. And, as the emigration season is so near at hand, when correspondence of this character is greatly increased, we wish to notify those who may write to us on private matters of business, that we will be obliged if they will enclose with the letters the postage-stamps necessary to frank the replies; advising the Saints, however, where practicable, to counsel first with their Conference Presidents and those appointed to preside over them. This notice is not designed for those whose positions and business require them to correspond with this office more or less frequently.

ABSTRACT OF CORRESPONDENCE.

—o—

GLASGOW CONFERENCE.—Elder David M. Stuart, President of the Scottish District, writes, in a recent letter, that a sister Gardner, of Paisley, who was administered to lately for a very badly diseased limb, has been steadily improving in the strength and use of it ever since the administration was attended to.

BRISTOL CONFERENCE.—Elder George Halliday, President of the Bristol District, says, in a late letter,—"I am very pleased to inform you that the man in Bath who was so sick that the doctors had given up all hopes of his recovery, and who, to all human appearance, was at the point of death, when you and brother Mills visited that city, is now able to walk out of doors, and both he and all in the house say the Lord, through the administration of the ordinance, has saved his life; for as soon as he was administered to he began to amend and has continued getting better ever since."

It is with feelings of gratitude to God that we occasionally record a few out of the many instances in which he owns the administrations of his servants by healing the sick.

We have been kindly favored with the perusal of two letters written from the Valley of the Great Salt Lake, from which we make the following extracts. The letters are quite lengthy, and contain many personal details that are very interesting to the acquaintances and friends of the writers and their families; but we have omitted them, and selected such portions as will prove of interest to the general reader.

Elder Joseph Silver, who sailed from England in the spring of 1861, writes, under date of January 1st, 1863, from City Bountiful, Davis County, Utah Territory, to Elder W. M'Lachlan, Braintree, Essex. He says:—

"You have probably heard of some things that we had to pass through on the Plains: a rehearsal of them would do you no good, I think. I will, therefore, only say that sister Silver was almost killed by a wagon running over her, which contained about 20 cwt. I was not on the spot at the time, as I was driving a team a short distance behind. However, I am happy to say that she survived all her injuries, and is now living in this city, situate about ten miles north of Great Salt Lake City, and is in excellent spirits, having no desire whatever to return to the land that gave her birth, choosing rather to suffer with the people of God than to enjoy the pleasures of Old England. Having to remain at a mail station, in consequence of this accident, through the winter, early in the spring I bought a yoke of cattle and wagon with the earnings of four months, and started quite alone for the City of the Saints, and that, too, through an Indian country at a time when the red men were hostile to the whites. [An undertaking of great risk and very unadvisable under ordinary circumstances.—*Ed. M. S.*]

"Ere we left the Mail Station we received a very consoling letter from President B. Young, to which I replied. While we were at the Station, and also on our journey, we formed the acquaintance of quite a number of the Red Men—Sioux Indians and Indians of other tribes, who were all very friendly to us. Many of them will probably know me in after years. I believe that the descendants of Joseph (the Red Indians) would not be one-half so destructive in their feelings towards the Americans if they (the Americans) and other white men had treated them properly; but, instead of this, they have been wronged and doubly wronged: their women have been seduced, abused and insulted over and over again. The "mail boys" and others employed by the Mail Company on the eastern route, called "Bull Whackers," have done them much wrong, for which they will have to give an account, or I am mistaken. However, both the whites and the Indians we will leave in the hands of him who judgeth righteously.

"I have said before that we started alone, and I might here add that we travelled alone and camped alone for about 300 miles, the mail stations and branches, with two or three exceptions, having been vacated. Some might think that there was no occasion for us travelling as we did; but if they knew all, perhaps they would no longer think so. It was reported at the time we started that Indians were fighting and stealing before and behind us, and, although we applied at Fort Laramie for protection, we could get none, so that our only alternative was to go on, trusting in our God, who had heretofore cared for us. After travelling up hill and down, over rough and smooth roads, through mud, over rivers, through creeks and canyons, for about 530 miles, we found ourselves in the possession of health in Great Salt Lake City. Brother William, when I was travelling in England I felt sure of the truth of "Mormonism;" but now I feel doubly sure. We remained in the city (G. S. L.) about four weeks, during which time I saw and conversed with President Brigham Young, and heard him preach several times. You have heard many of the Elders speak in praise of him. The opinion that I have formed of him is this:—That he is a good-looking man—to me he looks twenty years younger than he really is; that he is a good preacher—every word he utters seems full of sound sense; that he is a very kind man, and is in every way adapted for the position he occupies. We moved to Farmington, the capital of Davis County, sixteen miles north of the city, and stayed there a short time (a few weeks), and then came down to this place. We are now renting a small house and an acre lot, at \$2½ per month for twelve months. When or in what part of the State of Deseret we shall permanently settle I do not know, neither does it matter, so long as we are in the right place. In regard to this country, it is just the country for you and all such men—I mean all who wish to worship God unmolested. Such, I think, is the case with you and hundreds of others of my friends. I will admit, however, that, as everything almost is strange to new-comers, such find it rather hard to get along the first winter; but when they once get a start, they generally go a-head, and very many in a comparatively short time make themselves rich, possessing houses, lands, children, flocks, herds, &c. People coming here and looking upon the lands would

naturally think that they would not contain much fertility; but such is not the case, for almost as soon as the husbandman begins his work of husbandry there are manifest signs of fertility. If the farmers here in these valleys were to bestow one-half of the care and labor on their farms that English farmers do, the result, undoubtedly, would be a superabundance; as it is, it is astonishing what a quantity of good things can be raised even on a small piece of land. It can be said in truth that God is with his people. He has and is blessing them; and the more obedient they are to his laws, so much the more will they be blessed and prospered. All is peace and quiet here. It is true we have situated near Great Salt Lake City a few Californian Volunteers; but what they have volunteered to do I do not know. From all that I can learn I believe that they conduct themselves pretty orderly. The commanding officer (Colonel Connor) is generally respected. I have conversed with some of the troops, and although I found them not very much in favor of Polygamy, they persisted that they had only come to put down "Secessionists." "Of course," said I, "you do not find any such characters here in this community." Their answer was, "No; not one." We must then be safe; must we not? * * *

Bring on board ship with you, when you come, some onions and anything else in the shape of eatables that you may think you would relish. I could eat onions and biscuit when I could not eat anything else. Take all that is allowed you on the ship, even if you cannot consume it; and when you get to New York, if you have rice, peas or tea left, bring them with you to Florence. Such things you will need when travelling on the Plains. * * *

[We are compelled to postpone the other letter until next week.]

C O R R E S P O N D E N C E .

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, Feb. 11, 1863.

President Cannon.

Dear Brother,—On Friday, the 9th ult., I left Sheffield for Leeds Conference, in company with brother Taylor, who had been with me travelling through this Conference for a couple of weeks. On our way we called at Swallowhill, where we held a meeting in the evening, and stopped during the night. On Saturday, the 10th, we arrived at Leeds, found all tolerably well, and met with the usual kind and welcome reception at No. 5. In the evening we were favored with a visit from Mr. Fowler, from America, and wife, also our friends Mr. and Mrs. Fowles, of Leeds. After tea, we attended a phrenological examination in the Oddfellows' Hall, which proved very interesting.

On Sunday we held two meetings in our room, which were very good, though not so numerously attended as upon many former occasions. On Monday we went to Bradford, and on the following day visited quite a number of the Saints at their residences. Attended Council in the evening, and made a few remarks at the close of business, encouraging the brethren of the Priest-

hood to be faithful, knowing that we are engaged in the most stupendous and most glorious work ever commenced on the earth. On Wednesday, attended at the funeral of a young brother who died on the Sunday previous, brother Taylor officiating in the burial ceremonies. The simplicity and common-sense straightforwardness of our proceedings caused considerable wonderment among the strangers who were present. After this task was done, brother Taylor and myself walked on to Idel, where we held a meeting and spoke encouragingly to the Saints, urging the necessity of their being faithful in their observance of the principles of the Holy Gospel as taught by the Savior and his Apostles, and as revealed again to man through the Prophets in these last days; exhorting them to be energetic and careful in saving up their means to gather. We had a very good time. Next day returned to Bradford and attended a meeting in the evening, which was well attended. Much good instruction was given, which the Saints and a few strangers seemed to appreciate highly. On Friday evening walked five or six miles to Driglington, and held a meeting at brother Hepworth's. Here we were joined by brother Samuel H. B. We each made a few remarks, and

enjoyed a goodly portion of the good Spirit, giving appropriate counsels, &c.

We had two good meetings on Sunday at Bradford, a great many strangers being present in the evening. On Monday visited Clayton Branch, and had a very good meeting, and, although it was very windy and wet, some came several miles to attend. Tuesday, returned to Leeds. Attended meeting on Wednesday night, and had a very good time indeed. After the meeting, three persons were baptized who had been straying from the fold for some time, all having once been in the Church.

On Thursday I took train for Goole, where I was met by brother Parley, and we held an evening meeting. There being only a small Branch at this place, and the greater part of the men-folks being sailors and seldom at home, we had, on this occasion, but few in attendance, but we nevertheless enjoyed ourselves well. On the following day we went by packet to Hull, where we spent the remainder of the week visiting from house to house among the Saints, encouraging and counselling them as circumstances required. We had two good meetings on Sunday, and on Monday evening we enjoyed very much a social gathering at the Garrison, and a good meeting in our own nice little room in Blanket-row on Wednesday evening. The following day, in company with brother Parley, I came to Crowle, where we held meeting, and truly I enjoyed myself much. Quite a number of friends were present, who seemed very pleased. On Friday I returned to Sheffield, and found all well. Since then I have baptized ten persons in this Branch, and a good healthy feeling exists.

My trip through the District was fraught with much enjoyment and pleasure in meeting familiar faces, all radiant with such charms as nothing but the Gospel can give. Emigration is the theme everywhere largely dwelt on by the Saints, some animated with the prospect of soon gathering to our mountain hive, others earnestly and steadily praying and laboring that they may soon follow. I have great pleasure and satisfaction in being able to report the condition of the District favorable, so far as I have been able to judge by a hasty visit through the Conferences.

I remain, very truly, your brother in the Gospel of Christ.

JOSEPH F. SMITH.

SCANDINAVIAN MISSION.

Aalborg, Feb. 2, 1863.

President Cannon.

Dear Brother,—After a period of silence I again undertake to transmit a few items for your consideration. We have been greatly blessed in our labors since your visit here, which has left a chain of pleasant memories in our social circles. I very often hear joyful expressions about that time from the people. True, we have never seen a better time here. The Spirit rested upon the people in every meeting like a celestial fire, and to a greater extent than I have ever witnessed before in this land.

The Saints in my District are doing well in general. They are a worthy people, and rejoice in the blessings bestowed upon them by the Gospel from time to time. They are increasing in light and intelligence, and do not shrink from their duties. I fancy here is a representation of a branch or department of the great body that constitutes Zion, the kingdom of our God; and a little change in our geographical position would cause a development to a higher condition of perfection. Hence, the spirit of emigration is very prevalent here. We are not blind, in this remote corner of the earth, to discover the signs of the times and the calamities that will ere long produce a despairing condition among men. For my part, I judge that it is one of the greatest trials the servants of God have to endure, that, in spite of all the exertions made on their part and on the part of the Saints, many worthy Saints must remain ungathered year after year; and still, when I consider what great things have been done already, I feel thankful to the Lord, and see plainly that united efforts, faith and prayers, connected with energy and good works, have not been disregarded by the God of Israel, for wonders have been wrought already in a short space of time. I am glad the time is drawing very near when the Lord will surely deliver his worthy Saints from Babylon. President Young and his associates do not cease to labor untiringly to accom-

plish this object both at home and abroad. About 160 persons will be able to go from this District next spring.

Baptisms have been more frequent lately than they were some time back. The increase was nearly 400 souls during the past year. The Travelling Ministry are very energetic, and their testimony is not like a dead letter in its effect. They are kindly entertained in a great many places by the people. The seeds of the Gospel have taken deep root among the people and will eventually yield rich fruits. It has carried with it a conquering spiritual influence, and I sometimes fancy that if it should please the Lord to let the people change their social and political affairs a little, it would almost cause half a nation to be born in a short time, if not in a day. Priestcraft and popular bigotry cannot always exercise their effects upon this people: the day has past for that. In some places the pastors warn their people, and even forbid them investigating the truth, but the policy is bad: it only raises an inquiring spirit in the people, and they are bound to hear and investigate for themselves. The Priest in Nörre Sunbye (a small city adjoining to Aalborg) succeeded in persuading his people not to open their houses for "Mormon" preaching, and the police helped him, but we hired a hall in the town, the owner of which lives here in Aalborg, and he expressed himself in favor of having his house occupied as a chapel. We are now holding meetings there, baptizing and commanding a good influence among the people, who like us very well.

I am very happy, indeed, at learning from President Smith that I am permitted to return to Zion. Although the work has prospered here, still the time of my absence from home has been to me as a period of exile. The master-spirits of this generation and the most noble-minded men and women are found in the stronghold of Zion, but the world do not yet know it. The society of the leading personages of the empires and kingdoms of the earth, the greatest favors they could bestow, and the hopes and pleasures of this world, are as nothing when compared with the privilege of associating with the chosen of God, having communion with his Spirit and enjoying the gifts of the holy Gospel. This is the feeling of every honest soul whose "eyes have been open to see and their ears to hear," &c. I try in my weakness to appreciate the goodness and wisdom of God in leading this people and blessing them so abundantly, knowing that those exalted gifts only belong to those who value them with their whole souls and strive to accomplish good upon the earth.

I must conclude, fervently praying and desiring that the work may prosper everywhere under your direction. Yours as ever,

A. CHRISTENSEN.

P.S.—Very cheering news has just arrived from the eastern part of this Conference. Many have joined the Church, and a good channel is about to be opened to effect the emigration of some poor Saints this spring.

A. C.

SUMMARY OF NEWS.

POLAND.—The *Patrie* of Feb. 18th, says that the insurrection is spreading throughout all parts of the kingdom of Poland. The military commanders of the provinces of Lithuania and Volhynia have refused to send reinforcements demanded from them by the authorities in Poland, as they consider it impolitic to diminish the number of troops, seeing that they may have soon to defend their own provinces.

PRUSSIA.—A new "Holy Alliance" has been entered into between Russia and Prussia. Its nature will be best understood from the following, which embodies the substance of it:—Should the Polish revolutionary bands be driven across the Prussian frontier, the Russian troops shall be at liberty to pursue them on the demand of the St. Petersburg Government. Prussian troops will act either separately or in conjunction with the Russian forces against the insurgents.

The difficulties between the Prussian monarch and his Parliament remain as complex as ever.

AMERICA.—The House of Representatives has passed the bill to arm the negroes by a vote of 83 to 54. The Confederates have made an effort to prove the seriousness of their intention to oppose the Federals at sea. On the morning of the 31st ult. two Confederate iron-clad gunboats, accompanied by three steamers, went out from Charleston and attacked the blockading squadron. They sunk two Federal gun-boats, disabled a steamer and also set four other vessels on fire. On returning the commander officially reported the blockade raised, which has given rise to various speculations as to the course the naval powers of Europe will take. The *Alabama* has fought and sunk the Federal gun-boat *Hatteras*, and another Confederate ship of war, the *Harriet Lane*, has been doing damage among the merchant shipping of the North. General Burnside has resigned, and General Hooker has assumed command in his stead.

A rough sea-captain, in a storm, who, when the terrified passengers persuaded him to petition to heaven for a cessation of the tempest, preferred the following brief request:—"O, Lord, I haven't been in the habit of calling upon you often; and if you'll shift the wind from sou'-west to a little more sou', I won't trouble you again!"

An Irishman, who had lain sick a long time, was one day met by the parish priest, when the following conversation took place:—"Well, Patrick, I am glad you have recovered; but were you not afraid to meet your God?" "Och! no, your riverence! it was the meetin' of tother chap I was afeared uv!" replied Pat.

DIED:

On Thursday, February 5th, of cerebral effusion and paralysis, after a short illness, Elder Richard Hopkins, late President of the Rhumney Branch of the Church of Jesus Christ of Latter-day Saints, leaving a wife and two daughters to lament his loss. He was baptized into the Church Oct. 28th, 1850, since which time he has remained steadfast in the truth, laboring with unfaltering confidence and zeal in the Ministry of the Gospel. He departed this life in full assurance of coming forth clothed with immortality in the resurrection of the just.

POETRY.

—o—

A FRIEND THAT NE'ER WILL FAIL.

The Gospel light was shining clear,
No doubts came over me,
When first I heard the joyful sound—
The sound that made me free.
My lamp of faith was well supplied,
No darkness could prevail,
I trusted in my Savior's power,
A Friend that ne'er will fail.

The world, with all its pomp and noise,
Presents no charm to me,
I seek a higher, purer state,
Among the blest and free;

Hull.

And while I'm faithful to the Lord,
His promise will avail;
Eternal life will then be mine—
My Friend, he ne'er will fail.

Most dark and drear had been my lot,
To grope in doubt and fear,
Had I not seen the Gospel plan
My lonesome soul to cheer.
In joyous hope I now abide,
Bid confidence prevail,
My anchor's cast and firmly fixed,
My Friend, he ne'er will fail.

HENRY GREENSIDES.

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

No. 10, Vol. XXV.

Saturday, March 7, 1863.

Price One Penny.

UNBELIEF—ITS CAUSES AND CONSEQUENCES.

The great underlying sin of the world is unbelief. Simple as the principle of belief may appear to be, it is the one most difficult to get the world to receive. With salvation, as with everything else that is to be learned, understood or attained to, belief is the starting point, the first and consequently the foundation principle upon which the whole structure of knowledge to be obtained, happiness to be possessed or exaltation to be attained to, rests. If men do not believe in God, they will make no effort to please him, take no trouble to learn his designs or will. If they profess a belief in God, yet will not receive the testimony of his servants, any message of warning or mercy thus sent unto them will fall upon unheeding ears, and the merciful designs of the Lord, with the labors of his servants, will be alike fruitless so far as they are concerned who are thus unbelieving. Hence it is that inducements are held out to lead mankind to believe, arguments are produced and all the powers of reasoning brought into play to get men to accept and adopt the principle, that, in everything connected with existence now or in the never-ending future that lies before us, is the foundation of knowledge, happiness and bliss.

But this generation is not the only one with which this unbelief has been

the great evil. Since Satan obtained a mastery over the world, every generation has been an exemplification of the fact that in unbelief he finds his strongest power over mankind. And, strange as it may appear, he induces them to persist in it by whispering to them that they believe enough—that to believe any less than they do would be infidelity, and to believe any more would be superstition. This holds good whether applied to the atheist or the fanatic. Each thinks that he believes and believes aright, and that all who differ from him must of necessity be wrong.

Vain self-sufficiency and conceited pride lie at the root of it, and like twin serpents keep ever darting their poisoned fangs at the human soul, killing the growing germ of faith when it is kindly and humanely planted there. Every generation fancies and believes itself far ahead of every preceding one in all that is worth understanding. A few great minds, who "lived before their age," may be held in esteem; a Columbus, a Shakespeare, a Milton, a Galileo and a Newton may each receive their meed of praise from succeeding generations, but the present is so far in advance of the past that little can be learned from those who have gone before us, except it be to extract knowledge from their ignorance and profit

by their errors! Thus reasons self-sufficiency; and, applying the same sophistries to religion, it rejoices in the "full blaze of Gospel light" so gloriously shedding its luminous rays upon a happy, peaceful and God-fearing world! Abraham, Moses and the Prophets were, doubtless, good men who enjoyed the favor of Heaven and were peculiarly blessed of God, but, then, they lived in barbarous times, were rude and unpolished, and ignorant of a great many important things understood now by professors of religion! The Apostles were with Jesus, heard his teachings and received from him Divine knowledge, power and authority, but they were nearly all boorish in their manners, uneducated and rude of speech; they lacked the refinement of this enlightened age and were far behind these times of research and education in light and knowledge! Vain unbelief! these men whom you virtually despise, yet nominally revere, *knew* God—a knowledge which all your boasted learning, refinement and polish cannot put you in possession of; and that knowledge circumscribes all that you ever knew or dreamed of knowing.

Lamentable as the consequences of unbelief are, it is easy to show that it springs from the causes mentioned. For men to receive a principle or a series of principles which they have not believed before, is to admit that they were ignorant. This, vanity has an objection to do. Men will receive, without hesitation, a theory emanating from a source they are accustomed to respect and receive teachings from; but if it comes from one with which they are on a level, or to which they imagine themselves superior, they will dispute it, dogmatize and resort to any means to crush it. When any of the learned or scientific men of the world advance a theory, it is met by other learned or scientific men and disputed, while the mass range themselves under the leadership of the contending chieftains, or stand by and view the contest with indifference. Vanity prompts the attackers to oppose that which has not emanated from themselves. To admit it would be to admit they were in error, and to own that others whom they despised or affected to despise knew something of which they were in ignorance.

Scientific and learned men have ever been the most bitter and determined opponents of those who have enriched the learning of the world with the brightest gems that sparkle in its regalia of knowledge.

But what certainty is there that we will not be deceived if we believe the testimony of the servants of God, or those who bear record that he has sent them? Just the same that there is in receiving the testimony of any teacher of the exact sciences. By the application of each principle in any science we test its truthfulness and ascertain its value. Two mathematicians, residing at opposite poles, though they had never seen or even heard of each other, can, by the application of mathematical principles, produce like results on any given point. Two musicians, no matter where they may live, can from the same notes and measure written in the same key, produce a like harmony, and when brought together not a jarring or discordant sound will be heard. The principles of salvation are as scientifically classified, and in their application produce ascertain results, as the principles of any science known. In fact, when properly understood, the Gospel will be found to circumscribe and embrace all sciences. Two, ten or a thousand individuals, who never heard of each other, who lived in lands the most remote from each other and were reared under circumstances the most opposite, by the application of its initiatory principles are in a position to testify alike of the results, and know its truthfulness equally as much as he who has advanced an equal length in the study and application of any science.

With such certainty attending it, why, then, is it, that mankind so persistently reject its principles and refuse to believe them or those who declare them? Because, to do so would be to admit that the learning, the lip-worship, the imposing ceremonies and the talent ostensibly dedicated to the service of God are foolishness before him. It is a trial of the world, of no slight nature, to send to it, as its teachers, men drawn from the humblest walks of life. It is a trial of the men sent, of a great and important character, to make them, humble and illiterate as they may be when called, the bearers of a message

from the God of heaven which embraces the salvation or condemnation of a world. If they continue humble, and are not lifted up in the pride of their own hearts, vainly imagining they are some great personages of themselves, and come off conquerors, they are worthy to be exalted in the presence of God; and if mankind would rise superior to vanity and foolish pride, and hearken to their words, they would make themselves worthy to become possessors of the blessings which accompany obedience to the Gospel. But the testimony of the servants of God is borne with such assurance, and comes supported by such irrefragable evidence of the Divine source from which it has emanated, that nothing but determined opposition to light can continue in unbelief; and they who reject it are justly condemned for spurning the offered mercy with all its glorious concomitants of blessings, light and knowledge leading on to eternal happiness and life in the mansions of everlasting felicity.

Unbelief permeates the whole mass of society. It sits enthroned in the high places of the earth; it peeps from under the bishop's lawn, and lurks beneath the ermine of the judge; it influences the legislatures of nations, while the executives are ruled by it in their official capacity. And, "as with the priest so with the people;" the teachers of the people being given over to unbelief, it is no wonder that the multitude should be the victims of a like infidelity.

But, what is the nature of this unbelief, and what are its consequences? It is not that men do not believe, but that they do not believe aright. They do not believe in, nor exercise faith in the God they profess to worship. He is a God of power, of revelation, of life, peace and happiness. But men seek power from other sources; they pursue after knowledge and do not desire to have revelation from him. Instead of life they hunt after death, and endeavor to compass the destruction of each other; they cultivate war and reap its miseries, instead of laboring for peace and happiness. They buy and sell, eat and drink, wage wars and patch up peaces, enact laws and enforce them, and follow all the multiplied pursuits of

life without thinking of, caring for, or in any way recognizing the existence of the Lord Jehovah. Christendom might as well make to itself idols of wood and stone, strong as the statement may appear—idols that could not speak and had none of the powers which the lowest of the animal creation are endowed with, as to continue to professedly believe in a Being towards whom it manifests the most flagrant infidelity. The seaman who would push to sea in his vessel, perhaps an old and leaky one, while the storm-signal was hoisted announcing the approaching tempest, would manifest no greater folly than the inhabitants of the earth display in refusing to believe the warnings delivered which foretell impending desolations. He might refuse to believe because he could not understand the principles by which another obtained the knowledge, but his wiser companions would remember former instances in which the warning signal had been the means of saving their lives, through their remaining in port till the storm had passed, and would shake their heads at his madness as he steered his frail craft in the track of threatened destruction. The human family to-day, despite the plain warnings again and again repeated and in many instances terribly fulfilled, reject the voice that speaks to them sounds of salvation. They cannot, nay, they will not understand the principles by which others can tell of approaching danger and point out the way to avoid it, and they will not believe. Yet they could know for themselves, as surely as those who are endowed with the spirit of prophecy, if they would shake off their unbelief and keep the commandments of God in humility and faithfulness. History may be searched in vain for a parallel to the determined infidelity evinced not only by the inhabitants of the United States, but by Christendom generally, with regard to the present American struggle and the results that will spring from it. The declaration of the Savior foretelling the destruction of Jerusalem was not anything like as generally known as the revelation by the Prophet Joseph foretelling the present war. It could not be, for there were not the same facilities for publicly communicating and disseminating such

a declaration. Yet this generation, with that historical fact in their possession, and with a plain and literal fulfillment of the revelation by Joseph, thus far, before their eyes, as persistently and determinedly harden their hearts against the truth as did the Jews at the time referred to. The consequences, then, of their unbelief are, that they remain in ignorance, whence arise divisions, doubts, perplexities, contentions and wars, the end of which will be misery and desolation unless they repent, believe in the Lord and seek unto him with full purpose of heart.

But few of the Saints realize how closely interwoven with themselves is unbelief. What is the necessity for all the preaching and writing, reasoning and exhortation with tongue and pen to get us to receive and practice the truth, if it be not unbelief? Did we believe trustingly, sincerely and honestly we would only require to be once told a principle or a commandment, and we would joyfully receive it and adopt it. If a people could be found who would manifest such belief, there is no blessing in the heavens to be bestowed upon man here on the earth but they could attain to in a measurably short

space of time. They would so live and purify themselves before God that his angels would delight to minister to them, and they could hold communion with holy beings from the eternal world. But, tradition springs up in the heart and whispers doubts concerning the truth; and even with many of the sincerely honest, the time which would be occupied and the power which would be employed in acquiring a knowledge of and reducing to practice further principles of salvation than those they know, are employed in seeking to crush out these doubts. All are not so unbelieving; but it is the great sin of the world. It has grown with centuries, struck its roots deep into the human heart, and its tendrils, with a parasite grasp, have encircled the intelligence and existence of mankind. It is necessary, then, for all who desire to see the faith of God spread and increase among men, to shake themselves free of this great and besetting sin, seeking strength from the Lord to do so, and by great faith secure to themselves power to accomplish the designs of Heaven and hasten the preparations for the Advent of Messiah to reign upon the earth.

S U F F E R I N G S .

BY ELDER GEORGE SIMS.

One portion of the revelations given to Joseph Smith says, that we cannot be made perfect without sufferings. If we inquire why not, the answer is, Because of ignorance. In many instances suffering leads us to seek the Lord. An unhappy condition of mind has led many to pray, who, if they could have continually enjoyed themselves in the pursuit of pleasure, in the accumulation of wealth, in the acquirement of renown or in the pleasures of dissipation, would have spent a life without a word of prayer. Suffering is the opposite of gratification, and has its existence for wise purposes. The fear of suffering in the debtor's jail often restrains men from contracting debts which they see no possibility of paying. The fear of suffering reproof for the neglect of our duty often stimu-

lates us to its performance. The fear of suffering from dyspepsia occasionally restrains the epicure in the too frequent indulgence in his favorite viands. Suffering should be a corrector of every moral evil we are acquainted with; and it is to an extent a restrainer of society. To the Saints who are enjoying the Spirit of the Lord, the recollection of their former suffering condition when without its benign influence, prompts them to pursue a course that will retain it. If those giving way to the spirit of apostasy could retain the Spirit of the Lord and the peace that they received by obedience to the Gospel, their happy condition might cause some newly initiated into the plan of salvation to be less persevering; but the suffering condition of the apostate is a beacon to the good to

dissuade them from following his footsteps.

Suffering is the whip which justice holds in her hands and uses, when necessary, to keep mankind from losing the distinctions of right and wrong. The existence of suffering rouses into action the love of the mother when her darling is in pain, it sets the wheels of love in motion, it starts the invention of man to remove it, and it develops the faculties of the soul to alleviate it.

The suffering condition of the world fired the bosom of the Redeemer to undertake our ransom; and our sense of his sufferings and labors fills our hearts with gratitude to him as our Deliverer. Suffering now gives to us that experience which will in the Millennial age enable us to appreciate much of the good which the faithful at that time are destined to enjoy.

To conceive of a being who has never suffered, is to conceive of one who could hear a tale of sorrow without sympathizing. In our afflictions we do not go to an innocent child for the balm of consolation we need, but we go to some one who has passed through a similar ordeal to that which we are passing through. The ruler who has risen to his high position and passed through the phases of life's sorrows, is best qualified to guide the sceptre of his government to meet every circumstance that humanity in all its lessons and labors may require. St. Paul, in contemplating the experience of the Savior in all the sufferings which his Divine mission necessarily caused him to endure, gathered the strongest assurance that in him we should find a High Priest who was so thoroughly acquainted with life's miseries that "he could be touched with the feelings of our infirmities." The thorns of suffering grow in the pathway that leads to exaltation. The knowledge of it has to be interwoven in the fabric of man's organization. Suffering develops endurance; it entitles the martyr to the martyr's crown. To be willing to suffer is an evidence of love. Could we value the friend that would not suffer for us? Jesus requires us to suffer for his name's sake. He says, if we are not willing to suffer for him,

we are not worthy of him. The bright thrones of heaven are for sufferers; principalities and kingdoms are for sufferers. Suffering joins hands with sincerity; is a witness of integrity; it is one of the passports that pilgrims will hand to the keepers of the gates of heaven for admittance; it is one of the credentials of the noble spirits who will walk the golden streets in the new Jerusalem. When voluntarily endured, it is the badge of distinction which is never worn on the arm of the coward.

Suffering is an extra cord that binds still closer the heart of the missionary's wife to her husband who is heralding salvation among the nations of the earth; it is a refiner of our lives; it separates from the finer portion of our organization some of the dross of sin which would hinder our progression in intelligence and happiness; it makes us better husbands, better fathers and nobler friends; it strengthens all our virtues, and it mellowes into tenderness the stern resolves of life. In the pangs of our own ignorance we form resolves to improve the future, and we determine that our children, whom we love, shall never suffer through it, if our payment for their education will secure them from it. Suffering also serves as an example that others may not err. The punishment of Nebuchadnezzar for presumption is a warning voice to others to be humble. The world's deluge, through not believing new revelation, warns us to be careful not to reject Heaven's message whenever it comes. The burning cities of Sodom and Gomorrah warn all nations to the encouragement of virtue. The curse on Cain says to the jealous, Restrain in time, lest you, like him, suffer also.

Whether we consider suffering in the past, in the present or in the future, we must admire its necessity as a corrector and purifier. Then, shall we regret that suffering exists on the earth? No; rather be prepared for every event of God's providence; and, as it has been the means of giving us much experience, it will be a means of purifying us for the realms of light, to dwell with glorified beings on this earth when it will roll through the blue vault of heaven a celestial world.

No character is more glorious, none more attractive of universal admiration and respect, than that of helping those who are in no condition to help themselves.

HISTORY OF JOSEPH SMITH.

(Continued from page 136.)

Wednesday, 31.—Elder Amasa Lyman arrived in Nauvoo.

The following from the Governor appeared in the *Neighbor* :—

“TO THE PEOPLE OF WARSAW, IN HANCOCK COUNTY.

I am continually informed of your preparations and threats to renew the war and exterminate the ‘Mormons.’ One would suppose that you ought to rest satisfied with what you have already done.

The ‘Mormon’ leaders, if they ever resisted the law, have submitted to its authority. They have surrendered the public arms, and appeared to be ready to do anything required to make atonement for whatever wrong may have been done.

Since the assassination of their two principal leaders, under circumstances well calculated to inflame their passions and drive them to excesses for the purposes of revenge, they have been entirely peaceful and submissive, and have patiently awaited the slow operation of the laws to redress the wrongs of which they complained. There has been no retaliation, no revenge, and, for anything I can ascertain, there will be none.

Those of your people who are charged with being the most hostile to them have lived, if they knew it, in perfect security from illegal violence.

I am anxious for a pacification of your difficulties. You cannot drive out or exterminate the ‘Mormons.’ Such an effort would be madness, and would not be permitted by the people of the State. You cannot be sustained in it either by force or law. You are binding yourselves to your weakness, and keeping up an agitation which must fail of the purpose intended and recoil with terrible energy upon your own heads.

I exhort you to reconsider your infatuated resolutions. Try your ‘Mormon’ neighbors again, and if you cannot dwell together in amity, you may at least refrain from injuring each other.

From the moderation of the ‘Mormons,’ under what they conceive to be the deepest injury, you might well hope that if they ever entertained designs inconsistent with your liberty and happiness, that those designs have been abandoned. They are also interested in preserving the peace.

It is not natural to suppose that they,

any more than yourselves, wish to live in continual alarm. They hope for quietness, and will be peaceful and submissive in order to enjoy it. But you are continually driving them to desperation by an insane course of threatening and hostility, and depriving yourselves of peace by the same means used to disquiet them.

If I have said anything severe in this address, I pray you attribute it to my deep conviction that your course is improper and unwarrantable. Such is the opinion of the people at large in the State and all over the country.

From being right in the first instance you have put yourselves in the wrong, and there are none who sustain you. As men of sense you are bound to see, if you will open your eyes, that you cannot effect your purposes. Nevertheless, you are still training and drilling, and keeping together, and threatening a renewal of the war.

I have said to you often that you cannot succeed; by this time you ought to see it yourselves. What can your small force do against two thousand armed men, entrenched in a city, and defending themselves, their wives and their children?

Besides, if you are the aggressors, I am determined that all the power of the State shall be used to prevent your success. I can never agree that a set of infatuated and infuriated men shall barbarously attack a peaceful people who have submitted to all the demands of the law, and when they had full power to do so, refrained from inflicting vengeance upon their enemies. You may count on my most determined opposition—upon the opposition of the law, and upon that of every peaceful, law-abiding citizen of the country.

This is not spoken in anger. God knows I would do no injury unless compelled to do so to sustain the laws. But mob violence must be put down. It is threatening the whole country with anarchy and ruin. It is menacing our fair form of Government, and destroying the confidence of the patriot in the institutions of his country.

I have been informed that the ‘Mormons’ about Lima and Macedonia have been warned to leave the settlements. They have a right to remain and enjoy their property. As long as they are good citizens they shall not be molested, and the sooner those misguided persons with-

draw their warning and retrace their steps, the better it will be for them.

THOMAS FORD.

July 25, 1844.

Thursday, August 1.—The remains of the deceased Elder Samuel H. Smith were interred this morning at 10 a.m.

We extract the following from his obituary :—

“Samuel Harrison Smith, the fourth son of Joseph and Lucy, was born in the town of Tunbridge, Orange Co., Vermont, on the 13th day of March, 1808.

In his early life he assisted his father in farming. He possessed a religious turn of mind, and at an early age joined the Presbyterian church, to which sect he belonged until he visited his brother Joseph in May, 1829, when Joseph informed him that the Lord was about to commence his Latter-day Work.

He also showed him that part of the Book of Mormon which he had translated, and labored to persuade him concerning the Gospel of Jesus Christ which was about to be revealed in its fulness.

Samuel was not, however, very easily persuaded of these things; but after much inquiry and explanation he retired and prayed that he might obtain from the Lord wisdom to enable him to judge for himself; the result was that he obtained revelation for himself sufficient to convince him of the truth of the testimony of his brother Joseph.

On the 15th day of May, 1829, having been commanded of the Lord, Joseph Smith and Oliver Cowdery were baptized, and as they were returning from the water to the house, they overheard Samuel engaged in secret prayer. Joseph said that he considered that a sufficient testimony of his being a fit subject for baptism; and as they had now received authority to baptize, they spoke to Samuel upon the subject, and he went straightway to the water with them, and was baptized by Oliver Cowdery, he being the third person baptized into the Church of Jesus Christ in the last dispensation.

He was one of the eight witnesses of the Book of Mormon.

He was present at the organization of the Church, April 6, 1830, and was one of the six who at that time constituted the members of the Church. He was ordained to the Priesthood on the 6th of April, 1830.

On the 30th of June following the organization of the Church, he took some Books of Mormon and started out on his mission, to which he had been set apart by his brother Joseph, and on travelling

twenty-five miles, which was his first day's journey, he stopped at a number of places in order to sell his books, but was turned out of doors as soon as he declared his principles.

When evening came on he was faint and almost discouraged; but coming to an inn, which was surrounded with every appearance of plenty, he called to see if the landlord would buy one of his books. On going in, Samuel inquired of him if he did not wish to purchase a history of the origin of the Indians.

‘I do not know,’ replied the host, ‘how did you get hold of it?’

‘It was translated,’ rejoined Samuel, ‘by my brother, from some gold plates that he found buried in the earth.’

‘You damned liar,’ cried the landlord, ‘get out of my house—you shan't stay one minute with your books.’

Samuel was sick at heart, for this was the fifth time he had been turned out of doors that day. He left the house and travelled a short distance, and washed his feet in a small brook as a testimony against the man.

He then proceeded five miles further on his journey, and seeing an apple tree a short distance from the road, he concluded to pass the night under it; and here he lay all night upon the cold, damp ground.

In the morning he arose from his comfortable bed, and observing a small cottage at no great distance, he drew near, hoping to get a little refreshment. The only inmate was a widow, who seemed very poor. He asked her for food, relating the story of his former treatment. She prepared him some victuals, and, after eating, he explained to her the history of the Book of Mormon. She listened attentively, and believed all that he told her; but, in consequence of her poverty, she was unable to purchase one of the books. He presented her with one, and proceeded to Bloomington, which was eight miles further.

Here he stopped at the house of one John P. Greene, who was a Methodist preacher and was at that time about starting on a preaching mission. He, like the others, did not wish to make a purchase of what he considered at that time to be a nonsensical fable; however, he said that he would take a subscription paper, and if he found any one on his route who was disposed to purchase, he would take his name, and in two weeks Samuel might call again, and he would let him know what the prospect was of selling. After making this arrangement, Samuel left one of his books with him and returned home.

At the time appointed, Samuel started again for the Rev. John P. Greene's, in order to learn the success which this gentleman had met with in finding sale for the Book of Mormon. This time his father and mother accompanied him, and it was their intention to have passed near the tavern where Samuel was so abusively treated a fortnight previous, but just before they came to the house a sign of small-pox intercepted them.

They turned aside, and meeting a citizen of the place they inquired of him to what extent this disease prevailed. He answered that the tavern-keeper and two of his family had died with it not long since, but he did not know that any one else had caught the distemper, and that it was brought into the neighborhood by a traveller who stopped at the tavern over night.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 7, 1863.

WISE POLICY IN EMIGRATING.

It is with great pleasure that we insert the letter from Elder Joseph W. Young, which our present number contains. His lengthy and extensive experience in all matters pertaining to the emigration of the Saints across the Plains, enables him to speak as an authority on the matters which he has mentioned in his letter. We perused it with delight, for we know that every suggestion he makes in it is true, and exceedingly appropriate to the Saints who emigrate from Europe. These suggestions deserve to be written in letters of gold and hung up in the habitation of every Saint who desires to emigrate. Our own experience in emigration has made us acquainted with the difficulties which the Elders who act as agents for the Church on the frontiers have to contend with in arranging for the transport of the Saints across the Plains. It may sound unpleasant to the ears of some, but many of the Saints who leave this country are really as inexperienced as children, while their age and experience in other matters interfere with their receiving counsel, from those who do understand, as children would receive it. Now, this is a point which cannot be dwelt upon too much with the Saints, namely, the necessity of their listening to the counsel of those who have experience in all matters connected with the emigration, and who have been appointed to stand as counsellors to the Saints. Those who strictly follow the instructions of the men who are appointed to counsel them in all these matters, save themselves a vast amount of trouble, anxiety and expense. It is frequently the case in emigration as it is in other matters,—there is a penny-wise and pound-foolish policy adopted which is always attended with evil results. People are blinded by their selfishness, and, instead of taking a course that will promote their interests, they overreach themselves and are the losers in the end.

How often must the Saints be told that a narrow, selfish policy is ever productive of evil results, especially when adopted by members of this Church? If the Saints would prosper, they must dismiss the spirit or feeling from their minds which would prompt them to labor and contrive with an eye single to their own glory instead of the glory of God. The men or women in this Church who

would take advantage of and abuse the kindness of their brethren and sisters in Zion, who furnish teams and provisions to carry the poor up to the Mountains from the Missouri River, by spending the money they may have to spare, over and above that which is necessary to take them to Florence, in the purchase of articles which they can dispense with and which are not absolutely essential to the ordinary care of the body, are unworthy to go to Zion; and, if they should reach there, and continue to cherish the feelings which lead them to do such things, they will, sooner or later, apostatize. Their wretchedly mean and accursed selfishness will lead them out of the Church. The men or the women in this Church in whose minds the care of self is the all-engrossing thought—who care naught for the welfare of their brethren and sisters and the great Work of God with which they are nominally connected, beyond the promptings of self-interest—witness unto God, angels and to men, by their actions, that they have neither lot nor part in this Work. No person can retain the Spirit of God any length of time in whose bosom this degrading and contemptible selfishness is the predominant feeling.

Disobedience to the counsels of the servants of God has produced wretchedness, misery and destruction in other days, and it will also in these days. Achan, the son of Carmi, of the tribe of Judah, proved this when he coveted and took from among the spoils of Jericho, after Joshua had forbidden the people to take any of the spoils to themselves, "a goodly Babylonish garment" and some silver and gold, and hid them in his tent; and Saul, also, the King of Israel, when he spared Agag, King of Amalek, and the best of the sheep and oxen and other animals, contrary to the positive counsel of the Lord given through Samuel, his servant. In the case of Achan, he and his sons and daughters, with his oxen, his asses and his sheep, were stoned by Israel with stones, and then they, with the property he had taken and secreted and his tent and all that he had, were all burned with fire, because by his disobedience he had troubled Israel and caused them to receive a serious repulse from their enemies, attended with loss of life. In the case of Saul, his disobedience was punished by the Lord rending the kingdom of Israel from him and giving it unto his neighbor: none of his seed ever occupied his throne.

We feel it to be our duty to earnestly warn the Saints throughout these Missions upon all these points connected with emigration, for we know that they are of the utmost importance unto them. Were you to accumulate any imaginable quantity of fine clothing or other superfluous articles, and have them carried through for you to the Valley—if, in doing so, you should spend means that should be used in paying your way and in assisting in the gathering of Israel—they would not be a benefit to you, and in a short time, if you maintained your connection with the people of God, you would be no richer in worldly substance than if you had gone into the Valley possessed only of "strong hearts and willing hands."

The wise man said,—"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The principle is very applicable to the Latter-day Saints in their gathering. All that distinguishes this people from the rest of mankind, and that causeth their increase in worldly substance, is the blessing of the Lord. If we, as a people, forfeit our claim to this blessing through disobedience, how can we expect to prosper any more than the rest of mankind? We know it is difficult for people brought up in the midst of Babylon to divest themselves of the traditions of Babylon. In

Babylon there are many things looked upon as essential to respectability which among the experienced Saints in Zion, are not thus viewed; though we must confess that, even among many of those who go to Zion, the old traditions still linger around them, and they are apt to be more or less influenced by them. But those Saints who have had many years experience in this Church, and have profited by that experience, do not place that value upon what is termed "respectability"—on a man or a woman's appearance as they do upon his or her moral worth. The leading citizens of Utah—men of experience and high worth, and many of whom would be termed wealthy in other communities—take pride in dressing themselves and their wives and families in the cloth which is manufactured in their own households. And this feeling is increasing, we are happy to say, among the people. They are taking more pride in adorning themselves with the labors of their own hands. The Saints who intend to emigrate, instead of expending their money upon fine articles, should seek, on the contrary, to have everything plain, substantial and comfortable. Warmth in clothing is what you mostly need. To buy broadcloth, silks, ribbons and finery that can be dispensed with is a foolish waste of money, and those who thus expend their means will see the day that they will regret their folly in so doing. As you near the mountains the nights are cold, and a pair of blankets then will do you more good than any number of silk dresses or suits of broadcloth, or any other finery stowed away in your boxes.

NEWS FROM THE CONFERENCES. — MANCHESTER CONFERENCE. — A District meeting of the Manchester Conference was held on Sunday, Feb. 1st, at Stockport, at which were present, Presidents George Q. Cannon and John M. Kay, and Elder Miles P. Romney. Elders Kay and Romney and Elders J. Alexander, C. Morton, S. Connel, G. Wilmot and James Walsh, Branch Presidents, spoke and represented the condition of the various Branches. The reports, on the whole, were very favorable. President Cannon occupied the remainder of the forenoon addressing the Saints in relation to their duties. In the afternoon, the Authorities were presented by Elder Kay and unanimously sustained, after which President Cannon again addressed a large congregation which had assembled. A spirit of freedom prevailed, and the Elders and Saints rejoiced much in the principles of the Gospel which were advanced. A number of strangers were present at both meetings, who listened with much attention. Proceeding to Manchester, the Elders met with a large congregation of Saints and strangers at the Saints' meeting-hall, Union Chambers, Dickenson-street, when President Cannon preached. He enjoyed much liberty while speaking, and the congregation listened very attentively and appeared much interested in the principles advanced.

ABSTRACT OF CORRESPONDENCE.

DESERET.—In a very interesting communication received lately from Judge Phelps, dated at Great Salt Lake City, Jan. 17, he says,—“I shall be 71 years old one month from to-day; and I can say, without the fear of contradiction, that the past year has been one of the happiest of my life, without pain or sickness; and, according to the revelation of Joseph, I expect to live the next 70 years,

improving on the past, and then be *caught up and changed* in the twinkling of an eye."

FRANCE.—Elder Louis A. Bertrand, President of the French Mission, writes cheerfully from Paris concerning his labors. He continues endeavoring to spread the truth, and his prospects are something brighter. He holds meetings regularly every Sunday with the few Saints in Paris. The latest news he had received from the small Branch at Bordeaux was good, several being ready for baptism. His efforts to introduce the works of the Church among the upper circles of society have not been without success. Still, he laments the infidelity of the Parisians, and the slowness to believe which the people generally manifest.

SCOTTISH DISTRICT.—Elder David M. Stuart informs us, in a letter dated Feb. 23rd, that he had enjoyed himself visiting the Branches in the Fife District of the Edinburgh Conference during the previous two weeks. The Saints, generally, are feeling well, and manifest strong desires to emigrate, though lack of means stands in the way.

The letter which we were compelled to omit last week, and to which we then alluded, was from brother William C. Graham, who left New York last spring for Great Salt Lake City, from which place he writes, under date of January 1st, 1863, to his son, brother John C. Graham, of this office. He says:—

"I sincerely wish you a happy New Year, with every blessing your hearts can desire. I trust you will forgive my delay in writing; but I have had so much to do since my arrival here that I have scarcely found a moment to use for correspondence. The fact is, the immigrant finds plenty to do to establish for himself a home, which is but natural, when the location and condition of the people are considered. Still, a man or a woman can easily provide him or herself with the necessary comforts of life, and many luxuries, if they are disposed to be industrious and patient. You will not find *everybody* ready to receive you and attend to your wants; yet the inhabitants are hospitable, where their hospitality is not likely to be abused, and where it is required. All who desire to prosper must exert themselves to realize the blessings which are within their reach.

"Your mother and brothers and myself are in the enjoyment of health. We are at present comfortably settled in the First Ward, which is presided over by Bishop Moon—a very good man. I have been working on a farm, called Forest Farm, since my arrival here.

"I heard brother Brigham preach several times, and like him exceedingly well. I was struck with his appearance—so young-looking for a man of his age. He evidently is a man of great firmness and decision of character; and, even if we had his appearance only to judge by, respecting his capacity and fitness for the important office he holds, we would certainly conclude he was the 'right man in the right place.' The doctrines he teaches are sound truth, which no honest man can dispute. My dear son and daughter, there is no mistake made by those who come here with honest motives and with a desire to serve the Lord. It is they who come to Utah with a selfish or worldly object in view that are disappointed, and who return to Babylon with miserable and false accounts of the people here. My testimony relative to the Work of the Lord is now the same as ever. My journey here and my acquaintance with the inhabitants of this misrepresented city have not lessened my faith in the work, but rather have increased my love for it and my diligence in assisting in the great structure which is being reared to receive the faithful. As you travel over the Plains you, no doubt, will find plenty to try your faith; but remember that the grumblers on the journey are the grumblers here, and while they are here they are miserable and poor. It is certainly true that the first winter is a hard one for the new settler; still there is plenty to eat and wear.

"The snow is now lying rather thick, and there will be little work until the spring comes in. The Valley is a beautiful and delightful place. As you come in from your long journey, the city appears before you, and your heart is filled with joy as you behold it. When I gazed upon it I was filled with a peculiar sensation and had many reflections. I sat down upon a large stone, and many things connected with my past life and with the future passed through my mind. There were the high mountains on every hand, the lake in the distance and the city below as we emerged from the *kanyons*. While I was thus engaged viewing the surrounding scenery, I queried within my mind whether I

should remain faithful to my God, and be worthy of the blessings which I should reap here by my association with the gathered of Israel. I felt to praise God's holy name that I had been brought here in safety, where peace and love prevail. I felt, too, that there was a double necessity for my actions to agree with the covenants which I had entered into with my God.

"There are many things which you will want here, and that are hard to be obtained without money; therefore, you would do well to save what you conveniently can. There are things which should be purchased before or on your arrival at Florence (that is, of course, if you have the means to do so), that you will need on the way and when you get here. But do not act upon every advice you may receive, for I know you will find plenty to do if you carry every little thing that some people discover they want. We were well supplied by the Church with the substantials during our journey from Florence to Great Salt Lake City. The way in which the Saints, who do not possess the means to go through independently, are helped is excellent, and our appreciation for such a privilege cannot be too deep. The fact of three hundred teams being sent over a thousand miles at the expense of our brethren in Zion is a great blessing to the Saints. There is no community on the earth among which there is so strong a desire to help one another as there is among this people. The Saints cannot do better than to hasten from Babylon and embrace the glorious privilege which, in this manner, is afforded to them in reaching Zion.

"Remember us all to our acquaintances in Liverpool and those of the Saints who take an interest in our welfare."

NEWS FROM HOME.

Through the kindness of Elder John C. Graham, of this office, we are enabled to present our readers with the following Message of the Governor of the State of Deseret to the General Assembly. It came enclosed to brother Graham in a letter from Elder John Lindsay:—

"MESSAGE OF THE GOVERNOR OF THE STATE OF DESERET.

"To the Senate and House of Representatives convened in General Assembly:—

"Gentlemen,—Permit me to congratulate you upon the favorable circumstances under which, through the blessings of Israel's God, you are again permitted to assemble in your Legislative capacity.

"So soon as practicable after your adjournment on the 17th of April last, our Senators elect, the Hons. William H. Hooper and George Q. Cannon, proceeded to Washington, presented to Congress the Constitution and accompanying Memorials, and, in connection with the Hon. John M. Bernhisel, Representative elect and our Territorial Delegate, labored assiduously for the admission of Deseret into the family of States. But Congress, during its last session, was heavily burdened with duties pertaining to the conduct of the war then and still being prosecuted for the restoration of the Union, and, so far as I have been advised, took no action upon our petition.

"On the 22nd ultimo, the Hon. James M. Ashley, of Ohio, Chairman of the House Committee on Territories, reported enabling acts, one for each Territory (as required by said committee), for the admission of Nebraska, Colorado, Utah and Nevada, which, on the motion of Mr. Ashley, were referred to the Committee on Territories. This action clearly indicates a wise abandonment by the House of the former irrelevant question in regard to population, and justly rests the admission of a Territory upon its capability for self-government and its Republican form of Constitution. The Hons. W. H. Hooper and J. M. Bernhisel are now in Washington diligently lending their efforts toward a favorable action upon our petition for admission or the passage of an enabling act, as their judgment and the circumstances may most favor.

"Beyond cavil, it is the inherent and indefeasible right of American citizens to enjoy the untrammelled privilege of self-government; still we prefer, as hitherto, to conform with long-established usages, trusting that even those usages will

soon concede to us the rights of self-government so long withheld. Be this as it may, it now devolves upon you to institute such further legislation, if any be needed, as may be requisite to enable either yourselves or your constituents to promptly improve upon such action as Congress may take in the premises, with the hope that ere long we also will be privileged with those Constitutional franchises pertaining to a State Government so justly our due, and for which we have so long and so patiently waited and so loyally petitioned.

"In accordance with a requirement in our Constitution, devolving upon me the duty of communicating to you 'the condition of the State,' I take pleasure in informing you that, notwithstanding the great amount and wide-spread extent of losses in hay, grain, roads, bridges, &c., by the unprecedented floods of the past year, still, through the indomitable industry, energy and perseverance of the people, with the blessings of Heaven upon their labors, our prosperity is cheering to ourselves and a marvel to the temporary sojourner and passing traveller. In addition to a rapid home increase, our population has been swelled the past season by the addition of several thousands immigrating to our peaceful Valleys to lend their aid to promote human progress and extend the area of human rights. Our southern settlements have been strengthened by a large addition of efficient settlers, and bid fair to soon supply us with an abundance of cotton and other products of warm climes. Much valuable machinery for manufacturing purposes, especially for the manufacture of wool, was imported during the past season; and it is estimated by good judges that during the same period imported merchandise fell seven-tenths below the previous customary amounts. This is certainly very encouraging, and should incite us to renewed efforts for hastening the time of our commercial independence.

"Gentlemen, tendering you my cordial co-operation in every measure you may deem necessary for promoting the public welfare, and cheerfully proffering such information as I may from time to time deem conducive to aiding you in the performance of your official duties. I invoke upon your acts and deliberations the blessings of Him who ever guideth aright, and in whose hands is the destiny of all nations.

"BRIGHAM YOUNG.

"Great Salt Lake City, Jan. 19th, 1863."

C O R R E S P O N D E N C E .

D E S E R E T .

Great Salt Lake City, U.T.,

Jan. 17, 1863.

Dear Brother George Q. Cannon,—I received your welcome letter, written on your return from the Continent, and was glad to hear such cheering news from the Missions, particularly where I have labored. It always gives me joy to hear of the prosperity of God's great latter-day work. One who has been so closely connected with brother George in gathering Israel is sure to be interested in his labors, and I rejoice always to hear from you. My summer's work is closed, and, I believe, to the satisfaction of our beloved Captain. What is before me to do I know not, nor care, so that my feeble labors are

devoted to the building up of the kingdom. I hardly think I will be sent to the frontier this season, but, whether I go or not, I feel like offering you a few suggestions relative to emigration matters. In the first place, I will speak of those who leave Europe expecting to be picked up at Florence by Church teams. They do not generally understand their duties to themselves or the Church. Many persons who have been helped to this country bring with them a large amount of fine clothing, and can outshine any of the wives or daughters of those who furnish teams and means to bring them here. My opinion is, that when they begin to make preparations to gather, they count the money necessary to bring them to Florence, and all they may have over

this sum they expend in clothing, depending on the Church to provide for all their wants from the hour they land in Florence until they are put down in the Valley, and frequently for months afterwards. They do not seem to realize that it is their duty to do all they can, to the last penny, before they have claim upon the charity of their brethren. Last year the Perpetual Emigration Fund paid out some twelve thousand dollars for food, and three to four thousand dollars for passages from New York to Florence (including extra luggage) besides all the other expenses of teams, tents, &c. I will relate you one circumstance. I offered one family of three persons a good wagon, two yoke of cattle, their provisions for the Plains and good comfortable clothing to last them the journey (in value say four hundred dollars), if they would give in their boxes and contents, but they would not do it. Still the family came by the Fund. Again, our people come upon those Plains without necessary clothing for themselves and children (plenty of clothing, but too good to be worn upon the Plains); they suffer and their children are cold; they suffer on the road, and their constitutions are impaired for life. All is charged to the hardships in gathering to Zion, instead of to their own folly. When will we learn wisdom? Much is to be blamed upon those who would be friends here, but for lack of wisdom make themselves enemies. They write to friends:—"Bring this, bring that, you can buy it so cheap there, and here it is very dear." Nonsense. I say to the Saints, Bring yourselves, with strong hands and willing hearts, and you are rich. But do not accumulate a great debt upon yourselves by bringing a great amount of fine dresses, ribbons and gewgaws. The man who is in debt is in bondage. Then, I say to the Saints, Come as free as possible.

Now for the independent wing of the emigration. The same fault exists with regard to that as with those of whom I have spoken. An inordinate desire to spend the last dollar, before the owner gets where he most needs it, prevails. Buy this, buy that, until the luggage accumulates to twice the amount the team ordered should haul over the plains. And, as you well

know, many of those who order teams, &c., fail to have means enough to settle their accounts with the agent at Florence, leaving the business with a number of small accounts unsettled, and which cost more to collect here than they are worth. Besides, they are overloaded; their teams give out long before the journey is completed, and, of course, the agent must be to blame for not getting better cattle—in fact, for not doing impossibilities. Now, no person should ever be led to believe that two yoke of cattle can haul over these Plains over 16 cwt. Any man who tells the Saints different from this certainly has but little experience on the Plains. Here, again, Valley friends are to blame. They write to England thus:—"Bring you a stove by all means." "Bring you a good lot of family goods and groceries; they are scarce here, and, if you do not need all, you can make money bringing to sell. Freight pays well, &c. Never mind what the agents tell you, they are after the money." Now, where is the advantage in freighting a hundred pounds more than a team ought to take, making thereby fifteen or twenty dollars and using up a yoke of cattle worth a hundred dollars in doing so? And if our brethren cannot believe those who are sent to counsel and guide them, what is the use of their gathering at all? True, errors have been made, and by the best of men, but as fast as those errors are found out they are corrected. What more can a people ask?

Everything moves on gloriously in these peaceful Valleys. We have a battalion of Uncle's gallants camped on the bench. How long they will remain depends altogether on good behavior. I suppose they came to help our Granny Harding to relieve suffering females from the awful curse of Polygamy. But the only circumstance that has transpired to give sorrow to our sympathizing community was an accident which happened his Excellency a few weeks ago. While he was endeavoring to inflict a chastisement upon a neighbor's rooster for his plurality propensities he tripped and fell, fracturing, as I am told, a limb. Suffice to say that he has been out but little since. Our new theatre is in full blast, and is a credit to the builder and

those who display their talents upon its boards. It is holiday season, and everybody is happy; if they are not they ought to be.

Our beloved President is in good health, as are also our friends generally. There is considerable sickness among

children, but I trust Spring will remove that.

I trust you are in good health, as also sister C. and my cousin Brigham; in fact, all the boys. My love to them all. God bless you always.—Your brother in the Gospel,

JOSEPH W. YOUNG.

S U M M A R Y O F N E W S .

ENGLAND.—The principal topic occupying the public attention at present is the approaching marriage of the Prince of Wales and the Princess Alexandra of Denmark, which is to take place on the 10th inst. The principal municipal bodies throughout the nation are making preparations to give public expression to their loyalty on the occasion. A third relief ship, for the Lancashire distress, has reached Liverpool.

FRANCE.—The Paris correspondents of the various London papers have noticed that a feeling is prevailing in the French capital that an European war is pending, the insurrectionary movement in Poland being the producing cause. France sympathizes "with her ancient but unfortunate allies." Both the London and Paris papers have treated the subject at considerable length in leaders.

PRUSSIA.—The Prussian police authorities have requested, or rather ordered, the editors of the different newspapers not to make any mention of the measures which may be taken by Government against the Polish insurgents. The following is the text of the resolution about to be introduced into the Prussian Chamber upon the subject of the convention with Russia:—"The interest of Prussia demands that the Government, in presence of the insurrection which has broken out in the kingdom of Poland, should accord no aid in favour of either the Russian Government or the insurgents; consequently, that it should not permit either of the combatants to enter Prussian territory without being instantly disarmed."

POLAND.—Engagements continue to take place between the insurgents and the Russian troops with varying results. A despatch from Katowitz, dated 24th Feb., says,—"The latest intelligence received here states that an engagement between the insurgents and the Russians, lasting upwards of eight hours, has taken place near Kutno. The Russians were put to flight, and took refuge upon Prussian territory."

AMERICA.—Preparations are being made for an attack on Vicksburg, and to attempt the capture of Charleston. It is expected that Vicksburg will be the scene of the next great battle. The blockade of Charleston has been restored. The Legislatures of several States have adopted resolutions of diverse characters relative to the war, evincing much disunion of sentiment with regard to it. A misunderstanding is reported between Mr. Seward and M. Mercier, the French Ambassador at Washington, relating to the visit of the latter to Richmond. M. Mercier states that Mr. Seward had expressed a desire on the part of the Federal Government for peace, which Mr. Seward emphatically denies. The New Jersey Legislature has appointed commissioners to proceed to Richmond, for the purpose of inviting the Southern States to join in a national convention. The Illinois Legislature has passed a resolution that, as the Canal Bill was defeated in Congress, the Governor be authorized to appoint commissioners to the Canadian Parliament to apply for the improvement of transportation to the Atlantic. The Confederate Congress has passed a resolution directing a committee to inquire into the expediency of passing a bill providing that negroes captured from the enemy shall be returned to their owners, and those having no masters should be sold to raise a fund to reimburse citizens who have lost their slaves through the enemy.

VARIETIES.

VOLUNTEERS.—Pennsylvania has furnished to the General Government more than 200,000 men since the breaking out of the rebellion, besides some 50,000 who were in the service, or actually ready for it as volunteer militia under the call of the 11th of September last, making in the aggregate more than 250,000 men.

COAL.—Professor Winchall, State geologist of Michigan, reports that the whole central area of that State, embracing 187 townships, or 6,700 square miles, is underlaid by coal seams, ranging in thickness from three to five feet. Mines have been opened in several places.

THE SEAMSTRESS AND THE SEWING-MACHINE.—The following comparison of times to do different kinds of needlework, is the result of practical experiments instituted by a sewing-machine company in the United States. The fineness of the work must be presumed to be equal in the two processes. Whereas it took 14 hours and 28 minutes to complete a gentleman's shirt by hand, the same was finished by machine in one hour and 16 minutes. A frock-coat took 16 hours and 35 minutes by hand-labor, and two hours and 38 minutes by machine. A lady's chemise required 10 hours and a half to be produced by hand, and one minute over an hour for its production by the machine. A satin waistcoat was made in seven hours and 19 minutes by hand; in one hour and 14 minutes by machine. A pair of cloth trousers required five hours by hand, and only 51 minutes by machine. A lady's silk dress, which cost the labor of eight hours and 27 minutes by hand, took one hour and 13 minutes by machine. In a merino dress the comparative gain in time was greater by nine minutes. In smaller matters, a silk apron was produced by the machine in 15 minutes, which required four hours and 16 minutes by ordinary workmanship; while a plain apron was made in nine minutes by machine, which consumed one hour and 26 minutes by hand. In all the above work the machinery was driven by the treadle.—*Once a Week.*

NOTICE TO BOOK-AGENTS AND OTHERS.—Having struck off another edition of the *Key to Theology*, we are prepared to supply orders for it as they may come in.

P O E T R Y .

BABYLON—"COME OUT OF HER, MY PEOPLE."

Thick clouds of sorrow darkly loom,
And o'er the earth their shadows cast,
And all around is naught but gloom;
God's wrath is impending,
Great empires are falling,
Fell priestcraft is bending,
Zion's watchmen are calling
Awake! the hour for slumber's past.

Birmingham.

A day, Jehovah has decreed,
When Babylon shall be o'erthrown,
Is hastening on with rapid speed;
From heaven He's spoken,
Earth's rulers are trembling,
Their union is broken,
But saints are assembling
Where He his holy will makes known.

JOHN BURROWS.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

No. 11, Vol. XXV.

Saturday, March 14, 1863.

Price One Penny.

P R A Y E R .

There is a large amount of spurious coin in circulation throughout the world, and a great many acts resulting from ostentatious vanity and pride which pass under the sacred name of benevolence; so there are a vast number of words and sentences which are dignified with the hallowed title of prayer, and pass current among men as such, but which, in reality, have no more claim to the true character implied by that word than counterfeit coin has to the name of money. Few, indeed, appear to have any correct understanding or appreciation of the nature and power of prayer, and even those who do are so subject to the influence of example and the tendency to imitation, which so powerfully affect the majority of the human family, that, unless they maintain a continual watch upon themselves and check this disposition in its incipient stages, they are very liable to fall into the same dead formality, monotonous routine of expressions and "vain repetitions" which characterise so many of these impious addresses to the Divine Majesty of heaven, which are daily proceeding from the mouths of millions of earth's vain mortals. We would be shocked at the irreverence and thoughtlessness which are characteristic of many of the peti-

tions offered to the Ruler of the universe, did we not know that

"Words without thoughts to heaven never go," that they rise no higher than the low ideas which prompted them, and that they never reach the ear of the Lord to insult him by their vanity and senselessness. The Pharisaical and hypocritical repetitions against which the Savior warned his disciples, the bead-numbered Ave Marias of the Roman Catholic devotees, or the often reiterated and meaninglessly uttered "Lord have mercy upon us miserable sinners" of the Church of England, are no worse nor more ridiculous than the language used in addressing the Lord by too many of those who, from their experience in and acquaintance with the Gospel, ought to know better. If an individual should be permitted to enjoy the unusual privilege and honor of being presented to the Queen, that he might ask some favor, and should presume to address her as too many do the Almighty, he would at once be ejected from the presence. Imagine such a one using such language as this:—"I thank thee, O Queen, that I am permitted to stand before thee, O Queen, at this time, O Queen; and I ask thee, O Queen, to hear me at this time, O Queen, and let thy favor and blessing rest upon me, O

Queen. And I particularly ask thee, O Queen, to grant to Lord Palmerston your especial favor and confidence, and remember, O Queen, all the members of the Cabinet, O Queen; and also remember, O Queen, the Governor-General of Canada, O Queen, and the Governor-General of India, and see that they do right; and I pray thee, O Queen, to watch every member of Parliament, and to look after every judge and magistrate, mayor and policeman throughout the realm, O Queen; and to send men to seek out all the poor and suffering among thy subjects, O Queen." We can readily conceive that about this time her Majesty, having become wearied and disgusted with such nonsense, would turn to her attendants and say,—“I thought this man had some request to make of me for himself; but, as the presence of royalty appears to have deprived him of his senses, if he ever had any, be kind enough to remove him to the open air or a lunatic asylum, or some place where he can be properly taken care of till he recovers.” This will doubtless seem absurd, yet it is not a highly colored picture; and we have often shuddered as we have been compelled to listen, in silence and pain, to language almost precisely similar, saving the alteration in the names of the being addressed and those prayed for, and which has been erroneously denominated prayer. Others, again, judging from the way in which they approach the Lord, seem to think that he can be flattered and cajoled into the bestowal of blessings, and they will commence their prayer—if it is not an abuse of the word to call it so—by telling him how great and wise and powerful he is, how benevolent and merciful is his character, how glorious his perfections and attributes, and so forth, just as if he did not know all this much better and realize it more fully than we can. Then, after the opening eulogy, they proceed to give the Lord a history of all they can think of, that he has done upon the earth, and, while they professedly bewail their own ignorance and folly, for fear he should think them too ignorant, and just to let him see they *do know something*, they go on to tell him about all that he has said he will do for the earth and its inhabitants, a great deal that he has not promised to

do, and more that he has not thought of doing and probably never will do; then comes such a lengthy appeal for all the Authorities and Priesthood that one would think, to hear them, that they felt as though it devolved upon them to see that the Lord managed the affairs of his kingdom upon the earth properly, and that it was necessary every time they prayed to remind him that he had servants abroad in the world who needed his attention and blessing. After praying for the Priesthood generally and everywhere, from “the Prophet Brigham down to the least officer in the kingdom” and for everybody else both far and near whom they can think of, they will commence again to pray for the Priesthood, particularizing its various quorums—the First Presidency, Bishops, Presidents of Stakes, Presidents of Missions, Conferences, Branches, Travelling Elders and every other officer in the kingdom of God, both at home and abroad, and may, perhaps, finally remember the one who most needed their prayers—themselves. But, in their disinterested benevolence, they have bestowed so much of their time upon others, that they have scarcely any time to devote to that which should be the first object of every human being’s prayers—his own mental and moral improvement.

Now, we do not wish to be understood as condemning, nor even discouraging the practice of praying for the temporal and spiritual welfare of God’s servants, the advancement of his kingdom, the progress and happiness of his Saints and the salvation of the honest in heart: every one of these, and a great many more, are legitimate subjects for the faith and prayers of the Saints. We are commanded, as were the ancient Christians, to “pray for all that are in authority,” and the soul of the true child of God expands with a love as broad as eternity itself, and, like that manifested by our Father and by our elder brother Jesus, embraces in its arms every son and daughter of Adam, and would fain not merely pray for, but save, every soul of the great human family; but what we wish to warn our brethren and sisters against, is the falling into that pernicious and faith-destroying habit that constrains them, whether in public or in private, at the

opening or the close of a meeting, around the family altar or at the bedside of the afflicted, to go through the same formal routine of expressions. Such a course is destructive of all true faith, and cannot be pleasing to our heavenly Father. Prayer, to be of any avail either for ourselves or others, must have every energy of the soul thrown into it; the mind must be fixed on God and on the subject of our petition of him, and, in our present weak, ignorant and degraded condition, it certainly is impossible for us to concentrate our minds upon so many different subjects, at all times, with that degree of faith necessary to constitute "the effectual, fervent prayer" which we are told "availeth much." There are times when there are particular blessings which we desire, either for ourselves or for others, and for which the Spirit of the Lord prompts us to pray, and at such times we should endeavor, as much as possible, to confine ourselves to the one object of our petitions, for if we do not, and allow our minds to wander upon a variety of subjects, although they may be legitimate and essential topics of prayer at other seasons, we doubt not the experience of many of the brethren and sisters who read this will have taught them that we shall assuredly grieve and quench the Spirit of the Lord.

The great secret of prayer is simplicity. We need to learn and remember that we are "not heard for our much speaking;" to come before the Lord as a child to a parent, to ask simply and sincerely for those things we need and desire, and the fewer the words in which they are asked the better, so that they are appropriate, comprehensive and reverential. Many approach the Lord with much of the same feeling with which so many rise to speak in public—viz., that they must occupy a certain length of time, or they will feel dissatisfied and condemned. In both cases this feeling will at once destroy the true spirit in which either should be done. In approaching the Lord in prayer, we should reflect beforehand what it is we want, endeavor to realize the solemn nature of the act we are about to engage in and the glorious and exalted nature, character and position of the Being whom we are

about to address, and then to offer our petitions as we feel led by the Spirit to do, no matter whether it occupies us five, ten, or fifty minutes, or whether we consume but one. The most powerful and effectual prayers of which we have any record in the sacred volumes which have been handed down to us from former generations, were brief and pointed, though comprehensive. The instances are too numerous to quote, but they are scattered throughout the Bible, from the petition of Abraham regarding Sodom and Gomorrah, down through a long series of God's servants and prophets, to the example set us by Jesus himself, and to the answer which he received when he said,—“Father, glorify thy name;” and we are assured that the poor Publican who was so overwhelmed with the consciousness of his own sinfulness and unworthiness that he could only say,—“God be merciful to me a sinner,” was more acceptable and justified in the sight of God than the proud and educated Pharisee who could and did make a long and eloquent prayer. Had Peter been so long getting to the object of his petition when he was sinking in the water, as many of us are at the present day, he would have been drowned long before any one could have known what was the matter.

There are seasons when the spirit of prayer is poured out upon us and we feel a yearning desire to unbosom ourselves to, and pour out our soul before, our heavenly Father in child-like simplicity and fulness, as Jesus did when he continued in prayer all night unto his Father; but, like him, at such times we love to be alone, where no eye but God's can behold us, no ear but his hear us, and where we can hold sweet and uninterrupted communion with him through his Holy Spirit, until faith will break through the veil of darkness that hides him from our view, and we can converse with him almost face to face. But at such hallowed moments there are no "vain repetitions," our souls are filled with such unspeakable yearnings, such absorbing desires for so many blessings, that the only difficulty we experience is in finding time to express, in the briefest manner possible, the breathings and aspirations of our spirits. Like the ancient Nephites, when praying to Jesus on the occasion of one of

his visits to them, we do "not multiply words," for as to them, so it is given to us "what we shall say."

Space will not permit us to say all we could wish on this subject; but we would affectionately impress upon the minds of our brethren and sisters the necessity of reflecting upon and correctly understanding the nature of this duty and privilege, before engaging in or availing ourselves of it; of endeavoring to realize the high and exalted position occupied by the Being we are about to address, his glorious attributes and perfections, also our relationship to him;

and to approach before him in that way which will be acceptable to him; and with that child-like simplicity and faith which will enable us to realize our dependence upon him, at the same time that it will enable us to lay hold of his promises and plead them until we realize their fulfillment in our own case. If there is any one petition recorded in the Bible which is more applicable to us as Latter-day Saints, and which most of us have need to use more than another, it is,—“Lord teach us how to pray.”

ARE THE LATTER-DAY SAINTS DELUDED?

BY ELDER HENRY C. FOWLER.

Since the introduction of the Gospel by the Prophet Joseph Smith, whom the Lord raised up to prepare the way for the second Advent of the Messiah, the cry of false prophet and delusion has gone forth to the world—the pulpit and the press have sent it forth and the learned and the wise have taken it up, and when the principles of truth, as taught by the Elders of Israel in these last days, are spoken about, they shake their wise heads and tell us that Joseph Smith was an impostor, that Brigham Young and his associates are leading the people astray; in fact, they look upon them as deluders, and we, who listen to and obey the doctrines they teach, as their dupes.

It is not my intention to notice the vile slanders and evil reports that have gone forth to the world concerning this people, but briefly to glance at some of the doctrines and delusions taught by these so-called bad men.

They teach us to believe that God is an unchangeable Being, and that he is a rewarder of those who diligently seek him; they teach us to believe in Jesus Christ, the Mediator and Redeemer, and that obedience to the Gospel will bring the same blessings in these days, give us the same assurance of our acceptance with God, as the followers of Jesus enjoyed in ancient times. We not only believe this, but are made the happy partakers of the blessings, by obedience to the Gospel as taught by the Prophet

Joseph: if this is delusion, then the Latter-day Saints are deluded. Jesus says,—“Whosoever doeth the will of my Father shall know of the doctrine, whether I speak of myself or of him that sent me.” The Elders of this Church, who are sent forth to the world, teach the same doctrines. If, then, to get a knowledge that your worship is accepted of God, that you have embraced that form of doctrine which he owns; if to have the testimony of Jesus and the witness of the Spirit within you that God owns you as his child, that your sins are forgiven, and to be in possession of the Holy Ghost to lead and guide into all saving truth, be a delusion, then we are deluded, and we feel grateful to God for it. The faith we have received teaches us to lay hold upon the promises of God; to have the sick healed, the deaf made to hear, the eyes of the blind opened and the lame to walk; to have the vision of our minds opened so that we can understand, in a measure, the designs and purposes of God as they are brought about on the earth. It teaches us to eschew evil, to practice principles of purity and holiness, to “add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance godliness, to godliness brotherly kindness and charity,” which charity is love; and this love is made manifest in the lives of the Elders of Israel who leave their homes and all that is near

and dear to man, to wander thousands of miles into strange lands, among strange people, without purse or scrip; to endure the scoffs and frowns of a wicked world, that they may carry the glad news of the Gospel of Jesus, which has been revealed from heaven in these last days, to poor fallen man. Many, very many of them, have laid down their lives in defence of the truth, thereby witnessing unto the world the love of God and man they have received through obedience to these principles which the world call a delusion, but which we know to be the truth from heaven. Even if the Lord has not spoken and revealed his Gospel, (which we do not admit for one moment,) the Latter-day Saints are as well off as the rest of the religious world, for there is not a principle of truth they have but we believe in and practice in our lives.

Because we believe in Apostles and Prophets we are called fanatics. If we look at the state and condition of the religious world, the schism and strife that are amongst them, how sects and parties are multiplying, each one professing to be in the right way and finding fault with the others, and then reflect on what Jesus says,—"If ye are not one ye are not mine," do we not see the necessity of a Prophet to give

the word of the Lord as in ancient times—"Thus saith the Lord, this is the way, walk ye in it," that those who seek to do right "may be no more tossed about by every wind of doctrine and by the cunning craftiness of men" who teach for hire and divine for money. We testify that our religion is not a delusion, that Joseph was and is a Prophet called and ordained of God to establish his kingdom on the earth never more to be thrown down and to preach the Gospel of Jesus to the children of men. We, therefore, call upon all men, everywhere, to repent, to believe in God and in his son Jesus, to forsake the error of their ways and the false traditions of their fathers, and be baptized by one having authority from God to administer the holy ordinances of his house, and have hands laid upon them according to the pattern established by Jesus and his apostles in ancient days, and they shall receive the Holy Ghost and a knowledge of their acceptance with God. O! that men were more ready to receive the truth and practice it, that they might escape the judgments which are coming upon the earth, that they might help to build up Zion, that the will of God might be done on earth as it is done in heaven.

"BREVITY, THE SOUL OF WIT."

There are many men who judge of the merit of their sermons and their prayers, as a Chinaman values his queue, by their length; or as an Indian does of money, by its amount, and not by the intrinsic value of the coins. If they have preached an hour and a-half or two hours, "O, they felt so good and had such a flow of the spirit." However they felt, the probability is, their hearers would have "felt" much better if they had not "preached" half so long. On extraordinary occasions men may be operated upon by the Spirit of the Lord to speak for two or three hours, but we have few, if any, examples of such sermons from Jesus and his Apostles; and, as a general thing, all that has been said in two hours might have been said to much better purpose

in half or three-quarters of an hour, or, if not, the people have certainly been surfeited and cannot digest all that they have received. The only instance on record in the New Testament of a long sermon, that recurs to memory at present, is that of Paul preaching at Troas until midnight, and then a young man fell down and broke his neck as a consequence of it. People cannot sit down to a sumptuous feast and continue to eat with zest and heartiness for two hours. The appetite becomes cloyed and the stomach refuses the choicest viands. They may sit and nibble at nuts or raisins or some choice dessert, but even these soon become insipid. Now, the minds and bodies of men are somewhat similar in this respect, and the former will not bear surfeiting and cramming

without nauseating and vomiting any more than the latter.

One single principle, briefly yet thoroughly explained, illustrated and enforced, and applied to the practical duties of every-day life, will do more good than a long harangue about half-a-dozen different subjects, the first half of which is forgotten before the last half is delivered. The art of memory must be better cultivated than it is before people can remember, let alone practice, all that they hear at once.

The Spartan style of oratory was a good one, though perhaps carried to an extreme. Napoleon the First made it the standard for himself, his attendants

and his legislatures; and we might, with much benefit to ourselves and certainly with no damage to our hearers, try to cultivate the same qualities—viz., conciseness, comprehensiveness and brevity. Let people go away hungry and they will come again; if you surfeit them they will not. The same amount of electricity that, *concentrated*, shivers the sturdy oak or shatters the pile of masonry, if as widely diffused as the point in some of our sermons would not hurt a child.

Do not be offended, but give us short sermons, short prayers and short articles.

SIRIUS.

HISTORY OF JOSEPH SMITH.

(Continued from page 152.)

Samuel performed several short missions with the books, and gave the following account of his third mission to Livonia:—

‘When I arrived at Mr. Greene’s, Mrs. Greene informed me that her husband was absent from home, that there was no prospect of selling my books, and even the one which I had left with them she expected I would have to take away, as Mr. Greene had no disposition to purchase it, although she had read it herself and was much pleased with it.

I then talked with her a short time, and, binding my knapsack upon my shoulders, rose to depart; but, as I bade her farewell, it was impressed upon my mind to leave the book with her. I made her a present of it, and told her that the Spirit forbade my taking it away. She burst into tears, and requested me to pray with her. I did so, and afterwards explained to her the most profitable manner of reading the book which I had left with her, which was, to ask God, when she read it, for a testimony of the truth of what she had read, and she would receive the Spirit of God which would enable her to discern the things of God. I then left her and returned home.’

In December, 1830, Samuel was sent to preach in Kirtland, Ohio, and the surrounding country. About that time Joseph, the Prophet, went to Kirtland to preside, accompanied by Hyrum and many of the Saints, and soon after Joseph Smith, sen.’s family, and the Saints who were located in Waterloo, also moved to Kirtland.

In June, 1831, he was called by revela-

tion to go to Missouri on a mission, in company with Reynolds Cahoon. They immediately started, and while on their way called upon William E. McLellan, and preached the Gospel to him and a large assembly in a room which he procured. William being troubled about the things he heard, closed up his business and proceeded after the brethren to Missouri, where he was baptized before they arrived.

On their route to Missouri they preached the Gospel, travelling without purse or scrip, and enduring much for the want of food and rest.

When they started for Missouri, about fifty brethren set out for the same place, and when they all arrived, they met on the spot for the Temple, in Jackson county, and dedicated the ground unto God.

Brothers Smith and Cahoon spent several days in Jackson county, attended several Conferences, and were with Joseph when he received several revelations. While in Missouri they were required to remain together on their return mission until they reached home, which was in September following.

Soon after their arrival in Kirtland they took a mission into the southern townships and counties of Ohio. Brother Cahoon returned after laboring about six weeks, but Samuel continued preaching through the winter, strengthening the Churches and comforting the Saints.

In a revelation given January, 1832, Orson Hyde and Samuel H. Smith were called to go on a mission to the eastern

country; accordingly they started in March, and travelled and preached the Gospel through the States of Ohio, New York, Pennsylvania, Connecticut, Rhode Island, Massachusetts and Maine. They baptized several in Spafford, N.Y., in Boston and Lyne, Mass., in Providence, R.I., and in Saco, Maine, preaching much from house to house, as well as in public congregations, and returning to Kirtland in November or December.

During the year 1833, Samuel preached among the Churches as he had opportunity, and spent a good portion of his time laboring with his hands.

On the 17th of February, 1834, he was ordained and set apart as one of the High Council in Kirtland, in which office he officiated until he went to Missouri in 1838.

August 13th, 1834, he married Mary Bailey, who was born in Bedford, Hillsborough county, New Hampshire, Dec. 20th, 1808.

Sept. 16th, 1835, he was appointed, in company with David Whitmer, as a committee and general agent to act in the name of, and for the Literary firm. In the winter of 1835-6 he chopped cordwood for Lorenzo D. Young.

In 1838 he travelled, in company with his brother Joseph, from Kirtland to Missouri. He passed through the mobbing of that year in Far West and Adam-on-di-ahman in Missouri, and his family suffered nigh unto death from exposure, as they were driven about by the mob.

He was in the Crooked River battle; and immediately after, by the counsel of President Brigham Young, with brothers C. C. Rich, B. L. Clapp, L. D. Young and about twenty others, they fled for Illinois by the wilderness, through the north part of Missouri and the southern part of Iowa.

Messengers overtook them and informed them that General Clark had sent a company of fifty well-armed men to follow them, with strict orders not to return until they had brought back the company either dead or alive.

When this word came a halt was called, and Samuel asked what they should do in case the enemy overtook them. After a few moments' consultation, the whole company covenanted with uplifted hands to Heaven, that if they were overtaken they would fight till they died, and not a man would fall into the hands of the enemy alive.

They then travelled on ten miles and camped on the edge of some timber on the north side of a four-mile prairie, and they afterwards learned that their enemies

camped on the south edge of the same prairie, and would have overtaken them next day had not the Lord sent a heavy snow-storm during the night; and when the brethren arose in the morning, Phineas H. Young remarked that that snow-storm was their salvation. The air was so full of snow that they could hardly find their horses to saddle them, but they soon mounted their horses and continued their journey as fast as they could. The storm was from the north and in their faces; it filled their tracks in a few moments, so that Clark's men could not follow.

It was reported that this company of men, on their return, informed the General that they could not overtake the 'damned Mormons' for they were stopped by a 'damned snow-storm.'

After they had got some distance on their journey, the company divided into three parts, the three brethren named fell in company with Samuel; their provisions gave out, and, after spending several days without food, except eating linden-buds and slippery-elm bark, they camped upon a small stream, and the company, numbering eight, held a council and appointed Samuel president, that they might receive the word of the Lord in relation to the situation of Joseph the Prophet and those who were with him, also in relation to their families, and what they were to do to obtain food. They all knelt down in a circle, and each one prayed, then the Spirit of the Lord came upon Samuel, and, being filled with the Holy Ghost, he arose and said:—

'Thus saith the Lord—My servant Joseph is not injured, nor any of his brethren that are with him, but they will all be delivered out of the hands of their enemies. Your families are all well, but anxious about you. Let your hearts be comforted, for I, the Lord, will provide food for you on the morrow.'

They went to bed with glad hearts, and arose in the morning and prayed again, and went out two by two to hunt for food. Brother Clapp saw several squirrels and shot at them, but could not hit them. They were only to stay one hour. At the end of the time they all returned except C. C. Rich and Samuel.

Feeling very faint, one of the brethren proposed killing a horse. Brother Clapp said that when brothers Rich and Samuel returned they would have food, as he never knew the Lord to give a false revelation to his servants; and, while conversing upon the matter, the brethren made their appearance with two silk

handkerchiefs tied up full of bread and dried meat.

Samuel's mind was led in a certain direction, and following it they came to an Indian camp. They made known to the Indians by signs that they were hungry; upon this the squaw, with all possible speed, baked them some cakes, and gave each of them two, sending two to each of the six brethren in camp, giving them to understand that she would be

glad to send more, but she had but little flour, and her papooses (children) would be hungry.

When they arrived in camp, all felt to rejoice. They formed a circle around the food and asked a blessing upon it. The bread was very good, being shortened with raccoon's oil. After eating they started upon their journey, and obtained food sufficient, so that none perished.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 14, 1863.

THE SIN OF ADULTERY AND ITS CONSEQUENCES.

A FEELING of wonder has been expressed by many of the Saints, at the number of persons who have once been connected with this Church who are now not numbered with the people of God. Thousands of persons, many of them Elders, and some very prominent ones, who have borne repeated testimonies in days past concerning the great Work of God, are now entirely disconnected from that Work. It would seem to persons who are ignorant of the ways of the Lord, that, if a man or a woman once knew the truth and received a testimony from God respecting it, that they would never deny or forsake it; and to such persons the departure of men and women, who have testified of the truth, from the Church, is incomprehensible upon any other principle than that they have found out the errors of the Work. The experience, however, of those who have been for a long time connected with this Church has proved to them that the fault has not been with the Work, but with those who having once known it have afterwards denied it. In ninety-nine cases out of a hundred, where men have known the truth for themselves and testified of it, and have afterwards denied it, their apostasy is directly traceable to their violation of the following words of the Lord;—

“And, verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: wherefore I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.”

We confidently assert, and we believe that the assertion is capable of the fullest proof, that more persons have denied the faith in consequence of their flagrant disobedience to this revelation than from any other cause; and yet, notwithstanding the numerous warnings that have been given, and the many well-authenticated instances there are of apostasy following such conduct, there are, to-day, individuals to be found who indulge as recklessly in these sins as though

no warning had ever been uttered upon the subject. It is the great and crying sin of this generation, and God's anger and fierce indignation will be poured out upon the inhabitants of the earth because of their wickedness in this direction. The most holy and godlike power that he could bestow upon them is abused and made the cause of the misery and degradation of the human family, instead of being used for their blessing and the glory of God.

This, doubtless, is one principal reason of Jesus saying that there will be few who will tread the strait and narrow path, and attain unto such a position as will entitle them to hold the gift eternally which God has bestowed upon men for this short period of existence. If men will abuse the gifts of God here and trample them under their feet, it is madness for them to expect that he will bestow such upon them to be in like manner abused throughout eternity. So common has the sin of adultery and whoredom (illicit connection between the sexes) become—so universally is it practiced, that the magnitude of the crime is almost lost sight of. People's minds have become so familiarized with its commission, that in many places and among many people it is looked upon as a very trifling matter. Virtue in man is sneered at by the great majority, and chastity in woman is a quality that men of the world assert has scarcely an existence. Instead of men, at the present day, being ashamed to acknowledge an absence of virtue, they are ashamed to acknowledge that in this respect they are pure; and he who would do so in certain circles would be likely to render himself an object of ridicule. This being the case with men, the condition of the opposite sex can well be imagined.

It is this corrupt and debased condition of mankind which presents the most serious obstacle to the servant of God who is engaged in doing his Master's will and in propagating the principles of righteousness. There is an absence of moral purity in the people. Nearly all have gone astray, and have corrupted themselves to such an extent as to drive that portion of the Spirit of God from them with which every man and woman is endowed who comes into the world. Where people are pure and chaste in their thoughts and actions, the Spirit of God has such power with them that they readily perceive and comprehend the truth. It is by this means that the best among the children of God are being gathered out from the various nations. Truth cleaves to truth, light to light and purity to purity. The Gospel gathers within its influence those who love its principles; and if any should be gathered in who cannot abide its requirements, they pass off and mingle with the elements that are congenial to the spirit they possess.

If the Elders and Saints desire to maintain their connection with the Church of God, we hear repeat, what has been repeated thousands of times before, they must be pure in their thoughts, in their words and in their actions. It is utterly impossible for any man who loves or practices impurity to remain steadfast in this Church. If he looks upon a woman to lust after her, or carries into execution his lustful desires in any form, unless he speedily repents he will deny the faith. This is inevitable, as the word of God and the entire history of his people abundantly prove. If men and women will be pure before the Lord in all things, to the extent of their ability, their progress in the Church of God and in the knowledge of God will be very rapid. Pure-minded people readily comprehend every principle that is advanced. They have no difficulty in understanding the truth when presented before them, nor in obeying its principles. Such persons never apostatize. God is bound by his promise to preserve them, and they can put unlimited confidence in him, knowing that he will deliver them from every evil.

It is time that these truths should be understood by the Elders and Saints in these lands. There is no sin so commonly practiced, at the present time, in this country, as this of which we are speaking; and the people of God should set their faces like flint against it; for, unless they do so, where God and Christ are they never can come.

NEWS FROM HOME.

We extract the following items from late numbers of the *Deseret News* :—

MEETING OF THE GENERAL ASSEMBLY OF THE STATE OF DESERET.—Pursuant to adjournment, or in accordance with an act passed at the first session of the General Assembly, the Senators and Representatives convened in their respective halls in the State House, on Monday, the 19th ult., organized; met in joint session and received the Governor's Message, which, as will be seen, was not a lengthy, but a very comprehensive document. After the dissolution of the session and the transaction of some little business by the respective branches of the Assembly, adjournment was had till Tuesday, when, after discussing several subjects deemed important, under existing circumstances, they adjourned *sine die*.

SEVENTIES' HALL LECTURES.—The lectures in the Seventies' Hall have been continued through the winter with considerable success. On the 16th December, Mr. Edward W. Tullidge lectured on the Art of Composition, treating the subject with much ability. On the 19th, Mr. Luther S. Hemmenway delivered a lecture on the Proper Culture of Fruit, giving much valuable information on the subject. Hon. W. Woodruff followed with a few instructive remarks on the same subject. On the 23rd, Professor Karl G. Maeser lectured on the Principles of the Formation of Continents; the lecture was fraught with information of a geological character. The Intellectual Powers was the subject treated upon by Professor Ott on the evening of the 26th. The Hon. Amasa M. Lyman afterwards delivered a brilliant address upon the Development, Growth and Ultimate Perfection of Man. On the 6th January, Mr. N. V. Jones delivered an interesting and practical lecture on Mineralogy. And on the 9th, Hon. Orson Pratt, A.M., choose for his subject his favorite theme—Astronomy, on which occasion the hall was incapable of accommodating those desirous of hearing, hundreds having to turn away disappointed because they could not gain admission.

THEATRE.—The theatre opened on the 24th December, and has afforded a means of amusement and instruction to those who have visited it since. The selection of pieces and the manner in which they have been presented, have given very general satisfaction.

PROGRESS OF WINTER.—The new year was ushered in by a snow-storm, since which the weather has been considerably stormy, but not very cold, snow and rain, alternating with rough winds occasionally, and mud in profusion, when the thermometer has ranged long at a time above the freezing point. Vehicles constructed with runners have not been in demand thus far, and, from present appearances, will not be this winter.

THE HOLIDAY FESTIVITIES.—So far as our knowledge extends there was a very general observance, by the citizens of Deseret, of Christmas and New Year's Days; and the joyousness of the people on those days was manifested in such a way and manner as they severally considered appropriate, and in accordance with

the time-honored customs of their fathers, in a quiet, peaceable, orderly manner, drunkenness and rowdiness being no part of the ceremonies.

THE LAST EVENING OF THE SESSION.—It had been resolved by both branches of the Territorial Legislature, as we were informed by some of the members on the morning of Friday, the last day of the session, to dispose of all the business upon their respective tables at an early hour in the day, and be ready for the closing ceremonies before evening; a resolution they were not able, with all their expertness in disposing of matters, to carry out, and an evening session became inevitable. Having a little leisure that evening, we thought it not improper to repair to the State House and witness the dissolution of one of the most remarkable and notable Legislative bodies which ever convened on this continent. * * * Our visit to the Legislative Halls on that evening will not soon be forgotten. We first went into the Council Chamber, which certainly did not present a very gorgeous appearance. The desks and chairs occupied by the Councilors were of the most plain, primitive order imaginable. * * There were only five candles burning, three of them on the secretaries' table, to which the President had to repair whenever he read or signed a document. * * Notwithstanding the general gloom which prevailed, the members were doing their utmost to clear the table. The messenger was kept moving briskly, and the secretary and assistant-secretary were plying their pens with great celerity. After having surveyed the Hall, and witnessed the scene till near its close, we retired. As we left the chamber a view of the "stars and stripes", seen by the glimmering light as they were fastened to the wall, served to strengthen our faith that they will survive the storm and proudly float after those who dishonor them shall have passed away. On retiring from the Council Chamber we went into the Representatives Hall, where there was more artificial light, as there were more candles burning, but otherwise there was a great similarity in the general appearance of things as compared with what had been witnessed in the "Upper House." We had been seated but a few minutes before one of the members rose and inquired why the fireman was not more attentive to his duties. The reply was, that there was no fuel. Although there was considerable unfinished business on the table, as we inferred from the remarks of some of the members, a motion to immediately dissolve prevailed; the journal was read, and at eleven minutes to eight, by our time, the chaplain was informed by the speaker that his services were then in order. The honorable members and all present rose to their feet, and an invocation of one minute's duration terminated the session. The Council dissolved a few minutes after, leaving, as we subsequently learned, considerable unfinished business on their table. As they retired, not a murmur nor a complaint escaped from the lips of any one. All seemed to be jovial, and from what was seen and heard we were unable to determine whether the parsimoniousness so unmistakably apparent was the fault of the Secretary of the Territory or the choice of those model Solons. From the commendatory resolutions that were passed, we are inclined to the belief, that the frugality which characterized the Twelfth Annual Session was mutual between the members and the Secretary, upon the principle that the Federal Government had need of all the means which could be saved from appropriations, or be otherwise obtained, to carry on the war.

Nothing defiles the mouth so much as a quid of tobacco—except impure words.

Let a youth who stands at the bar with a glass of liquor in his hand consider which he had better throw away—the liquor or himself.

CORRESPONDENCE.

ENGLAND.

PRESTON CONFERENCE.

Preston, Feb. 20, 1863.

President Cannon.

Dear Brother,—As the time draws near when I shall leave my present field of labor, and thinking that a few lines from me may not be uninteresting, I gladly improve the present opportunity of thus communicating to you.

We held our Priesthood meeting on the 15th ult., in Accrington. Elder John M. Kay was present, and addressed the Saints in the morning upon the importance of being humble and obedient to the commandments of God and to his servants, and upon the necessity of gathering that they may escape the judgments which God will pour out upon all the nations of the earth. He referred to the literal fulfilment of the prophecy of Joseph in relation to the war in America which is now desolating that country, and warned the Saints to flee from Babylon, that they receive not of her plagues, neither partake of her sins. He exhorted them to be united with the Priesthood over them in aiding to bring in the reign of peace and righteousness.

The Branch Presidents represented the Saints in good condition and alive to their all-important duties. A Financial Report was read before the Saints, which was unanimously received, and Elder Kay expressed his satisfaction with the same.

In the afternoon the Authorities of the Church were presented and unanimously received by the Saints. Elder John M. Kay then gave some good instruction to the Saints, and bore a faithful testimony to the truth of the Gospel as revealed to the Prophet Joseph in these last days. All present seemed blessed and edified under his good instructions.

I have felt blessed in laboring among the Saints of the Preston Conference; and, notwithstanding the hard times they have had to grapple with, I can truly say, that amidst scenes of long depression and want they have very much improved, especially within the

last few months. The Spirit of the Gospel has awakened them to a more lively hope in the things of God. The spirit of emigration has greatly increased, by the Saints putting in practice a living faith in our Father and God. Many, who but a few months ago saw no possible way of escape from these lands, have had means put into their hands in a mysterious way, and the prospect is good for a larger emigration from this small Conference than has gone from it for years past. The rays of light have burst through the dark clouds which have accumulated for twenty years, to guide them in their onward course to the home of the Saints. Our meetings are well-attended by Saints and strangers; many are investigating the principles of the Gospel; and, notwithstanding the many years of gathering grapes in this part of the vineyard, we have of late been enabled to gather a few clusters more to increase the fruits of our labors.

The Priesthood, as a general thing, are united with me. Your last visit to Preston, together with the wise counsels and instructions in the *Star*, particularly the Editorials, have been, under the blessing of the Lord, a great means of bringing about the present condition of the Saints. Fearing to trespass further on your time, I will conclude with kind love, and praying God to bless you and those with you. Your brother,

W. S. SNOW.

BEDFORDSHIRE CONFERENCE.

Hemel Hempstead, Feb. 24, 1863.

President Cannon.

Dear Brother,—It is with feelings of pleasure that I devote a short time in addressing a few lines to inform you how the work of the Lord is progressing in the Bedfordshire Conference.

Since my last communication to you I have been blessed with excellent health, which has enabled me to attend to the duties of my calling amongst the Saints with pleasure. I have visited the Branches that compose this Conference several times, and have en-

deavored, in my humble way, to bless the Saints and build them up in the faith of Christ. It is gratifying to me to be able to report that everything is moving on in the right direction. I verily believe the majority of the Saints are doing their best to love their religion and keep the commandments of the Lord. In this Conference, as well as in many others, the Saints are poor as it regards the goods of this life, but I am happy to say they are rich in the faith of the Gospel. Though surrounded by poverty and hard task-masters, with their attendant train of trying circumstances, they rejoice continually and are doing all in their power to roll forth the cause of truth and assist in building up the kingdom of God on the earth. They are continually manifesting their faith by their works, and devote cheerfully a portion of their weekly earnings for the advancement of the cause of truth. Yet, there are a few who manifest a careless indifference, and have, to a certain extent, lost their first love; but we are striving to bring such again to the fold and to a realizing sense of their position. In this particular, our labors have been attended with beneficial results.

The work is progressing steadily throughout the Conference; strangers attend the meetings and appear much interested in the principles advanced. We have met with no opposition. The seed which has been sown is now springing up, and baptisms are of frequent occurrence. Elder Crawley, who is laboring in the Sawtry District, informs me by letter that he has recently baptized eight persons, and several others are ready. A few evenings since I had the pleasure of baptizing three: Elder Shipp and myself attended to the confirmation and left them rejoicing in the truth.

Many are looking forward with eager anxiety for the emigration season to open, that they may gather to the bosom of the Church. That they may do so, nothing is being left untried on their part which will help them to accomplish this so-much-desired object. Several, who have struggled with poverty for years, will have the privilege of emigrating themselves with their own means, having by rigid economy saved out of their weekly pittances, through

years of struggling, sufficient to accomplish the much-desired object. Such, I discover, have been faithful in paying their best creditor, the Lord, *first*, instead of leaving him to the last; thus carrying out the advice of a wise man of old,—“There is that which scattereth, but yet increaseth.” Others might now enjoy the same blessings if they had listened to the wise counsels of the Priesthood in days gone by, but through rejecting the teachings given them from time to time they will be compelled to remain in Babylon for a season.

On the 12th of January I had the pleasure of meeting, at Bedford, Elder M. B. Shipp, whom you had appointed to labor in this Conference: he was enjoying good health and feeling first-rate in the Gospel. Since his arrival we have travelled together most of the time. I have taken pleasure in introducing him to the Saints, and we have spent many happy seasons together. He is well satisfied with his field of labor. He has taken hold in good earnest and is desirous of doing good. Elder David Gibson arrived on the evening of the 22nd ult., from Glasgow, in good health. He is a young man full of zeal and desirous of doing all he can to promote the cause of truth. Up to the present time he has been laboring in the Hemel Hempstead District, where he has already gained for himself many warm friends. Elder Thomas Crawley is laboring in the Sawtry District and is doing a good work. He is faithful to his calling, and is on hand to do anything to promote the cause of our Redeemer. The Travelling and Local Ministry are united with me. Our earnest desire is to live our religion and faithfully work while the day lasts, realizing that the night cometh when no man can work. May the Lord grant us his Holy Spirit to enable us to perform every righteous desire of our hearts, is my constant prayer.

The *Star* and *Journal* come to hand very regularly, and meet with a hearty welcome from those who take them. The late Editorials which have appeared in the *Star*, have caused the Saints to reflect deeply on their condition and the future before them. They realize that the time has arrived when they must keep their lamps trimmed and burning, or they will likely be found numbered

among the feelish virgins. They show their appreciation of those timely warnings by striving to practically carry them out every day of their lives.

In a financial point of view, the Conference is in a healthy condition. I am not aware that we are in debt one penny, and the Saints are desirous of observing the truthful motto—"Pay as you go."

May the blessings of the Lord continually attend you and those associated with you, and enable you to perform the responsible duties devolving upon you, is the prayer of your co-worker in the cause of truth.

JOSEPH BULL.

SCANDINAVIAN MISSION.

Aalborg, Feb. 16, 1863.

President Geo. Q. Cannon.

Dear Brother,—Having a little leisure time to-day, I take great pleasure in writing a few lines to you, trusting you will feel interested in hearing of the progress of the cause of truth in this part of the vineyard.

The Aalborg Conference has improved very much since you were here last fall. It is now in a flourishing condition. The hall, here in the city, has been enlarged and greatly improved, so that it is now a commodious and very respectable place for holding meetings in. We held a Conference here yesterday, much the largest I have ever attended in this place. More than six hundred people were present, of whom over one hundred were strangers, who listened with great attention and interest to the principles advanced by the Elders who spoke. The reports given in by the Travelling Elders show the Conference to be in a better condition now than at any time previous. I am sure that all who were present on the occasion will long remember the good times and teachings enjoyed at this Conference. There were four Elders from Zion, and a number of Travelling Elders from this and the Vensyssel Conference, present.

While on my tour through the Conference last fall, I impressed upon the Elders the necessity of leaving, as far as practicable, their "old stamping grounds," and branching out into those districts where but little, if any preaching has been done, and I find that very

good results have attended this policy, as there are now a number of new fields opened up, which promise an abundant harvest. By this means not only a great many who have never heard the Gospel will now have that opportunity, but hundreds who are more or less acquainted with, and have faith in it, and have enjoyed the society and teachings of the Elders for many years, yet have not embraced the truth, will be left to their own resources for a little season, and thus have an opportunity to decide whether they are for or against this kingdom.

A goodly number have been baptized during the winter, but, as our richest harvest-time is during the spring season, we hope to enlarge the list considerably before the departure of the coming emigration. Prospects are good and promising that such will be the case, there being a great many who have been carefully investigating the Gospel for some time, and have come to the conclusion that if the "truth of Christ does exist on the earth, it must be this Gospel that we preach."

There has been, of late, a number of apostate letters from persons in Omaha and Florence, which have found an extensive circulation in the journals and papers here in Denmark, and have caused considerable excitement and some persecution in certain places. We do not, however, anticipate that any thing serious will grow out of it; but, on the contrary, I hope it will result in good, which I fully believe will be the case, and former experience has seldom failed to prove it so. It would really seem that the opposers of the truth ought to begin to see and realize this fact, but the history of the past abundantly proves that they will only learn by "sad experience." The American nation is a striking example. Had they listened to the warning voice of the servants of the Lord, and appreciated their true position, they might have escaped from the terrible calamity and destruction that are so effectually destroying that once happy and highly prosperous people.

The winter here in Denmark has been unusually mild and pleasant thus far; in fact, I might say we have had no winter. There has been no ice nor

snow for over two months, which has made it very favorable for the local Elders in prosecuting their labors and travels from house to house through the country districts, which have often been prevented, in former winters, by deep snow.

In summing it all up, I can truly say that the Lord is continually blessing the humble endeavors of his servants to do good. The Saints are growing in faith and increasing in good works, and desire to do all in their power to spread the truth among the people. The Saints who intend emigrating in the spring are very busy preparing for the journey, and the prospects are that quite a number will emigrate from Jylland this season.

I feel thankful, brother Cannon, for the privilege of returning home to Zion in the spring; still, had my labors been required here longer, I would have been perfectly willing and contented to remain as long as the servants of the Lord, who are placed over me, deemed it necessary. I desire only to work for the building up of the kingdom of God on the earth; and when I return home, I hope to continue laboring for the good of this kingdom.

Elders A. Ohristensen, A. W. Winberg and H. Hansen, join me in love; and praying the Lord to bless you in the discharge of your many and arduous duties, I remain your brother in the Gospel of Christ,

WILLIAM W. CLUFF.

SUMMARY OF NEWS.

—O—

ENGLAND.—On the 27th ult. a most animated discussion occurred in Parliament on the state of Poland, in which speakers of all parties were unanimous in their denunciation of the tyranny of Russia and the infamous proceedings of the Prussian Government.

FRANCE.—Various rumours are current at Paris relative to autograph letters having passed between the Czar and the Emperor Napoleon. Doubtless, if such be the case, the condition of Poland is the subject treated on. What position France may take on a question daily assuming more importance and threatening to be the forerunner of a European war, it is at present impossible to say; still, considerable agitation exists in Paris regarding it.

PRUSSIA.—After a long debate in the Prussian Chamber of Deputies, the motion, recommending neutrality in the Polish question, and that both Russian soldiers and Polish insurgents should be disarmed upon entering Prussian territory, was adopted by a majority of 246 to 57 votes.

POLAND.—The insurrection continues to spread, and engagements are of almost daily occurrence with varying success. A late despatch from Cracow states that the Russians have been beaten near Malagaszec, which is now in ruins. The contest lasted six hours.

AMERICA.—The news from America is rather meagre. The Federals are still rapidly carrying out their designs against Vicksburg, and are working at the cutting of a canal, night and day, to turn the current of the Mississippi, so that they may attack it from another point. The Confederates are strengthening their position at Fort Hudson, and are daily receiving reinforcements.

VARIETIES.

—O—

"Mr. Lecount," wrote a gamekeeper to his master, to whom he was sending a pair of rabbits, "I have the honor to send you a pair of ——" "Tell me," said he to a companion, "how many b's there are in rabbits?" "That depends upon circumstances," replied the rustic oracle; "how many rabbits are you sending?" "Two." "Then four b's, of course—two for each one." The gamekeeper continued, well pleased with the assistance,—"a pair of rabbbbits!"

SPIRIT OF EVIL.—"I aint going to be called a printer's devil any longer—no more, I aint," exclaimed our filibusterer the other day, in a terrible pucker. "Well, what shall we call you, hey?" "Why call me a typographical spirit of evil, if you please; that's all."

Before you set out to pay your respects at the house of an acquaintance, be sure you are wanted there. People, somehow or other, have a way of being confoundedly disagreeable whenever a visitor calls—not having been *pressed* to do so. Therefore, submit to the "pressure system" before you begin to feel anxious about paying the respects aforesaid.

MARRIED:

In Great Salt Lake City, December 25th, by President D. H. Wells, Mr. George Barton to Miss Sene Johnson, both of that city.

At Springville City, Utah county, on the 28th December, by Bishop Aaron Johnson, George Williams to Emma Jane Stevenson, both from Birmingham, England.

In Great Salt Lake City, January 1st, by Bishop Pettigrew, Levi Garrett, from Philadelphia, to Christina Currie, from Scotland.

DIED:

In Great Salt Lake City, on the 2nd of January, of whooping cough, William James Brown, son of James and Sophia Lane, aged ten months and two weeks.

NOTICE.—We lack Nos. 14, 15, 21, 41, 43, 46 and 50 of Vol. XI. and Nos. 8 and 19 of Vol. XII. of the *Deseret News* to complete the office file. If any of the Elders who receive the *News* can forward us the above numbers we will esteem it as a very great favor.

POETRY.

—o—

THE ORIGIN AND DESTINY OF MAN.

Can man, untaught, declare from whence he came,
Or tell the birthplace of bright reason's flame?
Whence comes the dignified, majestic look,
Which never totally his brow forsook?
Or whence ambition's burning, strong desire,
His free determined will and zealous fire?
Whence comes the voice which oft within him pleads?
Whence sense of shame for base ignoble deeds?
Whence comes the wish his fellows to destroy?
Or why to practice good should yield him joy?
A wondrous compound of the good and great,
Much marr'd by evil and misguided hate;
Why here, and whence and where thy tendency?
What is thine origin, thy destiny?
Perplexing problems, O how deeply veil'd!
Until by Deity, himself, reveal'd.
Untaught of Heav'n, how vastly worse than vain
Are man's attempts these mysteries to explain.

Sheffield.

Yet praise to His most high and sacred name,
Who peopled earth and built creation's frame!
As in the past, so He hath sent again
His messengers to teach His laws to men;
Ordained a Prophet, filled him with glad news
To all who works of righteousness would choose;
That all who sought true wisdom long in vain,
Might find the stream and never thirst again:
Might understand what man could never find—
That God the Father was of human kind.
Though deeply fallen and deformed by sin,
Not less than this his glorious origin—
Destined through principles of truth obey'd,
To gain a crown whose glories never fade.
To heaven restored through keeping righteous laws,
A perfect victor in th' Eternal's sacred cause:
There know and see as he is seen and known,
And his great Father's matchless wisdom own.

W. CLUG.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

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Saturday, March 21, 1863.

Price One Penny.

A DISCOURSE

BY PRESIDENT AMASA M. LYMAN, DELIVERED IN SOUTHAMPTON, SUNDAY,
APRIL 13TH, 1862.

(Reported by E. L. Sloan.)

I feel grateful, my friends, for the opportunity I enjoy of meeting with you here, for it is a matter that has been questionable in my own mind for some time, as the term of my remaining in the country is nearly expired; and I sincerely trust that the short time we may be together will not be altogether unprofitably spent.

The truth which we have to learn is ever and always the same, when considered as a whole, and, when we begin to contemplate it in the details of its application, it becomes exceedingly varied, and to the untaught mind more or less difficult. The object of all our efforts should ever be, in struggling for the acquisition of knowledge, or in the use of any knowledge we may possess or have acquired, to free the truth around us from everything but its own native simplicity, that it may become the easier of comprehension and have a more direct application to ourselves for our benefit and the benefit of others. People may talk about truth, and when speaking of it, as it presents itself in certain forms to them, may regard it as not having entered within the sphere of religion, but to exist and operate outside that sacred circle. This, however, is simply the result of the influence of our prepossessions, the pre-

judices of our education. To become free from every false impression resulting from any influence that may have existed around us, is the object of our labor and living, the reason why we are constituted as we are, however much we may fall short of appreciating this truth that relates so directly to ourselves.

It is, then, a course of plain, simple, direct reasoning, that can address itself to our understanding in a way to practically benefit us, that we need. We may be devoted and devout worshippers, and still be guilty of gross idolatry—that is, not worship the only living and true God whom to know is life eternal. We have a notion, perhaps, that there are none guilty of idolatry but they who have an image before which they bow down to worship—that unless this should be their condition they could not be idolators, that Bible reading people could not be idolators! What makes a man an idolator who bows down to wood and stone, to the workmanship of his own hands, the thing he had himself fashioned and formed? It is his bestowing upon that senseless object the adoration and worship that should be bestowed upon God alone; pouring out the soul's richest affections, the heart's

warmest devotions in a worship that is, to a certain extent, a lie. What makes it false? The simple fact that he worships as God something that is not God: so there is a falsehood in the action itself. This makes a man an idolator when tried by the standard of the Gospel, which says he must not have any object of adoration between himself and God his Father in heaven.

If this course of action constitutes a man an idolator, what is the character of the worship of that individual who does not bow down to an idol of wood or stone, but, perchance, contributes of his means regularly to sustain religious institutions and is scrupulously constant and unremitting in his attendance on a place of worship? Before going farther, let us ask what are the feelings with which thousands of such devoted worshipers perform their worship? In the first place they say they believe in God and in his Son Jesus Christ. But, how do they believe in Jesus? Rather than institute a criticism, let us inquire on this wise, What must I believe to believe in the Lord Jesus savingly, so that my belief may bring me into possession of all that he has promised to the believer? What I believe will not have anything to do with what other people believe; but if we can ascertain what we must believe in order to be acceptable to the Lord Jesus, and that will be conducive to our receiving the blessings of salvation we will have the advantage of knowing what we ought to do; and if any should see in the light in which we see, and understand as we understand, they will be in a position to be blessed as well as us with the blessings of salvation for themselves.

I do not know that there is anything more important to talk about than a belief in Jesus, from the fact that there is so much importance attached to it, not only by the declarations which Jesus and his Apostles made, but by the manner in which it is treated by the world of mankind to-day. If we were to travel out to-day, and make ourselves a part of the various assemblies gathered together for worship throughout this and other lands, we would hear it declared, iterated and reiterated that if we would believe on the Lord Jesus we should be saved. Is this statement

not true? It is true: if we believe on the Lord Jesus as we should we can be saved. Without believing on him we are not saved, and we can never be saved until we are saved by believing on him. How much must we believe, and what are some of the things we must believe in believing on Jesus? I might believe that such a man lived as Jesus of Nazareth, that he was poor, persecuted, hated, smitten and put to a cruel and shameful death; but is it simply believing this that is to bring me within the saving influence of what he said, taught and performed for the salvation of fallen humanity? The streets of our cities are teeming with thousands who believe all this and more, yet where do we find them if we follow their footsteps as they urge their way onward through the path of life? There is no deception but which, at times and places, we will find them parties to; nothing so low, mean, grovelling, vile and damning but what we will find them guilty of. We find among them men who should be filled with the spirit of kindness and charity preying upon their fellow-men, regarding their brethren as created merely for the matter of their convenience; and this in a land of Christians; and among a people who profess to believe on the Lord Jesus, and who worship with apparent devotion to their religion!

What, then, should we believe? In the first place it is necessary—and this declaration is a general one—it is necessary that we should believe in the Lord Jesus as he was, is and will be. There is a reason why we should not only believe in him but believe in him aright, and that reason is, that belief in him is the first stepping-stone to the acquirement of that knowledge without which you nor I cannot be saved. The Apostles did not preach merely to get people baptized and associated together as the Church of Christ throughout the earth, but that people should believe in the Lord Jesus because it was needful that they should know him after a time and his Father who had sent him into the world.

The Son of God was "a man of sorrow and acquainted with grief," him of whom it was said that the sins of the world were laid upon him. What was

the nature of the great burthen that was laid upon him? Why, that he should teach mankind the truth; and the principal, leading truth, that lends the brightest lustre to the constellation of truths which he taught to man was, that he should believe and be baptized and be saved. Somebody will, perhaps, get crazy about being plunged into water that the guilty stain may be washed away independent of a practical application of the principles he taught that man might be raised from a condition of degradation and death to one of purity and life. But God never contemplated such a doctrine; Jesus contemplated no such thing. If he had he would have told us that such was the case. But he did not do so; the Scriptures do not inform us that he said so. He said to his Apostles, "Go and preach the Gospel." In that there is all that is requisite for the salvation of humanity; all that ever was, is to-day or ever will be requisite in the boundless and interminable future that stretches before us, was involved in it. He said, "Preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be—" What? Why, what he was before—damned. Damned because Heaven's fiat was that every soul should be damned? No; but because they are in darkness and in doubt; because their souls are fettered with the bonds of ignorance which binds them with the power of death in regions of rayless gloom. The soul that believes begins to see and realize the dawning of a day that is to grow brighter and brighter from morning's gentle twilight till the source of light reaches its zenith, and its meridian glory is shed upon the emancipated soul, cheering his pathway to endless life and happiness with the glory of eternity. And as he travels on the prospect before him opens with renewed beauty and effulgence; he gathers to himself rich truths from the exhaustless stores within his reach, and continues his career onwards and upwards, ever sustained and blessed by the vivifying power that has been steadily developing his constitutional capacity till he is clothed upon with the habiliments of light and glory a redeemed and exalted son of God. Men

were and are required to believe in the Lord Jesus that they might approximate to this condition. The entrance, then, to this great work is belief in Jesus; but, suppose we were to ask our friend to-day, How must we believe? "Why; just as the preacher tells you." But if he were not to preach Jesus truthfully, what would be the result of your believing? Simply, if he be in error you would be in error too; and if he were involved in the results of that disappointment you would be the same.

That we may understand how to be believers in the Lord Jesus as he was and is, we will follow the chain of history given us in the Scriptures. It is taught by religious teachers that we have simply to believe in Jesus, that he has laid down his life, shed his blood for us; and that if we do so our sins will be washed away. If this is right we should know of it. We will look in the Scriptures for it; and if we pore over its pages from the commencement till the consummation at Calvary, do we find that Jesus tells us in so much as has reached us that he would shed his blood and that we, by simply saying that we believe in that fact, should be cleansed from sin? Did he preach such a doctrine to the world? We want to know, for our salvation is at stake. The Scriptures do not tell us that Jesus ever said so. But, did the Apostle not say that he with others were cleansed from their sins by the blood of Jesus? Yes, but there was a wide margin of difference between this Apostle and the bulk of mankind. He believed in Jesus as he had seen him, had been with him and heard his teachings, and had made that belief *perfect by his obedience to the principles taught*. Thus he believed in him, and became cleansed from his sins by this belief. I would desire to see the world of mankind cleansed from their sins upon the same principle. Let the same obedience have its influence upon the regulation of your actions and mine, and we, as well as him, will know and understand the nature and effects of that belief and be able to testify that we are cleansed from our sins and to declare that Jesus is the Son of God.

When the Savior sent his Apostles to proclaim salvation to a fallen world he did not say to them, Whosoever pro-

fesseth to believe, no matter if they do not keep my commandments, shall be saved; but he told them to go and preach the Gospel, and it was with reference to it that he declared the importance of belief. He that believeth the Gospel cannot but believe in Jesus—that Gospel, of the application of the principles of which he gave many instructive examples. At one time a sinner was brought before him—she was a woman accused of sin and wrong; and while her accusers were filled with perfect horror at the enormity of her crime, he, the pure and stainless Jesus, does not appear to have been so borne down with alarm. He said, Let the first of your number who is without sin throw the first stone. Ye who are innocent of wrong become the executors of this guilty one. He turned his attention from them apparently, and while he seemed for a time busy with his own thoughts the accusers of the poor woman established an inquisition within themselves. They severally asked themselves, May I without sin put forth my hand to administer correction to this sinner for her wrongs. No; I am a sinner also. I have done wrong and cannot become her judge or executioner. They slunk away and left the poor woman there before Jesus; and when he lifted his eyes and saw her there alone, he said to her, Where are thy accusers, are they not here? No, sir, she replied. Then, I do not accuse you, said Jesus; and I wish you my friends to remember what follows, "Go thy ways and sin no more" were his concluding words. This is all the principle that Jesus ever taught to the world upon which he promises salvation. Why did not Jesus do as a great many are doing to-day? Why did he not tell the poor soul of the scene of his prospective suffering and anguish on Calvary; and that through that suffering alone she would be made to rise in peerless beauty to the presence of God; not because she had ceased from sinning, but simply because he had died. Jesus taught no such doctrine as this. If such comprises a portion of the counsel of his Father he did not make it known. I wish you to remember this, for the principle inculcated in it.

When Jesus found the Apostles laboring at their nets, did he tell them they

were his chosen ones, and that through that choice they were purified from sin? No; but he told them to leave their fishing-nets and follow him and he would make them fishers of men. In their following him their baptism was involved and their repentance was involved; these were but the results of their belief on him, and all those lessons of instruction which were kept before their minds, to the end that by their receiving and adopting them they might be saved themselves and become qualified to teach others the truth by which they, too, might be saved. This was the way the Apostle John was brought to this condition. He tells us that he was washed from his sins by the blood of Jesus. Can we not have the blood of Jesus applied to us? Yes; just in the same way that it was applied to the Apostle John; and I will tell you something that you will know when you have realized its application—not because I know so much, but that when you have learned it you may know that I told you the truth—and that is, when the blood of Jesus is applied to you, you will look back and see that there was practical purity, virtue and righteousness at the foundation of every blessing you have received at the hand of God. You will never find that one rebellious thought brought a blessing to you. If your iniquities have been washed away you will find it when you have become the humble suppliant to the throne of God and have refrained from doing wrong, when you have sought diligently to learn the truth and to give it an application to your actions, when you have "broken off your sins by righteousness and your iniquities by turning unto God;" then you will know that you have been blessed indeed, being cleansed from your sins.

It is not with a view to get people to believe less in the blood of Jesus and in all the advantages that a true to humanity by his death that I speak; but would to God that I could awaken the world to a sense of the benefits mankind derive from his living! It does me more good to know that Jesus lived, a Teacher of righteousness; that he was not born a mute, but that he taught the principles of life and pointed the way to salvation, to happiness and bliss; that through obedience to the requirements of the Gospel we could

find rest and peace. I would that people could become rational, consistent believers in the Lord Jesus. There are certain things we must believe of Jesus, if the Scriptures be true. I say, if the Scriptures be true, because many bring home the flattering unctio to their own souls that they believe in Jesus and yet do not believe what the Scriptures say concerning him. We believe that he is the express image of the Father's person; and that he is the Captain of our salvation made perfect through suffering. This requires a stretch of faith to believe, that Jesus was made perfect. We have, perhaps, been educated in the belief that he was perfect, but the Scriptures tell us, in the following language, found in Paul's letter to the Hebrews, that "It became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." From this declaration we learn not only that he was made perfect, but that he was one of many sons to be brought unto glory; and another Scripture informs us that he was the First-born among many brethren, the First-born of the sons of God. Then, we should believe on him in the relationship he sustains to us and to the Father. This is what I assume to be embraced in the idea of believing in Jesus. I infer that the Apostles believed thus, from the fact that they have the credit of having written these very statements from which we have drawn the conclusions we have arrived at. They were the men who were supposed to have best understood the mission of Jesus and what he said, taught and did while sojourning amongst mortality. Again, the Apostle Paul says, in making allusion to him,—“Because thou hast loved righteousness and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” To believe, then, in Jesus, as the Scriptures revealed him, is to believe that he was anointed with the oil of gladness, and that there was a reason why he was thus anointed and exalted above his fellows, which was, simply, that he loved righteousness and hated iniquity; this, at least, is the testimony of the Apostles.

Seeing, then, that Jesus did not come

to tell the inhabitants of the earth any principle that had not been administered to himself, we perceive, strange though it may appear to us, that the immaculate Lamb of God had in himself the application of every principle that was or is to be applied to sinners. Can it be so? It was so: the Scriptures declare it to be so. When Jesus was anointed with the oil of gladness, because he loved righteousness and hated iniquity, the principle involved in so doing was simply that which has its application to the sinner who breaks “off his sins by righteousness and his iniquities by turning unto God”—by ceasing to do wrong and entering upon a course of obedience to the truth. “But, then,” says one, “it was Jesus!” Well, I cannot help that. Who shall be accountable for what is in the Scriptures? I have found it in my path when the inquiry became awakened in my soul as to what Jesus had done for me. As a sinner needy of the truth and its blessing, poor and surrounded with poverty and wretchedness, I began to search, and the search has resulted in the finding that Jesus comes to me as my brother, as the bearer of the message of mercy, of the proclamation that “he that believeth and is baptized shall be saved,” while he alone who does not believe is damned. I find, too, that he points me to a path he has walked in himself. He does not say to me that I must become obedient to the behests of Heaven, and that he walked through life regardless of them himself while here upon the earth. He came to do the will of his Father, to tell mankind the way he has walked in that they might travel in it onwards and upwards to the exaltation he had gained.

This brings Jesus to us as a Savior, yet none the less a brother. He comes to us in this character, and in it we are invited to believe on him. We are promised life eternal if we believe on him as the Gospel reveals him unto us, and this is the character in which it does reveal him. Was there aught but mercy in his mission? No; simply because his Father never designed aught but mercy for you and me and all humanity. The design of God in the beginning was to exalt humanity to eternal life and a glory that should cor-

respond with the interminable perpetuity of his existence; and the work of God is a glorious development in man of the principles of his own glory, greatness and power. Thus the Apostle says, "I am not ashamed of the Gospel, for it is the power of God unto salvation." Unto whom? "To them that believe, to the Jew first and then unto the Gentile." I wish you then to believe on him and on the Gospel which he has sent his servants to teach. If you do so you will leave off your wrongs, you will cease from sinning and love the truth more than a child loves honey. When the enfranchized soul begins to taste the sweets of truth and appreciate its value, giving it a direct and practical application, there is a wall thrown around that soul to guard and protect it. We get to understand the truth, and as we do so we see that there is a direct relationship between the application of truth to ourselves

and the attainment of that high destiny which is before us in the future. To walk onwards in the path of obedience is to do what Jesus did before us in all the days of his wretchedness, toil and suffering on the earth.

This presents to the mind of man a religion full of reason because it is true, and true because it is full of reason. It does not require man to perform any act but what there is a reason for. Let us try, then, and become reasonably religious. This will lead us to a comprehension of the truth; and that this may be the way we will look upon the religion of Jesus and seek to become possessed of that spirit which breathes of heaven's happiness and glory, that the kingdom of God may be established in the empire of our affections, and that we may forget all that is evil and ever love that which is righteous, holy and good, is my prayer in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 168.)

Samuel arrived in Quincy, and was there to assist his father and mother over the river on their arrival, and hired a house for them, into which he also assisted four other families of the Saints; and, according to the word of the Lord unto him, his brothers Joseph and Hyrum were delivered, and they arrived in Quincy in April, 1839.

He moved, in company with Don Carlos, on to a farm which he rented near Macombe, McDonough county, where he spent the season farming.

Elders W. Woodruff and J. Taylor called upon them as they went on their missions to England, and held a meeting with the Saints in that place (Oct. 11th, 1839). Don Carlos preached, and was followed by Samuel, who enjoyed much of the Holy Spirit, and bore a strong testimony to the truth of the Work of God. He assisted the brethren upon their journey.

In September, 1840, Samuel received the following blessing from under the hands of his father, Joseph Smith, sen., upon his dying bed:—

"Samuel, you have been a faithful and obedient son. By your faithfulness you have brought many into the Church. The Lord has seen your diligence, and

you are blessed in that he has never chastised you, but has called you home to rest; and there is a crown laid up for you which shall grow brighter and brighter unto the perfect day.

When the Lord called you he said, 'Samuel, I have seen thy sufferings, have heard thy cries and beheld thy faithfulness; thy skirts are clear from the blood of this generation.' Because of these things, I seal upon your head all the blessings which I have heretofore pronounced upon you; and this, my dying blessing, I now seal upon you. Even so. Amen."

His wife bore to him four children—viz., Susannah B., Mary B., Samuel Harrison Bailey and Lucy B. His wife Mary died January 25th, 1841.

In April, 1841, he was sent on a mission to preach the Gospel in Scott and adjoining counties, Illinois. May 3rd, he married Levira Clark, daughter of Gardner and Delecta, born in Livonia, Livingston county, New York, July 30th, 1815. He preached during the summer and fall, his wife remaining with his father-in-law.

In the month of November he returned to Nauvoo, taking his family with him, where he remained during the winter, and also the summer of 1842, during

which time he worked mostly for Joseph and harvested in the country.

In the fall of 1842 he removed to his brother William's tavern at Plymouth. In the summer of 1843 he was often at Nauvoo. In the fall he chopped wood, and prepared his farm by making fences and clearing off the timber, preaching the Gospel in the vicinity as he had opportunity.

In the spring of 1844 he cultivated his farm, and upon hearing of the imprisonment of his brothers in Carthage jail, he repaired thither on horseback to see them. While on the way he was pursued by the mobocrats; but in consequence of the fleetness of his horse, he was enabled to reach Carthage in safety, from whence he went to Nauvoo in company with the bodies of his martyred brothers, Joseph and Hyrum.

His wife, Levira, bore to him three daughters—viz., Levira A. C., Louisa C. and Lucy J. C.

He was soon after taken sick of bilious fever, and died on the 30th of July, aged 36 years."

The following extract is from his obituary notice, published in the *Times and Seasons* :—

"The exit of this worthy man, so soon after the horrible *butchery* of his brothers, Joseph and Hyrum, in Carthage jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person. His labors in the Church from first to last, carrying glad tidings to the eastern cities, and finally his steadfastness as one of the *witnesses* to the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, shall be given of him hereafter as a man of God."

The brethren of the Twelve arrived in Chicago in the evening, and tarried over night at the Lake-street house.

Friday, 2.—A meeting of the citizens of Hancock county was held at the Grove, west of the Temple. Great excitement prevailed through the county. The mob party were determined to elect officers who would screen the murderers of Joseph and Hyrum Smith and exterminate the Mormons.

The meeting resolved to support candidates who were in favor of preserving order and enforcing the laws. The following candidates were agreed upon :—Miner R. Deming, sheriff; Daniel H. Wells, coroner; George

Coulson, commissioner; J. B. Backenstos and A. W. Babbitt, representatives.

President Young and company took stage at seven a.m., for Galena; passed over delightful country, but very bad roads; had to walk over mud-holes and bad places, and had to carry poles or rails on their backs to pry out the stage coach.

Saturday, 3.—Elder Sidney Rigdon arrived at Nauvoo from Pittsburgh.

Elders P. P. Pratt, W. Richards and George A. Smith invited President Rigdon to meet in council at eight o'clock to-morrow morning, which he agreed to.

The Twelve continued their journey through the day and night by stage. While upon their journey they overtook a company of Norwegians who were travelling with ox-teams, and heavily-loaded wagons, one of which was stuck fast in the mud, blocking up the road, while several of them were whipping the oxen and bawling to them in the Norwegian language, which seemed to frighten the oxen, but they were unable to move the wagons on.

After sitting and looking at them a moment, President Young got out of the coach and stepped up, and took the whip out of the hands of one of the Norwegians, telling them all to stand out of the way.

He then talked to the oxen in a tongue which was not understood by Norwegians or English, and touching them lightly with the whip, they instantly pulled the wagon out of the mud and continued the journey, much to the astonishment of the Norwegians and the surprise and amusement of the passengers on the stage.

Sunday, 4.—Elders P. P. Pratt, W. Richards and George A. Smith met in council, and waited an hour for Elder Rigdon, who excused himself afterwards by saying he was engaged with a lawyer.

10 a.m. Meeting at the Stand. Elder Rigdon preached from the words, "For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord." He related a vision which he said the Lord had shown him concerning the situation of the Church, and said there must be a guardian appointed to build the

Church up to Joseph, as he had begun it.

He said he was the identical man that the ancient Prophets had sung about, wrote and rejoiced over, and that he was sent to do the identical work that had been the theme of all the Prophets in every preceding generation. He said that the Lord's ways were not as our ways, for the Lord said he would "hiss for the fly from the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria," and thereby destroy his enemies; that the time was near at hand when he would see one hundred tons of metal per se-

cond thrown at the enemies of God, and that the blood would be to the horses' bridles; and that he expected to walk into the palace of Queen Victoria and lead her out by the nose, when none would have power to say, "why do ye so?" and if it were not for two or three things which he knew, this people would be utterly destroyed, and not a soul left to tell the tale.

Elder P. P. Pratt, in referring to the remarks of brother Rigdon, on a subsequent occasion, said, "I am the identical man the Prophets never sang nor wrote a word about."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 21, 1863.

TO THE SAINTS AND INTENDING EMIGRANTS—NAMES, &c., REQUIRED IMMEDIATELY.

WE have deferred calling upon the Elders and Saints for the names and deposits of those intending to emigrate, until we should hear definite intelligence from President Young respecting the arrangements, this season, for the sending down of teams to Florence to carry up the poor. We are happy to be able to say, that we are now in a position to give every encouragement to the poor who are able to raise the sum necessary to take them to Florence, to use every exertion in their power to complete their preparations for their departure in the spring. We wish the Elders and Saints to send up the names and deposits immediately, of those intending to emigrate. *Let not an hour be lost*, for the season is so far advanced that it is imperatively necessary that we should be advised of the number of those who are going, that we may make timely arrangements about vessels, &c. As we have had many inquiries already made of us respecting the time that the vessels will sail, we will here state, for the information of all, that it is quite likely (though it is impossible for us at present to state the exact days,) the first ship will sail about the 25th of April, and they will continue to depart until about the 20th of May. As we cannot specify the exact day upon which the last ship will sail, it will be well for all those who intend going by it, not to calculate too closely on the date we have given, as it may possibly sail a few days before or a few days after. It will be advisable for all those who are intending to go through to the Valley with their own teams, to sail by the first vessel, as they can start on their journey as soon after they reach Florence as they can complete their arrangements.

We must urge again upon the attention of all interested the great necessity of not letting any time be lost in sending in the names and deposits. In times past

many have deferred sending in their names and deposits until within a few days of the Emigration commencing to leave, and then, perhaps, desiring to go on the first vessel sailing. This has caused us considerable inconvenience, and should be avoided, if possible. There are, doubtless, some who, from the peculiar circumstances in which they are situated, cannot know definitely whether they will be able to go or not, until the time for starting is close at hand; but cases of this description are few. The majority can forward their names and deposits immediately.

We herewith append some instructions relative to the Emigration, which we intended to issue to the Elders as a circular alone; but, as the information is needed by all, we have concluded to insert it in the *Star*, as it will be more likely to be preserved for future reference in that form than in any other.

For the guidance of those practically engaged in the business of the Emigration, throughout the Conferences, we have considered it advisable to furnish them with some instructions upon the course to be adopted and pursued in respect to it, as many of our brethren are unacquainted with the manner of conducting this branch of the Church business on behalf of the Saints.

It would be well for those of the Saints intending to emigrate to Utah, to arrange their business with the Presidents of the Conferences instead of this office direct, who can make arrangements for the intending emigrants with less difficulty than they could themselves.

When individuals decide on emigrating, it will be necessary for them to furnish the President of the Conference with the name, age, occupation, and country where born, of each person in the family; also £1 per head *for all over one year old*, as deposit to secure sea passage to America. In the case of females, let it be understood that their *social* condition is necessary to be given—wife, widow or spinster, as the case may be. In the event of persons having deposits in the Individual Emigration Deposit Account, they can authorize the President to apply the requisite sum for ship deposits from their accounts, which can be charged thereto in the usual manner, and which will then stand upon the books of this office to their personal credit, thus relieving the Conference of further responsibility of such credits. After obtaining the names of the intending emigrants and their ship deposits, or authority to transfer them from their accounts in the Conference, it is the duty of the President to draw up an order on me in favor of these emigrants, in form something like the following:—

Please to receive the following-named persons as emigrants to Utah, and credit them with the amounts opposite their names as deposits, to secure for them sea passage in the vessel sailing about _____ for the United States; and charge the same to the Individual Emigration Deposit Account of the _____ Conference.

The District and Conference Presidents are required to sign such and all other orders on the Individual Emigration Deposit Accounts. Following this order a list should be given of the names and amounts in question, in form, with the above-named particulars. Opposite the name of the head of each family, give the full amount of deposits to be credited to the family.

When a vessel is engaged we will notify such applicants as wish to go about the time it is engaged to sail, by printed circular, giving every instruction necessary to be observed by the emigrants in making their preparations previous to embarkation. Attached to this notification circular is a leaf, which is intended for those who purpose embarking in the vessel it relates to, to fill in as the form directs. Those refusing to sail by her must return the whole circular informing

us of their intention. Heretofore many of the Conference Presidents and others have signed these papers for the emigrants; but, in such instances where it can be done, it is essential that the *emigrants*, themselves, place their signatures to them. In order to forward these circulars to the emigrants, we must be furnished with their addresses, which the Conference Presidents can do at the time they send in the names of the applicants; or, if necessary, they can instruct us to forward them in packages to themselves, the Travelling Elders, or any other person who may be appointed to act on behalf of the emigrating Saints.

If we receive a reply that passengers will embark in a certain ship, we immediately secure berths for them; and if they do not embark in that ship, *their deposits are forfeited*, unless they are prevented by sickness or death, when we require to be informed of the fact at the earliest moment, so that substitutes may be procured to occupy the berths thus rendered vacant. These regulations respecting passage are necessary to secure the office from the loss that would accrue from a ship going to sea with a number of empty berths.

Let the person who accompanies the emigrating Saints to Liverpool, from the Conference to which they belong, provide himself with an order something like the following:—

Please to credit the undermentioned individuals with the balance of their sea-fares, as per amounts opposite their names, and pay to them, respectively, the amounts under the head "balance of account to be withdrawn," and charge the total amount thus credited to the Individual Emigration Deposit Account of the Conference.

Following this order let the names be inserted; and in the column for "balance of sea-fares," ruled for the purpose, state the amount for the whole family opposite the name of the head of the family; and where a residue exists, after the balance of sea-fare is transferred to the credit of the individuals, state the amount in another column, ruled for the purpose, and headed as the above order directs. In cases where the emigrants have no credit in the Conference Account, they can either deposit their means to secure their Contract Ticket with the person who is authorized to act on their behalf, or personally apply at this office for them. Whoever performs the business, let him obtain all the notification papers issued from this office, from the emigrants whose business he is conducting, and, on applying for the Contract Ticket, hand them to the clerk acting in this department. In such instances where the emigrants will not be accompanied by any person to act for them at this office, from the Conference to which they belong, let the Conference President furnish each, who has means deposited in the Individual Emigration Deposit Account, with the requisite order, and instruct all to preserve their notification circulars to present here when applying for their Contract Tickets.

If the Elders to whom this circular is particularly directed will make themselves thoroughly acquainted with the information it furnishes upon the course to be pursued when the season of emigration opens, it will save considerable difficulty both to themselves and this office, and would probably prevent pecuniary losses to them and the Conferences, which have heretofore arisen through a want of knowledge upon the manner of conducting the business they have undertaken.

HOME NEWS.—We have received a very interesting letter from the Quorum of the Twelve, from which we make copious extracts, and have much pleasure in presenting them to our readers, in the present number, believing they will peruse them with more than ordinary interest.

ABSTRACT OF CORRESPONDENCE.—Elder Fotheringham, President of the South African Mission, writing from Port Elizabeth, South Africa, on the 14th of January, says,—"In this Mission matters are in a much better condition than they were one year ago. When I take a view of our past year's labor, I consider the Lord has greatly blessed our operations. Elders Atwood and Stock arrived here on the 30th of December, in good health and spirits, after an agreeable voyage of 62 days. We were glad to see our brethren from Zion and hear their voices. We feel to urge the Saints to strain every nerve to emigrate to Zion as speedily as possible."—Elder Jacob G. Bigler writes from Leeds on the 23rd ult., informing us of his travels and labors. He had visited Sheffield, Stavelay and Chesterfield, in the Sheffield Conference, and Leeds and Bradford in the Leeds Conference, attending meetings with the Elders laboring in those places, preaching and endeavoring to build up the Saints and call sinners to repentance, though he has been suffering considerably from sickness. He enjoyed good times with the Saints, and reports the Work to be progressing where he has been.

C O R R E S P O N D E N C E .

D E S E R E T .

Great Salt Lake City,

Jan. 22, 1863.

Elder George Q. Cannon.

Dear Brother,—Yours of 13th Dec., addressed to President O. Hyde and Quorum, was duly received. Those of us who are in the city thought proper to make you an answer, at his request.

President O. Hyde has labored for the past year almost entirely in the County of San Pete, and sometimes in Juab and Utah Counties, measurably sustaining himself by cultivating a farm with his own hands when he is not actually engaged in giving counsel or preaching, and has probably never worked so hard in his life as during the past year. His residence is at Springtown, a town of about seventy families. The progress of the Saints in that county has been quite satisfactory. Elder Hyde has preached and travelled constantly in the seven principal towns, preaching faith, good works, patience, forbearance, long suffering, kindness, forgiveness of injuries and industry, by precept, as well as by example, being at once a comforter, counsellor and father among the Saints.

Elder O. Pratt moved a portion of his family to the cotton country in the fall of 1861. In August last he was elected a member of the House of Representatives, and came to this city in November

last. He was elected Speaker of the House, an office which he filled with much ability. While in the South, he twice made a circuit of the Counties of Washington, Iron and Beaver, preaching in the principal settlements, the two circuits making about four hundred miles travel. He has opened a garden and brought it into cultivation, setting out fruit and shade trees, and has laid the foundation for a house, although he has lived in a tent all the time; it seems a little pleasanter to recollect that his neighbors were in the same situation.

Elder Taylor resides in this city, where he preaches considerably in the Tabernacle, and has also preached many times in the Counties of Utah, Davis and Weber; and has accompanied the President in all his excursions, both North and South, to visit the Saints, and doing a large proportion of the preaching on those occasions, everybody wanting to hear Elder Taylor. He is engaged in machinery, having established a grist mill in Utah County, a carding mill and grist mill in Weber County, and in manufacturing nails in this county.

Elder Woodruff has, in the first place, been constantly engaged in the Endowment Rooms always once, and sometimes as many as four times a week, devoting the residue of his energies in the Historian's Office, in the cultivation of a farm in the vicinity of the city, and in the

manufacture of the best article of molasses in the county; he is also President of the Deseret Agricultural and Manufacturing Society, and President of the Jordan Irrigation Company: in addition to this, he is Chairman of the Board of Examination of Physicians, which, although not occupying so great an amount of time, is a matter of no small interest, as we have been imposed upon in this country by the pretensions of all species of quacks—Allopathic, Homœopathic, Old School, New School, Electro-Biological, Astrological, Hydrophathic, Thomsonian, semi-Thomsonian, and simmered-down Botanic. The interest which Elder Woodruff has taken in endeavoring to sift out the excessive poison and to modify the other extremes of heat and cold, have, doubtless, been beneficial to the community. Drs. Anderson and Taite are the principal surgeons; Dr. Dunyon has an extensive practice; Dr. Hovey is extreme Thomsonian, and thoroughly cooks his patients; Dr. Levi Richards practices very little, being feeble in health. There has been an immense sight of whooping cough and a hoarse cough very much resembling it, without the whoop, which has caused many deaths, but principally among children. The result of all these labors of Elder W. show upon him the wear and tear very materially.

Elder George A. Smith has devoted about nearly half the past year inside the Historian's Office, though by no means as efficient as formerly; has travelled and preached to the Saints in Tooele, Davis, Great Salt Lake and Utah Counties considerably, and accompanied President Young on all his preaching expeditions, and took an active part in organizing the Mission to the cotton country, assisted by F. D. Richards; most of the Twelve being absent from the city at the time; upwards of 500 men having moved to the cotton country in the last fifteen months. Part of his family reside in Great Salt Lake City, part in Provo and part in Parowan. He is the heaviest man of the Twelve, weighing 270 lbs.; deprived of the pleasure of dancing for three years from a sprained ankle, &c.

Elder Amasa M. Lyman arrived here Sept. 16, 1862. Since that time he has visited and delivered addresses in nearly

all the settlements in the south part of the territory. He was elected a Representative to the Legislative Assembly from the County of Beaver. He is now making arrangements to establish himself permanently at Fillmore, in Millard County.

Elder Benson resides at Logan, in Cache County, having moved his family and established himself in that place. He is building mills, raising cattle and cultivating fruit. His labors are extended to twelve principal towns in that county. He has devoted his time to preaching and setting in order the things that are wanting, the chief difficulty being to manage the relation of the Saints with the predatory Indians; the settlers in that region of country have been heavily taxed by them. Elder Benson visited the cotton country with President Young. He has sat in the Legislative Assembly forty days. He is the first person who has raised an apple in Cache County.

Elder C. C. Rich principally resides at Centerville. Since his return he has been teaching the Saints in Davis, Morgan, Tooele, Utah and Great Salt Lake Counties, and looking after those interests which an absence of two and a-half years makes absolutely necessary.

Elder Lorenzo Snow resides at Brigham City, in Box Elder County. He has also accompanied the President on his visits. He has preached considerably in Box Elder and adjoining counties. He has built mills and induced the people to build an elegant Court-house, and his inspiring spirit has had its effects in making Brigham one of the best architectural towns in the territory. He is a patron of the fine arts, which is visible in everything round him. He bears his age remarkably.

Elder Erastus Snow moved his family to the cotton country a year ago last November. He took a very active part in presiding over the mission. He designed the plan of the city of St. George, laid it out and commenced its settlement. He has been constantly engaged preaching, counselling, and building mills and putting up machinery, his family also being compelled to live out of doors during the past year. He has travelled and preached through Washington and adjoining counties, devoting

his energies to the development of cotton and other products suitable to that climate, desirous that the Saints may be clad in home-made.

Elder F. D. Richards has built one of the best grist mills in the territory, which he has got in successful operation. He has preached considerably in this, Davis and adjoining counties.

Distance to Elder Hyde's location, 140 miles; to Elder A. Lyman's, 165; to Elders O. Pratt and E. Snow's, 340; to Elder E. T. Benson's, 90; to Elder C. C. Rich's, 14; to Elder Lorenzo Snow's, 60. This kind of summary shows you that our Quorum has been exceedingly busy in counselling and settling difficulties, making farms, establishing manufactures, travelling, preaching and looking after families not too amply furnished, legislation, and a good deal of hard thinking and making new settlements.

President Young enjoys excellent health; cares multiply around him. He personally superintends everything of a public nature as far as possible. To conduct his private affairs would seem work enough for any man. He attends the Bishops' meetings, visits the Endowment House on almost every occasion, being as near as a man can be "everywhere present," preserving in his communications with the brethren the same simplicity of intercourse and implicit dependence upon the providence of God as when he used to travel and preach without purse or scrip.

President Kimball's health is poor. He is compelled by necessity to remain at home, although he is always at his post in the Endowment House, where he presides.

President Wells has also suffered severely from sickness both the last and present winter. He has been at his post as President of the Legislative Council when the bed-chamber was more fitting to his condition. It is very hard for him to be confined, for his life has been one of the most active and studious.

The telegraph has afforded us much direct information, having been for the last six months more punctual than the mail. In Great Salt Lake City, to hear of battles as they progress in the States is certainly one of the wonders of the age.

Colonel Connor has issued an order

to the forces at Camp Douglas prohibiting them from attending the Theatre. It was done, no doubt, to show that he would not patronize a Theatre belonging to Brigham Young; but since then it has been better attended than before. A detachment left to-day for the north, reported to be an expedition against the Indians north of Cache Valley.

Elder Hyde expressed a wish to be kindly remembered to you, in which all the members of the Quorum join.—Your friend, brother and well-wisher,

GEORGE A. SMITH.

We have heard the above letter read, and, approving of the same, sign our names as evidence thereof.—Very respectfully your beloved brethren in the Gospel of Jesus,

ORSON HYDE.

W. WOODRUFF.

AMASA M. LYMAN.

ENGLAND.

LONDON CONFERENCE.

30. Florence-street, Feb. 28, 1863.

President Cannon.

Dear Brother,—Knowing that you would like to hear from me, I will endeavor to give you a synopsis of my doings here in the London Conference.

I reached this place on the 3rd inst., after a pleasant ride from Cheltenham, and found everything in a healthy condition throughout the Branches, and the kingdom of God making rapid strides in the hearts of the people. Although a spirit of persecution still exists, and many are on the look-out to find something to say against the Latter-day Saints, yet the wise policy pursued by the Saints in all their meetings has baffled and so completely nonplussed their enemies that they despair of ever being able to overthrow the kingdom of God. I was interrupted by an individual the other evening, while hearing my testimony to the truth of this Work; but he was so quietly and instantaneously shown out of the door that I had no time to answer his questions, even had I been inclined to do so. Except by a few boys, who kick the doors occasionally, we have been unmolested in all our gatherings, for which I thank God.

The spirit of emigration is making such headway here that it will almost

make a clean sweep, and the London Conference will undoubtedly feel it for some time. But, under the Presidency of brother Bentley, I think it will soon regain its accustomed vigor and numbers, on the same principle that it has recovered itself from last year's emigration. Brother Staines told the Saints last year, that they need not feel cast down in their hearts because their numbers were temporarily diminished, for, if they would be faithful, their friends and others would come into the Church, before another year would roll round, to more than make up for those who then started for the Valley. His words have been more than fulfilled; and, in all probability, there will twice the number emigrate from this Conference the coming season that did last. This is really encouraging to the brethren. They all see the hand of God in their deliverance; and I believe that his name is praised in sincerity by the majority of those here who have taken upon them the name of Christ. Your proposed visit to London is hailed with delight by your humble servant; and I anticipate a good time in company with you and brother West, and shall take pleasure in making the visit one long to be remembered by all. Give my kind regards to all the brethren, and believe me your brother,

BRIGHAM YOUNG, Jun.

HEREFORDSHIRE CONFERENCE.

Newport, Mon., March 2, 1863.

President Cannon.

Dear Brother,—I embrace the present opportunity of writing you a few lines to inform you of our doings and prospects in this part of the vineyard.

A Conference was held at Abersychan on the 8th of Feb., at which Elders W. G. Smith, Wm. Thurgood and George Taylor were present. The morning meeting was devoted to hearing from the Branch Presidents, who reported favorably of the Work in their different Branches. Brothers Smith and Thurgood followed with appropriate remarks, exhorting the Saints to live so that the Spirit of God would abide with them continually. In the afternoon meeting, brother Smith presented the Authorities, who were unanimously sustained. I

then read a Financial Report, which was accepted; after which, brothers Smith and Thurgood addressed the meeting at some length, touching on the law of Tithing and showing the blessings to be derived from cheerful obedience to it, and testifying that those who would do so would have greater blessings, both spiritual and temporal, than they who failed to do so. At the night meeting many strangers were present, when brother Thurgood spoke on the necessity of there being Prophets and Apostles in the last days, quoting from the Old and New Testaments and from revelations given in these days to prove that Joseph Smith was a Prophet of the Lord.

Throughout the day a spirit of freedom was manifest and all expressed themselves satisfied, and many said they had never enjoyed themselves better in their lives.

The following Tuesday brothers Thurgood and Taylor started for their fields of labor. Brother Smith and I held a meeting that night in Pontypool, and the next night in Blaenavon. At both places we enjoyed ourselves much. The next day we went to Abergavenny, a small town on the banks of the River Wye, which for romantic scenery cannot be surpassed. Took train at this place for Hereford, where we held another Conference, or rather District meeting. This was on account of its being too far for the Saints of Hereford to go to Abersychan. We held two meetings, in which the usual business of hearing the reports from Branches and presenting the Authorities was attended to. Brother Smith and myself gave such instructions as the Spirit dictated. On the following Monday brother Smith returned to his field of labor.

I can say for the people of this Conference, they are kind and warm-hearted and are desirous of building up the kingdom of God on the earth. We are baptizing a few, and many are inquiring. Not many will gather home this year, but, if the way should be open in 1864, they will make up for it.

Praying God to ever bless you, I remain your brother in the kingdom of God,

G. W. GRANT.

SWISS AND ITALIAN MISSION.

Genève, Switzerland, Feb. 27, 1863.

President Cannon.

Dearly Beloved Brother,—It is with pleasure that I again resume the pen to give you a few items as to our progress.

Firstly, I will say that we are in the enjoyment of excellent health, and blessed with a portion of the Spirit of our Master, which causes us to rejoice continually in the good cause in which we are engaged, and more especially when we see the fruits of our labor.

On the 13th inst., Elder J. Huber and myself took train for Berne, where we arrived in the evening and met a few of the Saints who have been induced to enter the fold through the labors of brother J. T. Gerber, and spent a very pleasant evening. On Sabbath, the 15th, Elders Gerber, Huber and myself climbed a mountain in the morning and entered a forest, where we called on our heavenly Father to guide and direct us through the day, &c. We then descended to the place where we met the Saints in Steffersburg when you were with us, and found the room filled to overflowing. I addressed the Saints for a short time, and brother Huber followed about an hour, when I again spoke for about an hour. I believe each meeting grows better: the Saints seemed to rejoice greatly, and I can say that they have really been advancing in their education as members of the Church of Christ. We gave them such instructions as the Lord favored us with, which were rich and abundant, and left them with our blessings.

Elder Gerber and I took train for Keasen, half way to Berne, and visited a family, about four miles in the country, who are preparing to emigrate this season, and continued our journey to Berne in the evening, where we met some twenty of the Saints and addressed them for an hour and a-half, and had an excellent meeting, in which all seemed to rejoice. We put up at the Star Hotel for the night, but got no sleep, owing to the row in the street and ringing of fire-bells, beating of drums and rattling of fire-engines during the most of the night. Five houses were stripped from top to bottom, and the whole town disturbed, leakage of the gas being the cause of the fire. On the 19th we

arrived at Biel, and held a meeting in the vicinity. In this Branch the Saints have made more progress than in any I have seen for so short a time. We had an excellent meeting and a free flow of the Spirit.

On Sunday, the 22nd, we held two meetings in St. Imier, and gave such teachings as the Lord favored us with; and throughout the entire trip we had good times, and the Lord truly poured his Spirit out upon us in rich abundance, for which I feel to thank him continually. On Monday we arrived in Geneva, and found all feeling well. Last evening we had another meeting in Geneva, in which one new member presented himself for baptism and one of the long strayed ones desired to be admitted again into the fold. We have had excellent meetings, and many strangers attended, and hopes are favorable in several quarters, though the Adversary is by no means asleep, but is doing all in his power to rouse the authorities and his workmen, the priests, against us. We rejoice in our labors, and thank the Lord that we are able to combat error with truth, and that, too, which must and will prevail despite all else. I ordained a Teacher in Berne, who is taking hold with his might for the spread of the Gospel.

Brother J. Beck writes from Aechelberg, kingdom of Wurtemberg, that he has held several small meetings and has several ready for the water, although the priests of the day have had him up and treated him to twelve hours' free lodgings! He, however, writes in good spirits, and says he rejoices in the prospect of being able to establish a Branch of God's kingdom in his native land. The priest of the community read him a portion of the law, which he sends me as follows:—"No religious society is permitted to assemble without the consent of the Ecclesiastical Council of that community; and, if they permit, they must attend in order to hear what is going on; if they refuse, permission has to be sought from the higher authorities." Thus, you see, brother George, that in that quarter we have no very extra hopes of doing much openly until the Lord sees fit to change the laws or soften the hearts of the servants of Belial.

Brother Huber writes from Toggen-

berg that the persecution increases, and they cannot even meet together in that Conference with any degree of safety at all. Nevertheless, we are determined to warn as far as we are able, and sow as much of the good seed as is in our power, and leave the result with our Father, who cares for all.

Brother Schettler joins with me and

many of the Saints in kind love to yourself and those with you. Brothers Gerber and Huber wished kind remembrances also when I wrote. God bless and prosper you, and fill us with the same spirit to do good and to roll forth his work, is the prayer of yours, faithfully,

JOHN L. SMITH.

VARIETIES.

—o—

The Central Park in New York City has an area of 776 acres, and will probably be enlarged to upwards of 800 acres. With the exception of the Phœnix, Du lin, which contains 1,750 acres, and the Bois de Bologne, Paris, with an area of 2,200 acres, the Central Park of New York is the largest in Christendom.

MAGNIFYING.—"My son, would you suppose that the Lord's Prayer could be engraved in a space no larger than the area of half a dime?" "Well, yes, father, if a half dime is as large in everybody's eyes as it is in yours, I think there would be no difficulty in putting it in about four times."

SUBSTITUTE FOR APPLE-SAUCE.—A lady writer communicates the following bit of information to an exchange, obtained where she "took tea last." "A dish of what I took to be preserves was passed to me, which upon tasting I was surprised to learn contained no fruit. It is easily prepared, and the cost is but trifling. It is emphatically a tip-top substitute for apple-sauce, apple-butter, tomato preserves, &c. It is prepared as follows:—Moderately boil a pint of treacle, from five to twenty minutes, according to its consistency, then add three eggs thoroughly beaten, hastily stirring them in; continue to boil a few minutes longer, and season with nutmeg or lemon."

POETRY.

—o—

INVOCATION.

We are thankful, heavenly Father,
That thou didst a place prepare,
Where the humble poor can gather,
And the least of freedom share.

Let the soul-inspiring spirit
Prompt thy saints to gather home,
That they may a place inherit,
Where the just may freely come;

Where the tyrant's power shall perish,
And no more its sceptre sway;

Dysart.

Where true freedom all may cherish;
Where truth's power shall evil slay;
Where the Word of God is streaming
Powerfully from Prophets true:
Where the flame of truth is gleaming,
And earth's nobles right pursue.

Prompt thy saints, celestial spirit,
That they may to Zion go,
Where they can a home inherit,
Pleasant on earth below.

JAMES CRISTAL.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

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Saturday, March 28, 1863.

Price One Penny.

THE KINGDOM OF GOD—ITS INTERNAL CONDITION—THE PROGRESS AND PURIFICATION OF ITS CITIZENS.

When men and women first embrace the Gospel in its purity and in the sincerity of their hearts, they are so charmed by its glorious and heavenly principles themselves, that they imagine it to be impossible for any who believe as they do to live otherwise than in accordance with the teachings and commands of the Author of the system they have received; and, realising, as they do, its beauty and harmony, and conscious of the integrity of their own motives, they cannot conceive it possible for any individuals to have united themselves with the people of God through any other feeling than the love of truth, and consequently expect, when they gather with the Church, to find a community whose members are, almost without exception, living in perfect obedience to the mandates of Heaven. We do not say that all who receive the Gospel view their brethren and sisters in this light, but many of them do and, as a natural consequence, when they gather to Zion they are grievously disappointed, and because they do not find everybody and everything precisely as they expected, they are ready to conclude that this cannot be the kingdom of God nor these the people of God's peculiar choice. Such individuals forget that the kingdom of Heaven was

once likened by its future King—who certainly ought to understand its character and laws better than we do—to a net cast into the sea which gathered fish of every kind both good and bad; that our Father's children have been gathered to the "mountain of the Lord's house" from almost every nation under heaven with all their peculiarities, prejudices, weaknesses, failings and propensities; that they have come there, not because they are perfect, but because they love truth and want to learn, and there is the great school where they may be taught in God's ways, or the ways of truth, and walk in his paths, or the paths of wisdom and peace that in due time they may become worthy the appellation of "Saints." There are many who, when the Spirit of the Lord has rested upon them, have had visionary glimpses of the beauty and glory of Zion as it will be when it is, as it certainly will become, the "joy of the whole earth," and they have vainly imagined that they are about to be suddenly transported from the surrounding world of sin and care and corruption to a spot so charmed and hallowed, by what may properly be called a supernatural miracle, that the moment any set their feet within its sacred bounds they are at once changed

from decrepit age to blooming youth, and from corrupt desires and wicked habits to purity of heart and perfection of life, like our sectarian brethren who expect to be translated at once, quicker than the lightning's flash, from the corruptions of earth and mortality, to the presence of God and the light and immortality that surround his throne. No doubt there are many who would indignantly repel the charge of ever having entertained such ideas as these, as an imputation upon their sanity; but at the same time they cherish equally as unreasonable expectations. They see the imperfections and weaknesses which characterise here even the mass of those who are honestly striving to live like Saints, as well as the baseness of those who through some sinister motives have in every age, been found creeping in among the people of God; yet from their language it is evident they entertain the absurd notion that the mere change of place, the removal from one side of the world to the other, a voyage across the ocean and a journey across the plains ought to effect a wonderful change in the character of individuals, and that either on their way to, or after their arrival in, Utah, the impure should become pure, the dishonest should become honest, and the victim of vice should suddenly become the lover of virtue.

The Spirit of God has shown many what Zion is to be, without revealing to them all the means by which it is to be built up and purified, or all the minutiae of duties and trials which it may be necessary for its citizens to perform and endure before either it or they can be what they desire and expect. Just so, the distant mountain, clothed in its azure hue, with its forest clad summit and its dancing streamlets sparkling like silver in the glistening rays of the sun, presents a charming view and tempts the adventurous lover of the sublime and beautiful to climb its rugged sides, that he may revel in the inspiring beauty of the magnificent landscape that would lie spread out as a map before him; but his eye glances at once from his position to the mountain's peak and sees not all the difficulties that intervene, all the gullies and torrents, the rocks and precipices, the dangers and toils that beset his path;

but as he progresses in his journey he meets all of these, and if cowardly and vacillating he becomes discouraged and turns back, but if he be courageous and determined, these obstacles only add to the interest and excitement of the undertaking and he presses forward with increased ardor. Now there are many difficulties and obstacles in the way of every individual who is seeking to attain to that purity and excellence of character which are essential to every one who hopes to be a successful candidate for celestial glory, but they can be overcome; there are also many that have presented, and will yet present themselves to those who are, and will be, engaged in the building up and beautifying of Zion, but they will be surmounted as they have hitherto been, and Zion will assuredly yet become, as its name denotes, the abode of the *pure in heart*. But at present the wheat and the tares grow together, the righteous and the wicked, and it is all necessary and right; at the same time we are bold to say, that at no time nor in no place on the earth, since the days of Enoch, has there been a people who have made such progress in virtue, both public and private, social and political who have made such sacrifices of their own feelings, who have labored so unitedly and zealously for the good of their fellow-beings, and who have been so ready to listen to and so willing to obey the counsels and commandments of God and his servants. True, there have been many corrupt and dishonest persons connected with the Church, but were it not so the words of Jesus would not be fulfilled, for he says, "Because iniquity shall abound the love of many shall wax cold." Now he could not be referring to the iniquity that exists in the midst of unbelievers and the world at large, because we do not expect to find anything but crime and corruption there, and no one who has embraced the Gospel feels his faith tried by the scenes he is compelled to witness in Babylon, on the contrary, if he possesses the spirit of his religion he is stirred up to greater diligence and faithfulness. But it was the iniquity which should "abound" amongst the professed children of God that he foresaw would try so many. It was the wickedness which they would meet with where they

expected to find naught but purity and perfection which would cause the love of so "many to wax cold."

It is too often the case, that even those who from their age and experience ought to know better, when they witness the manifestation of any weakness or failing on the part of an erring brother, instead of kindly endeavouring to reclaim him and letting it be a warning to themselves to shun such unsaint-like conduct, will rather imitate his example and say, "O, if brother so and so can do that and still retain his standing in the Church, so can I," or, "If he can do that and be saved so can I," and instead of stemming the current of iniquity he, by his example and influence, is adding to its volume and its power. Thus individuals go on from step to step, wilfully giving way to what were probably thoughtless and bitterly repented acts on the part of those whose example they quote to justify themselves, until the Spirit of the Lord entirely withdraws from them, their love waxes cold and they separate themselves from the Church and people of God. Now, we wish to raise our voice against this pernicious, unmanly and debasing practice of imitating the foibles and follies of those with whom we may associate. We are commanded not to "Go after a multitude to do evil;" and it is just as obligatory upon us to do right if not another individual in the whole world were disposed to do so, as it would be if all its inhabitants were submissive to the laws of God. We must learn to act for ourselves; to set up the standard of truth in our hearts and endeavor to live to it; to say with full purpose of heart, whatever others do, as for me and mine we will serve God and do right. Such alone will be able to endure to the end and gain that celestial crown which we are contending for. The dishonest and unfaithful may be permitted to have a place and name among the Saints for a time and for a wise purpose, but there is a time close at hand when "The sinners in Zion shall be afraid and fearfulness shall surprise the hypocrites." The Great Master Builder uses them now as

the tools with which to shape and mould and beautify the living stones of which Zion is to be built, or as the sand with which to polish them, but by-and-bye they will be cast aside, forgotten and neglected like the former, or trodden under foot and washed away like the latter.

Let none be discouraged because of the imperfections they may see in their brethren and sisters; much less, let any deceive themselves by imagining that they can practise any iniquity however trifling and be saved in the fullest sense of the term, for it is an impossibility. None but the pure in heart shall see God; and no man can enter into the celestial kingdom of God until he is as pure and holy as the angels in heaven. At present we are battling against sin in every form; we are contending against Satan and his hosts for the dominion of this earth; we are fighting on behalf of our Father and our God, who is its rightful owner and King, and we call for all the valiant-hearted lovers of truth who are not afraid to live for him as well as to die for him, and who are determined not to be seduced from their allegiance by secret traitors or open foes, to join our ranks and help us, with the aid of the Lord, to drive Satan and his dominion with its attendant horrors from the face of this beautiful planet, and to establish instead, the peaceful reign and blissful kingdom of Immanuel. We must expect to meet with internal foes, but let us not be discouraged on that account, far less swell their numbers by uniting with them. But with all their weaknesses the Saints are making rapid progress, and if we will be patient and faithful, we shall find that principles will be revealed, enforced and practised, as fast as we are prepared to receive them, which will put everything right which now may be wrong, organise us correctly and in our proper position and relationship to each other, and put us in possession of a Zion that will surpass in magnificence and purity the fondest hopes and the brightest expectations ever indulged in.

AMBITION.—As men in sickness toss and roll from place to place, as if by change of situation they could get away from themselves, or fly from the disease, so in ambition, men hurried away with the false imagination of exalting their own nature, obtain no more than change of place or eminence of post.

CHAPTERS ON ASIA.

BY ELDER MATTHEW M'CUNE.

"As there is a law of continuity whereby in ascending we can only mount step by step, so is there a law of continuity whereby they who descend must sink, and that, too, with an ever increasing velocity. No propagation or multiplication is more rapid than that of evil, unless it be checked; no growth more certain. He who is in for a penny, to take another expression belonging to the same family, if he does not resolutely fly, will find he is in for a pound."—ANON.

"Truth fears nothing but concealment."—FROM THE LATIN.

The worshipers of Buddah-Gadama constitute a great portion of the inhabitants of the Continent of Asia, comprising some of the nations within the limits of China, Burmah, Siam, Assam, Arracan and the Island of Ceylon, also Japan, Nepaul and Thibet. They are an off-shoot of Hindooism. Buddah, the ninth incarnation of *Vishnu*, called "The Illustrious Lord of the Universe," taught that the soul, when sufficiently purified, shall lose all consciousness of a separate existence, and become incorporated into the essence of the Godhead. He also teaches that such a state of godlike perfection, can be attained by men, angels or demons. Buddhism, I presume, possesses more votaries than any other existing religion upon the earth; for statistics look at the population of the countries above-named.

The Buddhists believe in the transmigration of souls, *i.e.*, that the soul comes upon the earth at one time as a man, at another as a horse, an ox, a dog, a monkey, a worm, &c., &c. In consequence of this belief they are very careful not to take the life of any creature, for should they do so they know not but they may be killing their own father, mother, grandfather, grandmother, or some other near or distant relative. They teach and practice a sort of asceticism, manifested by becoming entirely abstracted from the world, spending their time in contemplation, or I would prefer calling it a sort of torpor or indifference to all around them, and so thoroughly have they schooled themselves, especially the Poonghies or Priests, that the most exciting occurrences may be taking place in front of them or at their side and they will not even glance their eyes in that direction, but keep them fixed upon the ground.

The Buddhists differ widely from the Hindoos with regard to caste, which they do not recognise in any shape or form. This is manifested by their associating freely with Europeans or other nations, eating of food of any kind, adopting the habits of strangers should they happen to strike their fancy, and in an entire absence of that conceited assumption of superiority so conspicuous in the Hindoo races or castes. Their whole-hearted devotion to their religion is worthy of admiration, shown in their providing abundantly for their priesthood and donating so freely of their means to the gods. They build the most costly edifices that they have any conception of, and, when finished, present them to their Poonghies or Priests; and on their festival days, after having lived themselves in the most economical manner, they will present to their gods presents of cloth, shawls, ornaments, ready-cooked food and numerous other articles, to the full amount of their savings since last feast-day. I have frequently seen them on these occasions carrying a web of yellow cloth (the sacerdotal color) of from fifty to one hundred yards in length, in procession, preceded by a band of music, each one also carrying a plate of ready-cooked food, fruit and other eatables to present to Gadama. Each one of the worshipers is provided with a string of wooden beads, which they count as they walk along, and also whilst at their prayers. The web of cloth is wound round the temple, the shawl placed upon some one of the many images which surround the Pagoda, and the food is placed upon some of the pedestals of the images or upon the parapet of the temple. I have frequently seen the soldiers in the East India Company's service take down the cloth, fold it up and carry it off before the eyes of

the donators, but they in no instance took the slightest notice of it, seeming to feel that they had done their duty in presenting it, and they cared not what became of it after it had been placed in the hands of the gods. In like manner the food for Gadama would be devoured before their eyes by crows, or rather a species of rooks very common in Asia, and by pariah dogs; but the people are quite satisfied Gadama gets the benefit of the food. In this way there is food enough wasted every feast-day to feed thousands of people.

The Buddhist temples are curiosities in their way—they are somewhat of a bell-shape, tapering off to a point at the top, which is surmounted with a tee of iron or copper, which is gilt and hung round with bells of various sizes, the largest being at the bottom circle or band of the tee, and each circle of bells decreases in size until the top is reached, where they will be no larger than a woman's thimble. The lower circle will frequently be from ten to sixteen pounds weight, sometimes of pure gold, in other cases of silver, but more generally of bell-metal with a little of the pure metals mixed in their composition. Thus, when a casting of bells is about to take place near to a town or village, the people round will bring a little bit of gold or silver and cast it into the smelting pot whilst the metal is in a state of fusion. Others will take their ear-rings or finger-rings and cast them in, as such bells are sacred and those who contribute nothing towards the casting can have no interest in nor right to participate in the blessings expected to spring from the performance of this duty. The gold and silver bells are the donations of the rich. I have seen some of the gold bells with the clapper or tongue entirely covered with precious stones. The Pagoda itself is a solid mass of masonry from bottom to top; there are no chambers inside, all is one solid mass. When it is in course of erection the gods, consisting of images, chiefly of Gadama and his wife, made of gold, silver, brass or bell-metal, marble, alabaster or composition (the inferior sorts being generally gilt), are placed in the Pagoda in the following manner. As the structure ascends, apertures are left or formed in the mass, by laying down a slab of stone hori-

zontally, then placing four more vertically around the edges of it; the gods or images are now put in and another slab laid horizontally on the top, thus covering them in. A number of these images will be thus placed on the same level in five or six different places in the circumference of the building. The workmen then proceed with the work until it reaches the required height, when another circle of apertures is prepared as before, the images put in, and so on until the Pagoda is completed; consequently, when they go to the temple to worship they bow down before the mass of masonry, knowing that the gods or images are buried in the building.

In the Royal Pagoda at Ava, the capital of the Burmese Empire, the images are all of pure gold, put in by the members of the Royal family and the nobles and great men of the Court. The plan adopted was, Any man wishing to have the honorable privilege of putting an image of Gadama into the temple was required to step into one scale and heap bullion on the other until the man was weighed down; the gold was then cast into an image of Gadama, and put into the structure as it arose. That Pagoda is known to have immense wealth thus buried in it.

The great Shoe Dagon Pagoda at Rangoon is an immense structure of the above kind, and is gilt every third year from bottom to top. It was on one of these occasions that I had the opportunity of inspecting the bells which surmount it, as they are then taken down and placed under a strong guard whilst the Pagoda is being regilt. Each of the bells has a leaf of gilt copper or iron hung to the tongue; this is caught by the wind when it blows and keeps the whole of the bells ringing incessantly. Many of the bells are beautifully ornamented with engravings or inscriptions. The Burmese excel in this kind of work, whether upon metal, wood, or stone.

The Poonghies or priests are a highly privileged class: they may devote themselves to the sacerdotal order at any period of life, but they cannot attain to a character for any high degree of sanctity or learning, unless they devote themselves to it from their youth up. It is quite common for boys to be devoted to the monastic life for a few

years, for the sake of the learning they thus obtain, and then turn away from it. The priesthood dwell together in monasteries, under a rather rigid system of discipline; each monastery having a superior or head. They are bound to celibacy, cannot own any property and must not cook themselves any food. The brethren of each monastery take it in turns to go out with the alm's-bowl. It is slung in front of them, and they walk along the centre of the street, looking neither to the right hand nor to the left, and the women of almost every house, as they pass along, put into the bowl a portion of ready-cooked food. When the alm's-bowl is full, the Poonghy turns round and stalks off to his monastery. No words pass between him and the donators of the food, and he has to be careful that he does not look at them nor allow even the garments of a woman to touch him, for he would thereby become defiled. They are universally dressed in the sacerdotal color, viz., yellow; sometimes silk, and sometimes cotton, but always yellow. Whilst they retain the sacred dress they are exempt from all earthly laws. I recollect hearing of an incident illustrative of this. The King of Ava had become incensed against a noted Poonghy, but even he dared not to touch him whilst in his sacerdotal robes, and how to get him to lay them aside was the question. He hit at last upon the expedient of sending for the Poonghy to the palace, and, professing great friendship for him, presented him with a very costly dress of honor, appointing one of the nobles to prevail upon him to lay aside for a few minutes the yellow dress and don the dress of honor. The Poonghy consented, and was led into the King's presence denuded of his priestly dress; the Monarch had him seized and flogged nearly to death, and then had him turned out of the palace. Thus, though holding despotic power, it was more than the tyrant dared to do to punish a Poonghy whilst in the robes of his office.

The Poonghies are the school-masters all over the Burmese Empire, and the children of the neighborhood around each monastery attend daily and are taught the common branches of education gratuitously by them. When a Poonghy goes out walking he is gene-

rally attended by two or three boys or lay brethren, and should any money be offered to the Poonghy he will point to one of the attendants that it may be given to him; thus they keep the letter of the law, but destroy the spirit of it. The priesthood are venerated so highly that should a Poonghy enter any man's private chamber where his wife was, leaving his slippers at the door, the husband would not dare to enter until the Poonghy left.

When a Poonghy noted for sanctity dies, his body is preserved in honey and laid in state in a very grand coffin, in a superb building erected expressly for the occasion. Thus the body will lie for a period varying from three to twelve months, according to the degree of sanctity the deceased had attained unto; a company of dancing women and a band of music being in attendance daily during the whole time. In some cases, after lying in state three months in one town, the body will be removed to another, a building of a similar description having been prepared to receive it. After remaining here three months, it will be taken to another, and then to another, until the period decided upon has elapsed, when a grand procession is formed and the coffin borne on a car of state is paraded round the whole neighborhood for some hours, preceded by several bands of music, and at length a funeral pyre is formed and the coffin containing the corpse placed upon the top. Ghee or oil is then poured on plentifully and gunpowder sprinkled round to make it as inflammable as possible. Rockets are now fired at it from a distance, and he who first succeeds in firing it with his rocket is sure of going to immediate glory upon his demise. The body is thus consumed to ashes, which are then gathered up and put into an earthenware jar and buried.

The Buddhists generally are polygamists. The Burmese buy their wives, and this amongst them constitutes marriage. A man who can raise sufficient means to purchase two wives sits down to enjoy the dignity and ease of a gentleman for the rest of his life. The wives take upon them the care of the house and support the family, whilst he enjoys himself smoking and gambling and in other polite and civilized pursuits of a similar

character. He will occasionally condescend to take in hand a job if well paid for it and not hard worked, provided it will come under the classification of a gentlemanly job. He will do this for the sake of the pocket-money it gives him; whilst the wives support him and themselves and the children, and contribute their share towards supporting the Poonghies in their neighborhood.

It is quite common in this country to see the mother going round offering her marriageable daughter for sale to the highest bidder, the price varying, according to the good looks of the girl, from forty to two hundred rupees. The white men frequently buy young Burmese women in this way, and will have families by them, and when leaving the country desert both mother and children; thus they degrade their offspring and send them to beg their bread. This kind of contract is entered into by the women in all good faith, as it is by their law a legal marriage; but the Christian white man takes advantage of what he considers simplicity and ignorance, and having gratified his passion and satiated his lust with them casts them off, thus giving them a striking illustration of the beauty of the principles and practice of modern Christianity.

Incontinency is of rare occurrence amongst them, and is punished by death.

(To be continued.)

I recollect an instance occurring during my stay amongst them. A man had committed rape upon the wife of another Burmese. Upon the return of the husband the wife informed him of what had taken place. He, upon hearing it, followed the man and killed him with his *dow* (a Burmese weapon, half sword, half cleaver). He had merely fulfilled the law of the nation. In the meantime the East India Company, who had just subjugated that part of the country, had the man arrested and tried by British law, and condemned to be hanged for murder. On the scaffold the man addressed the people, telling them that he had only done his duty and fulfilled the law of his country; and then turning to the officers of justice asked them,—“Is this your English law, to hang a man for doing his duty? I spit upon such laws;” and he was thrown off and strangled to death.

A part of the creed of the votaries of Buddah-Gadama is, that should they continue faithful all through the different stages of probation through which they pass in the several bodies they inhabit, they eventually attain to the much-coveted pinnacle of their wishes—the state of *Nic Bawn* or annihilation; and yet, strange to say, *Nic Bawn* or annihilation is to become deified.

HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

Afternoon, Elders Murdock and Rich preached.

Elder William Marks, President of the Stake, gave public notice, (at the request of Elder Rigdon,) that there would be a special meeting of the Church at the stand, on Thursday, the 8th inst., for the purpose of choosing a Guardian (President and Trustees).

Dr. Richards proposed waiting till the Twelve Apostles returned, and told the Saints to ask wisdom of God.

Elder Grover proposed waiting to examine the revelation.

Elder Marks said President Rigdon wanted the meeting on Tuesday, but he put it off till Thursday; that Elder

Rigdon was some distance from his family, and wanted to know if this people had anything for him to do; if not, he wanted to go on his way, for there was a people numbering thousands and tens of thousands who would receive him; that he wanted to visit other branches around, but he had come here first.

Elder Rich called upon William Olayton, and said he was dissatisfied with the hurried movement of Elder Rigdon. He considered, inasmuch as the Twelve had been sent for and were soon expected home, the notice for meeting was premature, and it seemed to him a

plot laid to take advantage of the situation of the Saints.

President Young and his associates arrived at Galena at eight o'clock this morning, nearly exhausted with fatigue, having travelled 48 hours without stopping, except to take meals and change horses, distance about 160 miles.

From the *Millennial Star* :—

" MARK OF RESPECT SHOWN BY THE LATTER-DAY SAINTS IN LIVERPOOL.

On Sunday, August 4th, very numerous congregations attended at the Music Hall, the majority of the Saints in deep mourning, whilst the platform or raised gallery, where the Priesthood sat, was handsomely decorated with black drapery. We would suggest to the Saints generally, as far as their means will allow them, to pay respect to the memory of our lamented brethren."

Monday, 5.—Elders P. P. Pratt, W. Richards, J. Taylor, Geo. A. Smith, Amasa Lyman and Bishop Whitney, waited upon Elder Rigdon in the morning. He said he would meet them in council at Elder Taylor's after dinner.

They accordingly met in council, and when Elder Rigdon came in, he paced the room and said, " Gentlemen, you're used up; gentlemen, you are all divided; the anti-Mormons have got you; the brethren are voting every way, some for James, some for Deming, some for Coulson, and some for Bedell; the anti-Mormons have got you, you cannot stay in the county, everything is in confusion, you can do nothing, you lack a great leader, you want a head, and unless you unite upon that head you are blown to the four winds, the anti-Mormons will carry the election—a guardian must be appointed."

Elder George A. Smith said, " Brethren, Elder Rigdon is entirely mistaken, there is no division; the brethren are united; the election will be unanimous, and the friends of law and order will be elected by a thousand majority. There is no occasion to be alarmed, President Rigdon is inspiring fears there are no grounds for."

The result was that it was one of the most unanimous elections held in Nauvoo, as there were only five opposition votes polled in the city, and in the county the majority for the law and order candidates was over one thousand, notwithstanding the anti-Mor-

mons smuggled a great many votes from other counties.

Elder Rigdon said he did not expect the people to choose a guardian on Thursday, but to have a prayer meeting and interchange of thought and feeling, and warm up each other's hearts.

Jesse Price made the following affidavit :—

" State of Illinois, county of Hancock, s.s.

On the 5th day of August, 1844, personally appeared before me, Aaron Johnson, justice of the peace in and for said county, Jesse Price; and after being duly sworn according to law, depose and saith, that on or about the 18th of April, 1844, in the city of Nauvoo, county aforesaid, William Law said, ' I put pistols in my pockets one night, and went to Joseph Smith's house, determined to blow his infernal brains out, but I could not get the opportunity to shoot him then, but I am determined I will shoot him the first opportunity, and you will see blood and thunder and devastation in this place, but I shall not be here; and deponent saith not further."

The following letter was sent to Dr. Richards :—

" La Harpe, August 5, 1844.

Brother Richards,—I hasten to inform you that intelligence has arrived in this place to-day, by several persons, that the mobocrats at Carthage have concocted a plan to intercept the returns of the election at Nauvoo, and destroy them before they arrive at Carthage. The information is of such a nature that I deemed it necessary that you should be informed of the same, that you may act accordingly.

Respectfully,

JOSEPH M. COLE."

President Young and the Apostles with him went on board the steamer *St. Croix* at Galena, for Nauvoo. They started in the afternoon.

Elder Kimball recorded the following dream :—

" I dreamed of speaking before a large congregation on the policy of the nation and the policy of our religion. I said that Joseph the Prophet had laid the foundation, and we would have to carry out his measures. Joseph was present, and heard all I said and sanctioned it. All seemed perfectly natural."

Tuesday, 6.—Elders P. P. Pratt, W. Richards, J. Taylor, Geo. A. Smith and Bishop Whitney met in council at Elder Taylor's.

From the death of Joseph until the arrival of President B. Young and the

Twelve, Elder Willard Richards was the principal counselor of the Saints in Nauvoo, and had scarcely a moment's rest. He answered the calls and inquiries of hundreds of the brethren, and was engaged every day until a late hour, or until exhaustion compelled him to lie down.

The following is extracted from Elder Woodruff's Journal:—

"We (the brethren of the Twelve returning to Nauvoo) stopped at various places while going down the Mississippi, among others, the town of Burlington, after which we prepared our minds to once more behold the city of Nauvoo and embrace our families and friends.

We were landed at the upper stone house at eight in the evening, and were welcomed with joy by all the citizens we met. We hired a coach, and I accompanied my brethren to their families, after which I was conveyed to my own, and truly felt to rejoice to once more meet with my wife, children and friends. Thus it is with me, I have spent but one summer either at home or with the body of the Church for

the last ten years, as my lot has been cast abroad in the vineyard most of the time.

When we landed in the city a deep gloom seemed to rest over the city of Nauvoo, which we never experienced before.

Wednesday, 7.—Elders B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, W. Richards, W. Woodruff, George A. Smith and Lyman Wight met in council with Elder Taylor at his house. They found him recovering from his wounds received at the massacre of the Prophets.

The Twelve felt to rejoice at having the privilege of again meeting in council together, after having passed through such trying scenes, and to be welcomed by the Saints who considered it very providential for the Twelve to arrive at this particular juncture, when their minds were agitated, their hearts sorrowful, and darkness seemed to cloud their path, feeling like sheep without a shepherd, their beloved Prophet having been taken away.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 28, 1863.

TO THE SAINTS ABOUT TO EMIGRATE.

THERE is probably no more important period in the lives of the Saints who are sojourning in Babylon, nor one fraught with more momentous consequences for good or for evil, than the time when they are about to leave their native shores and the homes of their childhood for Zion. The breaking up of old associations; the change of scenes, circumstances and duties; the new faces that will be met with and the new ties that will be formed; the trials and temptations so different from those that many have ever met with before, and which call for the exercise of the most patient endurance and the firmest fortitude, all tend to unsettle their minds, and—unless they maintain a strict watch upon themselves and retain the Spirit of the Lord—to lure them from the path of rectitude and to betray them into the utterance of words and the commission of acts which they would have blushed at previous to leaving home, if they do not lead them to absolute apostacy. Many, very many, we are sorry to say have, in former years, left these and other lands for the purpose of gathering with the people of God, who have never reached their destination. Yet, when they started, their hopes were

as bright and their souls apparently as full of zeal and love for the truth as those of many of the Saints now seem to be who hope to emigrate the present season ; and to-day, instead of being associated with the Saints in Zion, assisting to build up the kingdom of God upon the earth and sharing in the peace and blessings which are being so abundantly and almost miraculously poured out upon the Saints in their mountain home, they are scattered over the face of the distracted States of America, destitute of the Spirit of the Lord, without a single ray of present peace or future hope to sustain them, and filled with the most gloomy apprehensions and the wretched consciousness of having forsaken God and having therefore no right to his protection. Far better would it have been for such persons to have remained in this country and suffered with their poor brethren and sisters ; yes, even though they had fallen victims to the cruel pangs of want and exposure, for, if they had died faithful, they would have received a reward which would have more than compensated them for all their sufferings. Now we are particularly anxious that this should not be the case with any who go this season, and that all who leave the various countries under our Presidency, for Zion, should go through safely and promptly, and get there at least as good and pure, with as much faith and love in their souls, and in the enjoyment of as much of the Spirit of the Lord as when they left here. This can only be done by constant watchfulness, prayerfulness and humility on the part of the Saints, and by their continued willingness to be led by, and to obey the counsels of the servants of God who are placed as fathers and guardians over them in their journeyings.

There are still some scattered individuals bearing the name of Saints whom the Elders find it difficult, if not impossible, to convince of the wisdom and necessity of gathering ; but there are many more who go to the other extreme and think that gathering is the sole aim and end of the Gospel, and that when they have accomplished that, they have done all that is required of them, and that thenceforward they can be as remiss and careless in their duties as they please—their salvation is secure. With them, Utah appears to be the goal of their hopes and expectations ; they have no aspirations after anything higher, nobler or purer than the mere gathering to Utah, which is to them the *end* not the *means* of their salvation ; and after they arrive there too many of them lay their armor by to rust, while they act as though they thought the principles of the Gospel were no longer binding upon them—that the mere fact of their having gathered there exempted them from any further obedience to, or practice of the truth. Now, if any at the present time *do* entertain any such feelings as these, they had better stay here until they learn better, because it will be only giving the Saints the unnecessary trouble of transporting them across the Plains for them to apostatize when they reach Utah, which they assuredly will do unless they repent. Let the Saints disabuse their minds of any such erroneous ideas as soon as possible, and be actuated by the only desire which ought to prompt any man or woman to gather with the people of God, viz,—“ To learn of His ways and walk in His paths.” Gathering is as essential to the salvation of all who are able to obey the command to do so, as baptism is ; but it is only one of the rounds in the Gospel ladder which reaches from the depths of the degradation into which poor humanity has fallen, to the celestial kingdom of God. But the poor prisoner who wishes to escape from his dungeon must take step after step up the ladder until he reaches the top and can breathe once more the free air of heaven, or he will not be benefited ; the ladder is his *means* for attaining the desired *end*—

liberty. The Gospel is our *means* of gaining our important *end*—salvation. But we must obey every principle or we cannot be saved; we must take every step up the ladder or we cannot get into the celestial kingdom. The moment we set bounds to our faith and works, that moment our salvation ceases.

These thoughts have been suggested by the fact that many of the Saints in some portions of the Mission, now that the season for emigration is drawing nigh, are absenting themselves from the meetings and neglecting many other plain duties. No doubt such persons have many excuses which they would be ready to plead to justify themselves, such as press of business in order to get ready for starting, shortness of means and time, &c., &c., but after all they are *only excuses*, and if this spirit be allowed to grow unchecked it will lead to the most dangerous consequences. No individual is justified in neglecting a *present* duty in order to be better able, as he thinks, to perform a *future* one. No man can be depended on to do his duty in another sphere or position in life, if he does not do so in the one he at present occupies. We must keep our path clear as we go. Let the pages of our lives be free from blot or stain every day, or else the record of our folly and neglect of duty may stare us in the face some day when we shall bitterly regret having given way to such weaknesses. We would earnestly and affectionately warn our brethren and sisters against giving way to such evil influences. They will find that they have as much need of the Spirit of the Lord while crossing the sea as while sojourning in their native lands—as much necessity for the exercise of faith and prayer and humility while traversing the Plains as while walking the crowded streets of Babylon's corrupt cities—and, if possible, more need of all, combined, after their arrival in Utah than ever before. Get the Spirit of the Lord before you start, carry it with you and keep it when you get there, and you will be happy, contented, prospered and useful—and the only way to do this is to faithfully discharge every present duty, never putting off till to-morrow what ought to be done to-day. The man or woman who daily acts upon this motto will pass safely and peaceably through life, and will be a valuable and beloved addition to the family of the Saints in the bosom of the far distant mountains and vales of Deseret; while those who neglect their duty to their God and their fellow-beings here, are sure to do the same there, and will, unless they repent, sooner or later apostatize from the Truth.

DEPARTURES.—On the 18th instant Elders Jacob G. Bigler and William C. Staines sailed from this port, per the steamship City of Washington, for New York, to act as Agents for the Emigration in the United States this season. Elder Bigler was appointed on a mission to this country in the spring of 1861. He arrived in Liverpool on the 25th July, and was appointed to labor in Ireland, which he did to the great satisfaction of his brethren and the Saints under his charge until May, 1862, when he was called to Liverpool to take the Presidency of this Mission for a short time. He filled this position nearly two months, when he was relieved by the arrival of Elder O. W. West; and from that time until a few days since he has travelled through the Mission visiting the various Conferences and strengthening and building up the Elders and Saints by his wise and fatherly counsels. His health has been but poor the most of his time since his arrival in these lands; but of late it has been worse than usual, and has given him and the Elders acquainted with his condition some uneasiness. A change of climate will doubtless be attended with beneficial results to him.

Elder Staines left the Valley in the fall of 1860, and reached Liverpool towards the latter end of the same year. Upon his arrival he was appointed to labor in the ministry in the London Conference, and soon afterwards to preside over that Conference. His labors in his field have been productive of great good, strengthening the weak and cheering the downcast and diffusing a good influence wherever he has gone. There have been additions made to the Church by baptisms in that Conference during the period of his ministry, to the number of 358, and the emigration during the same period has been unprecedented.

May the Lord, who has blessed the labors of these Elders in their ministry here, continue to be with and prosper them in the discharge of the duties assigned them in their new sphere, and give them wisdom and influence adequate to their wants.

C O R R E S P O N D E N C E .

ENGLAND.

LIVERPOOL CONFERENCE.

Liverpool, March 7, 1863.

President Cannon.

Dear Brother,—As Liverpool Conference is so immediately under your eye, I have not deemed it necessary to send you such frequent reports of its condition, progress and prospects, but as it is some months since it was represented in the *Star*, perhaps a few items concerning it may not be out of place nor unacceptable to you nor your readers.

The visit of yourself and Elder West to Upholland and Wigan on the 1st inst., I have every reason to believe was productive of much good. I am happy to say that your teachings were appreciated by both Saints and strangers, and I earnestly trust that all the former and many of the latter may remember and practice them; the best, and indeed only proof they can give of their appreciation of them. There are many in that part of the country who are investigating God's plan of salvation, and I think a faithful and energetic, but humble man would, aided by the Spirit of the Lord, be able to continue the good work already begun there. I regret to say, however, that a few who are very loud in their professions, are, like many in the ancient Apostles' days, "Walking as the enemies of the cross of Christ" and the Prophet Joseph whom they profess to revere, and these few, by their unchristian-like conduct, do more harm than it is in the power of the Travelling Ministry

to do good; because they close the hearts and houses of the people against our testimony and presence. I would like *all* such characters, within the limits of this Conference, to take warning from this time, and to let their conduct be in accordance with their professions, or else to hold their tongues about the Gospel, for I intend to be after them. Unless men can preach the Gospel under the influence and inspiration of the *proper* spirit, we would rather they did not attempt to preach it at all. I hope "a word to the *wise* will be sufficient," or even to those who might possibly be classed under a different signification. But for fear any of our pious friends should be inclined to set us down as the most wicked people on the earth, I will just say that, despite all our faults, I am prepared to prove, from the Bible, that the ancient people of God, both Jews and Christians, *were* much worse than we have ever been *reported* to be.

I think I may venture to report a decided improvement in the feelings of the Saints in the Liverpool Conference, as manifested by their works; but, as one of the number, I will say we are far, very far from being what I wish, and from having made that progress in virtue, wisdom, love and unselfish devotion to the truth which I desire. There is still a great deal of that nasty, contemptible gentile pride in the hearts of many, but I am determined, by the help of the Lord, so long as I have anything to do with the Conference, to endeavor to root it out. Of course, in so doing I expect to meet with the

sneers and opposition of many who are called by the name of Saints, but I care not for the frowns nor favors of evil-doers, whether in or out of the Church, so long as I can secure the blessing and approbation of God and his faithful servants. I cannot help sometimes thinking of the words of President Young when I first had the pleasure of an interview with him,—"Brother Shearman, *for your consolation*, I will say that if you prove faithful to this Gospel you will be hated of all men. Jesus said so, and he never spoke a truer word." I thought at the time it was curious *consolation*; but, nevertheless, it is so now, for when I meet with the opposition and hatred of my fellow-beings, I remember that he told me before that it would be so, and as Jesus and Joseph and Brigham and all other good men have been hated, and that too, frequently, the most bitterly, by professed brethren, I do not want to be an exception to the rule. There is, however, an opposite to this false pride which, if not quite so destructive in its consequences, should nevertheless be carefully guarded against—viz, the neglect of, and inattention to, the proprieties and even refinements of life. No man nor woman has any right to indulge in that which will make them disagreeable to another unless duty or absolute necessity demand it.

There is a feeling in the hearts of many that they are conferring a great favor upon the Lord, or his servants, which is the same thing, by their puny efforts to advance his kingdom on the earth, and that he is under great obligation to them for so doing, while at the same time their words and acts have often done as much, if not more harm than good. They must receive all the credit and praise that they think they have earned, or they will not do anything; and, to hear them talk, one cannot but conclude they imagine the Gospel car will cease to roll if they withdraw their hand from it. I would rather the actions of many of this class were placed to their credit than mine, but at the same time should like such to understand that not only is the Lord under no obligation to them, for they work for the praise of men and have received their pay, but that he can very well dispense with their services, and

that the loss of their labors will not make one particle of difference in the progress and establishment of the kingdom of God; for, although the Lord works by means and will accomplish his purposes through the aid of his children on the earth, yet there are thousands and hundreds of thousands who will work if we will not, and probably men who will be able to do much better than we can. For my own part I have no such feelings. I regard it as a great favor and privilege to be permitted to be a co-worker with God in the redemption of the world and the salvation of the human family, and I am still willing, as I think my acts have proved that I ever have been, to work in any position, however humble, that the servants of the Lord may see fit to place me in, quite happy in being counted worthy to work for God and my fellow-beings, and quite contented so I am where I can be doing the most good. The feeling which I sometimes have is that of astonishment that the Lord will condescend to use such poor, miserable, selfish, conceited, ignorant, stupid and blundering creatures as many of us are, while there are so many who it appears to me are better qualified for his work. But the conclusion I have come to as to the reason is, that he uses us partly because the wise and the learned will not be used by him, but principally for our own good and to develop our own faculties. But I am surprised at his patience.

Of course the Liverpool Conference is not free from evil-doers any more than other Conferences, and I see individuals almost every Sabbath, whose names I could call were it wisdom to do so, who are in transgression, and whose sins, although they vainly imagine they can cloak them, are not hid from the Priesthood of the Almighty. Poor, unhappy mortals, they carry hell about in their bosoms; conscience, like a canker worm, is gnawing at the vitals of their souls; yet, like the blind man who insists the sun does not shine because he cannot see it, they shut their eyes to God and his truth, and vainly suppose because they cannot see him that he, through his Spirit, cannot see them. How long will such men nourish a viper in their bosoms. Why will they not, with sincere and broken hearts,

unbosom themselves to those who have a right to, and indeed *do* know their past course, before their true character and secret actions are made manifest to all men to their everlasting shame and contempt.

I take pleasure in referring to the zealous and faithful labors of Elders Robert Wilson and Richard Smyth. Through their economy and assistance, and the liberality of the Saints, I am happy to say we are gradually but steadily getting out of debt. I flatter myself the Liverpool Conference will not appear in the *Star* the ensuing quarter among the list of debtors to the office for books. I am sorry to say that I do not know of more than about ten additions to the Church in this Conference during the present year, but trust that these few may prove staunch members, and that they are only the drops before the shower. Elder Morwick, whom you very recently appointed to travel in this Conference, has shown himself humble and energetic so far, and will, I trust, do much good. The Saints, generally, are very kind; God bless them. I love them more every week I am with them. Pardon this lengthy effusion. I am on hand to co-operate with my District President, Elder Kay, and yourself, wherever you want me.

Your brother in the Gospel,
WM. H. SHEARMAN.

SCOTLAND.

Edinburgh, March 7, 1863.
President Cannon.

Dear Brother,—I parted with brother Robert Sands at the railway station, Glasgow, on the 13th ult., and took the cars *en route* for Fife. I had for my companion the good Spirit of God, which is the best *life-preserver* extant I know of, and the most agreeable companion I ever associated with—our best friends without it are uncongenial. With it alone, though all the world without is at war, I have peace in my bosom, joy in my pathway, and salvation on my tongue. But I must pause and tell you that the cars halted by the way at Clackmannan, where there is a Branch of the Church belonging to the Edinburgh Conference. President David Russell and others met me on the way from the station and conducted me

to their place of meeting, where we remained until admonished by the clock that it was bed time.

February 14th, I went to Dunfermline, where I met brother Alexander Letham, Travelling Elder of the Fife District, taking his farewell visit of the Saints. He conducted me through the Branches in his District, where I remained cheering, correcting and instructing the Saints by day and night, until the 24th ult., when I left Dysart with brother William S. Baxter *en route* for "bonny" Dundee. Brother Baxter had been to see his mother in "the long toon of Kirkcaldy," his birth-place, and met me unexpectedly in Dysart on the 22nd ult. On our arrival in Dundee we met brother Matthew McCune, who has been laboring in the Dundee Conference with brother Baxter for some time. He is well and feeling well in the work assigned to him. We had a very interesting consultation relative to the best mode of promoting the interest of the Work of God in the Dundee Conference. Our deliberations ended in concord, a principle necessary to be in the Priesthood ere we can expect it in the people. The principles we would have others adopt we must needs practice ourselves, or else our preaching and teaching will be in vain. On Sabbath, March the 1st., the hall in Dundee was filled to overflowing with a very intelligent and attentive audience. I never enjoyed more of the Spirit of the Lord than I did on this occasion; I felt that a good work will be done here. Many are inquiring after the truth. Five were baptized last week in the Dundee Branch, and more are expected to join the Church shortly.

I left Dundee on the 2nd instant in company with brother McCune. We went as far north as Arbroath the same day, and met with the Saints in that place in the evening. They are all rejoicing in the truth and express a willingness to continue faithful to the end. I felt to say all the time, God bless the faithful and help them to accomplish the desired end, their salvation and emancipation from these lands of sin and oppression. We put up for the night at brother Alexander Duncan's, a faithful, good family, whose house for many years has been a home to the Elders.

On the 4th we went to Forfar, where there is a small Branch of the Church organized by brother Baxter since his arrival. We held meetings in a private house. Several strangers were present. At the close of the meeting a very intelligent man stated that he had heard a great deal of preaching in his life, but had never heard the truth till now. We had a long conversation on the principles. He expressed himself convinced of their truth. On the morning of the 5th we bade adieu to Forfar, a little town of the olden time. Its inhabitants are stereotyped as the town; there is but one thing they are liberal in, that is their graveyard. They are all preparing to die, while the Latter-day Saints are preparing to live. We took our seats in the cars, ticketed for Aberdeen, and they swiftly bore us away through a beautifully cultivated country. The day was lovely, and my soul rejoiced in the truth which has brought me to look through nature up to nature's God.

According to tradition Aberdeen was a place of considerable importance so early as the ninth century. King Gregory the Great, it is said, conferred upon it some peculiar privileges; but the greatest privilege the Aberdonians ever received was the Gospel message proclaimed to them by an authorized servant of God. Brother Alexander McDonald was among the first to preach the Gospel in the Highlands. He was successful in baptizing a number and organizing a Branch or two, but the organizations were of short duration. When I arrived in Scotland on the 27th of July, 1860, there was no organization farther north than Arbroath. Brother William S. Baxter reorganized the Aberdeen Branch as it stands at present, with eight members, on the 17th of November, 1861. The Saints all feel well. Brothers Baxter

and McCune have labored assiduously to establish the Work here, and I predict that their labors will be rewarded with success. I preached twice in Aberdeen during my brief visit, and was filled with the good Spirit of God. At the close of the last meeting on the 5th, several gave in their names for baptism. There are a few scattered members farther north who report themselves to the Edinburgh Conference; they are feeling well and preaching the Gospel according to the best of their ability. I pray God to bless them ever with his holy Spirit in their highland home, until their way is opened so they can gather up to the home of the Saints.

The Dundee Conference is a few pounds in debt. I would like to see it cleared off before I leave for home. Brethren, come, let us be united in our efforts to destroy the monster, Debt! "A hint is sufficient to the wise." The good Spirit whispers to me all will be right.

I left my blessing with brother McCune and the Saints of Aberdeen this morning, and arrived all right in Edinburgh about two p.m. Met Elder Peacock at brother McOmie's. He is well and reports all well in the Edinburgh Conference. Your circular on Emigration has come to hand, and will be attended to immediately. I have just received a letter from President Robert Sands, reporting all right in the Glasgow Conference.

I feel well myself; never felt better. I have joy in my labors, peace in my bosom, and the good Spirit of God with me in all my administrations. I desire to live only to do good. With kind love to yourself, Elder C. W. West and all the brethren in the office, I remain, as ever, your brother in the Gospel covenant,

DAVID M. STUART.

SUMMARY OF NEWS.

ENGLAND.—THE ROYAL WEDDING.—The marriage of the Prince of Wales and the Princess Alexandra of Denmark was celebrated throughout the United Kingdom with imposing ceremonies and great rejoicings, on the 10th inst.

POLAND.—The Polish insurrection continues with increasing vigor, and has, indeed, assumed the formidable proportions of a "Revolution." General Langiewicz has, with the sanction of the Revolutionary Committee, proclaimed

himself Dictator of Poland, and proceeded to organize a temporary but effective Government. Many engagements have taken place with varying results; but the "Insurgents" are steadily gaining ground notwithstanding the atrocious cruelties practiced by the Russian, and particularly the Cossack, troops. The Polish question is engaging the attention of all the Cabinets of Europe, and threatens to turn its peaceful cities and verdant plains into warlike camps and bloody fields.

AMERICA.—The attack on Charleston has not yet taken place, partly owing to the want of unanimity and subordination in the Federal armies in that neighborhood, consequent upon the enlistment of negroes into the army, and many of them receiving commissions. White officers are thus compelled to associate with them on an equality or resign. Many have chosen the latter alternative; and the two great measures of the Administration—the Emancipation Proclamation and the Enlistment of Negroes—threaten to be quite as injurious to the interests of the North as to those of the South. The three most important acts of the recently adjourned Federal Congress are,—first, The power granted to the President to suspend the writ of *habeas corpus* at pleasure; secondly, The Conscription Act, which makes all able-bodied male citizens between the ages of 18 and 45 subject to military duty at the call of the President; and, thirdly, The adoption of Mr. Chase's financial scheme, which authorises a fresh issue of some \$1,100,000,000 in greenbacks and other United States securities. Great fears are entertained of a revolution in the Northern States. The Confederates had captured another Federal gunboat on the Mississippi, and the latter were apprehensive of an attack on their fleet at New Orleans by the former. The Federals have, however, succeeded at last in destroying the celebrated steamer Nashville.

MARRIED:

In Ogden City, Utah Territory, January 1st, by Elder C. R. Dana, Thomas Barlow, late of Lancashire, to Eliza Cato, late of Bedfordshire, England.

ADDRESS.—Warren S. Snow, No. 3, St. Mary's Churchyard, Southampton.

P O E T R Y .

—o—

SPEAK THE TRUTH.

Speak the truth, speak the truth, where'er you may
be,
In the circle at home, or abroad o'er the sea;
Though men may despise it—whatever they do
Let this be your motto, to speak what is true.

Speak the truth—though now rough and unpolished
to view,
'Twill soon shine like a diamond, and sparkle like
dew;
Though Satan, the father of lies, may assail,
By its power and aid you are sure to prevail.

Birmingham.

Speak the truth—though in prison your lot may be
cast.

For truth and its virtues contend to the last;
And when its bright reign has commenced upon
earth,

Men will honor your mem'ry and cherish your worth.

Speak the truth, speak the truth, and never despair,
Though life has its trials, its joys you shall share;
Though wrong and deceit may have reigned since its
birth,

Soon freedom and truth shall with joy fill the earth.

JOHN BURROWS.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets, . . . The Lord God has spoken, who can but prophesy!"—AMOS.

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Saturday, April 4, 1863.

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PREPARATIONS OF THE NATIONS FOR THE COMING STRUGGLE.

It is very evident, even to the most casual observer, that all the principal nations of the earth are anticipating a speedy and general conflict and breaking up of old political institutions, if not a complete social revolution also. To be convinced of this we have only to observe the extensive preparations which they are making for both aggressive and defensive warfare. One warlike invention treads upon the heels of another; improvement follows improvement and experiment succeeds experiment. Iron-plated ships, iron-plated forts, Armstrong guns and every other conceivable means of destroying mankind which human or diabolical ingenuity can devise, are being brought into requisition and encouraged and patronized by the governments. Now, all this is not for nothing; the statesmen of the world are not acting entirely from blind impulse; many of them are far-seeing and deep-thinking men—as much so as it is possible for them to be without the light of revelation to guide them—and they foresee the evil but know not how to escape it. Hence their anxiety to excel each other in their warlike implements of offence and defence, in order that when the struggle does come they may be able to maintain the integrity of their own dominions,

and, if possible, gain the supremacy in the affairs of the world. To this end the nations are vying with each other in their naval and military preparations, and the people are being burdened with enormous taxes to support the most extensive armaments of which history affords us any account in modern times. But, notwithstanding all these precautions, anxiety and fear pervade the bosoms of the political leaders of the age, and their time and attention are principally absorbed in examining and testing warlike inventions and endeavouring to provide against every possible future contingency. But all is in vain; not only has "knowledge increased" according to the prophecy of Daniel, but it is still increasing more rapidly than in any previous age of the world, and every new invention only tends to excite the reflective and mechanical genius of scientific men, and calls forth some fresh improvement which entirely supercedes that which preceded it. Thus, a few years ago immense sums were expended in erecting stupendous and massive forts of masonry to defend the harbors and ports of the world against foreign foes; a short time since, iron-plated ships rendered these forts comparatively useless; a new era was thus

introduced into naval warfare, and a necessity created for guns of a range and calibre sufficient to cope with these floating iron batteries; this want has been supplied and been followed by the proposition to surround our sea-ports, forts and arsenals with what may be, more literally than figuratively termed, a wall of iron. But these efforts and precautions will all fail and fall short of their desired effects, and, instead of the art of war being brought to such perfection in the present age that battles can be fought and the destiny of nations decided with little or no loss of life, as some reputedly great and wise men in this generation have predicted, we confidently assert, and, as we have done years since, faithfully warn the inhabitants of the earth, that they will devise means of destroying each other at a more rapid and fearful rate than the history of the world affords us any account of before; and that by the sword and by bloodshed, by famine and pestilence, by earthquakes and by plagues shall the inhabitants of the earth be made to mourn and to feel the chastening hand of an Almighty God, until a full end is made of the existing institutions and organizations of all nations.

These reflections, though they have often occurred to our minds before, were suggested anew by perusing the following extract which we take from the *Liverpool Mercury*:—

"The *Times* says that the experiments at Shoeburyness, on Tuesday, prove the superiority of the available means of attack over those of defence. A steam floating battery for harbor duty, but capable of passing from port to port, might be safely covered with 12-inch plate, and, armed with four of the 300-pounders with which Sir William Armstrong did such tremendous mischief on Tuesday, would be as much an overmatch and object of terror to the strongest armour-ships as armour-ships are now to wooden ones. To guard against the possible visits of such craft from any part of the channel to our arsenals and dockyards, it is evident that guns for land and harbor service, at least, must be increased to even greater than their present colossal proportions. Not a year since Sir William astonished and almost alarmed the old school of artillerymen by appearing at Shoebury with a 300-pounder. Yet 300-pounders are, to say the least, not

uncommon now, and Sir William, again leading the way, has made a 600-pounder, weighing 24 tons, throwing a rifled ball of 600 lb., or a shell of 590 lb., to hold a 25 lb. bursting charge of powder. This gigantic piece of ordnance will be tried at Shoeburyness in the course of a month, with a certainty of smashing to fragments any plates yet forged or rolled, and before twelve months are out we shall see one at least, if not more, 1000-pounder guns of the same kind. These are the ordnance that every day's experience shows we shall really want for our sea-ports, breakwater-heads, mouths of harbors and banks of important rivers—guns that can send their shells through the thickest plates we can make in England (and thicker ones are never likely to come to us from abroad)—guns that can smash armour of such weight as even harbor-duty vessels could not be made to float with. Not till we have such guns as these can we consider ourselves safe, in case of war with any naval continental Power, from the slow-staming, half-sunken 10 or 12-inch plated floating batteries, which would otherwise be sure, in calm weather, to come crawling along our coast from dock to dock and arsenal to arsenal, alike defying and destroying all."

But all these precautions are worse than useless, for they are lulling the people into a false security. It is written "Cursed is he that trusteth in man and maketh flesh his arm," and equally cursed and disappointed will those be who put their trust in iron-plated ships or forts, big guns or any of the appliances of modern warfare. England's safety lies not in these. There is a God who rules in the heavens and works his pleasure among the children of men, who sets up one and puts down another, and if the people of Great Britain and their rulers would turn unto him with full purpose of heart and be governed by his laws and directed by the counsels of his servants, they would be more effectually protected from their enemies in the coming terrible struggle than they ever will be by all the precautionary defensive means which the greatest geniuses and wisest statesmen, aided by the developments of science, can devise. But this they will not do, therefore it will be with them as with the ancient Jews, "their house will be left unto them desolate."

The fact is, that notwithstanding the

ability and shrewdness, the political sagacity and long experience of the rulers and statesmen of the earth, they do not understand the true principles of government. They have tried, during a succession of ages and under a variety of despotic as well as constitutional political systems, to govern the people so as to bring about confidence and harmony, but in every instance they have signally failed. Just at the juncture when man's wisdom and ingenuity were at fault, God stepped forward and revealed the true system of government and the only one that can give peace and prosperity to a distracted world. But the kings and governors of the world will not be counseled by him, therefore they must learn, by a fearfully bitter experience, that

God never designed the world to be governed by mere physical force, and that there are *principles* more powerful to control men than the sword or the bayonet, and which will form a stronger bulwark of defence around those who are faithful to the governmental trust confided in them by God and man, than the mercenary hosts of the tyrant with their glittering forests of steel, or all the navies or forts which the world has ever seen. The government of God—the only true system of government—will render all these unnecessary, because *love* is its ruling principle, and its bulwarks will be the brave and willing hearts of its millions of loyal and happy subjects in every part of the world.

THE CONSUMPTION DECREED UPON ALL NATIONS.

BY ELDER G. E. GROVE.

While reflecting a few weeks since on the fulfilment of prophecy and revelation given through Joseph Smith the Prophet of God, in the year 1832, this sentence arrested my attention,—“Until the consumption decreed hath made a full end of all nations.” In view of this subject my mind was led to inquire, Has the consumption decreed begun or not? Being for many years past an observer of plans and systems that professed to have for their object the propagation of the principles of life and salvation, I was naturally led to examine the opposite—viz., those of death and condemnation, which brought me to the conclusion that the consumption decreed had begun, and was making rapid strides towards its final accomplishment. There always has been, since the day our father Adam introduced mortality into this world, a principle pregnant with power, inducing mankind to commit acts that would shorten life. Hence discontent, jealousy, and hatred which leads to murder, were amongst some of the earlier laws of death, which have not diminished but increased—so much so, that from time to time God has sent his servants, endowed with power and authority, to instruct mankind how to act,

and what laws to obey, in order that they might escape the evil and obtain the good, and thus enjoy “The life that now is and that which is to come.” But few, comparatively, have listened to or obeyed the heavenly mandate, others choosing rather to enjoy the pleasures of sin than yield to the peaceful influences of life; and those few have been hated without cause and driven from the abodes of civilization, as well in former as in latter days. Yet they understood and knew God, and were able to see or had revealed to them the past, present and future, and knew precisely the course mankind would take, and spake and wrote not only the things that had been, but what would transpire down to the end of time. Therefore, the beginning of the end hath already appeared. Though the laws of death had an existence ever since the laws of life, “For it must needs be that there must be an opposite to all things,” yet the consumption decreed upon the whole earth had, and has a special reference to a special period of the world's history. Jesus said, in his day, that nation should rise against nation and kingdom against kingdom, yet he said it was “*not yet*,” he also said of that day and hour

knoweth no man, &c. Hence the time was a secret with the Father until he should raise up some one whom he could trust, who would believe, understand and declare it to the world, though it was to be at a time when but little faith should be on the earth, for he says, "When I come shall I find faith on the earth?" Such a being he found in the "young man," Joseph Smith, whom he chose and ordained Prophet, Seer and Revelator to usher in the fulness of the everlasting Gospel, and through whom he has set up his kingdom never more to be thrown down, and made known his mind and will to this generation. Whether they will hear or forbear it mattereth not, for the Lord hath declared, through his servant, that with the "rebellion of South Carolina" should commence the fulfilment of the former predictions respecting the end of the world, and "this generation shall not pass away till these things are fulfilled." Therefore, with the boom of the first gun discharged at Fort Sumpter, was ushered in the destruction of the wicked and the salvation of the righteous, which increased the faith of the Saints of Latter-days who are looking for and helping to bring to pass the fulfilment of the declaration of the angel who heralded Christ's mission to this earth in the meridian of time—"Glory to God in the highest, peace on earth and good-will toward men."

It needs no particularly prophetic vision to see that the generality of mankind are industriously determined to fulfil the prophetic declaration—viz., to "make a full end of all nations," for no

matter who comes with the laws of life and salvation, nor how plain they make them, nor how accurately they prove them from reason, science, analogy and revelation, nor how many living testimonies they may produce to prove the divinity or truthfulness of their mission, they are looked upon as impostors or fanatics, and treated with contumely, insult, abuse, and often put to death. Then, again, look what ingenuity is brought to bear to prevent human life, and what barbarity is practiced to destroy it; also, what preparations all nations are making, by inventing implements of destruction and marshalling their disciplined hosts, to play each their part in the great drama of human extinction. These things, and a thousand others surrounding us, combined with the traditions of our fathers who taught us "Vanity and lies and things wherein there is no profit," seem to make it difficult for many of us to believe and comprehend the great and glorious truths which God hath revealed from the heavens in this day for our salvation and exaltation in his kingdom. Nevertheless, this is our testimony, That the kingdom of God is set up on the earth, and all that will embrace the doctrines taught by the Latter-day Saints and continue with humility to seek and cultivate the Spirit of God shall not only know for themselves, but shall assuredly be delivered from the evils and calamities that must overtake the wicked and ungodly, for Christ will soon come in flaming fire, "Taking vengeance on them that *know* not God and *obey not the Gospel* of the Lord Jesus Christ." Amen.

THE MUSIC OF THE HEART.

Music is justly considered by all nations, both civilized and barbarous, to be a desirable and praiseworthy accomplishment; and they who can play with any degree of proficiency on one or more instruments, are regarded with a species of admiration by, and as something superior to, their less favoured or talented fellows. The guitar with its love awakening memories, the piano and its enlivening melodies, the organ

with its devotional-inspiring strains, and numerous other musical instruments engage the attention and assiduous study of those who are ambitious to excel in their use; but there is one more important, more intricate and difficult to master than any of these; whose tones are more delicate, its chords more varied, and its range of melody wider and more enchanting—it is, the *human heart*. Every human soul contains

within itself the elements of true harmony and melody; it is the harp of the Almighty's creation, the perfect instrument of which all others are but types or imperfect representations, and from which should be constantly ascending the sweet and seraphic strains of love to God and man. The sorrows of life may have unstrung it; the dark and gloomy days of disappointment and adversity may have rendered it discordant; the stormy blasts of the world may have snapped some of its finer strings; it may have been so long silent that its possessor has forgotten the sound of its once thrilling music; the scorching siroccos of passion may have warped and cracked it, and in some few, but thank God, very few instances the demon of crime has, with violent and ruthless hand irremediably ruined and for ever unfitted it for the angel of virtue to touch; but with these exceptions there it is, though frequently in a rough and uninviting exterior, only awaiting the touch of some master-hand to tune its strings and sweep its chords, to

awaken the slumbering memories of childhood and innocence and the wild deep pathos of repentance, the softer notes of hope and yearning aspirations after purity, and the melting strains of gratitude to God and love to man.

There is music in every soul, and it is the divinest of arts to know how to fetch it out; to know when and where and how to touch its chords and make them vibrate in responsive harmony with the melodious notes of nature and the thrilling sweetness of the songs of the redeemed. This is the art of arts, the study of studies. It should be ours. It is the most difficult instrument to master, but the most beautiful and sublime when it is mastered. He who can thoroughly understand it in all its intricacies and finger it with a bold confidence and yet delicate refinement, has a power worthy of God himself, and which, like him, he should use for the delight and benefit of earth's, at present, discordant family.

SIRIUS.

HOW SHALL WE BE BETTER?

BY ELDER GEORGE REYNOLDS.

Amongst the vast list of questions that have been from time to time presented to the human family for their consideration, none have been oftener asked or more variously answered than "How shall we be better?" To say the least of it, it is one of those queries more easily asked than answered; and the condition of the world to-day is but a proof of the fact, the various systems extant being but the embodiment of the ideas, the practical working of the plans that have been put forward by men as answers to the inquiry.

Philosophers, philanthropists, statesmen and divines, have all endeavored in their own peculiar way to solve the problem; to point the road to happiness; to introduce a reign of right; to find the panacea, more valuable than the "philosopher's stone" or the "elixir of life," by which the vice of the world might be stopped, its downward course arrested, and the means devised by which all might enjoy the privileges to

which they were heirs. But, waving for a moment their rejection of divine revelation, and, as a result, the loss of the Spirit of God, they have made one grand mistake in their operations. Instead of taking man as a whole, as a living soul with perfect harmony in all his parts, and consequent unity, they have endeavored to make him better in parts. One has taken under his care his moral welfare; another his social development; a third his physical training; a fourth his intellectual advancement, and so on; dividing themselves into doctors of divinity, law and physic, each one, acting independently, has prescribed diversified medicines entirely opposed and at variance, and, as a natural consequence, death and division characterize the endeavors of men to benefit each other.

The course they have pursued somewhat resembles that of the man who, having broken both his legs, sent for two surgeons, placed one limb under

the care of each, but informed neither that the other was injured; submitted to all the operations which each advised, and took all the medicine each prescribed, the result being that they treated him quite differently, ending in the death of the too secretive sufferer. So has it been in the history of this world: men have run into extremes of the most ridiculous kind in the advocacy of ideas which they held as paramountly essential to the well-being of the human family, shutting themselves up in the seclusion of these dogmas and ignoring *in toto* the labors of others who, while endeavoring to arrive at the same end and bring about the same result, took a different view of the subject and advised other remedies. The divine has taken the religious culture of the masses under his care; and, attending only to their spiritual concerns, has preached and pointed the ways devised of men to find out God and regain heaven; and, in the inordinate development of the devotional feelings to the detriment of the rest, has endeavored to better the condition of mankind and cause man to rise to that position of excellence wherein he will love God with all his heart and his neighbor as himself. Others, again, have tried to accomplish the same end by the organization of Social Science Congresses and the establishment of Working-Men's Institutes, &c., and the lecturer has been sent forth from town to town to endeavor to instruct the masses in the various moral virtues that tend to produce peace and happiness, while the spread of education has been considered the most formidable weapon in the hands of the multitude to overcome crime, yet it has been found that to bestow a merely scholastic education upon a wicked man only confers upon him a greater power to do wrong. Certainly, if education were to be understood in its broadest sense, it would be all that is wanted. To educate the people in true principle has been the aim of the servants of the Lord in every age; but the education generally spoken of is that which begins at A B C and ends at a college. This alone will never better the world, nor make men godlike in their character. Then, again, some have looked to Socialism or Teetotalism as the great

human regenerator and the cure for all ills, real and imaginary. Others have gone to greater lengths and advocated theories of the most utopian kind as sure remedies for the social disease. Politicians have endeavored to frame laws to force people to do right, to attend public worship, to keep holy the Sabbath-day, &c.; thus striving by legislation to coerce the consciences of the citizens, while the people have, in their turn, overset these governments and raised, amidst a sea of blood, the cry of "liberty, equality and brotherhood," hoping by this means to accomplish the so-much-to-be-desired object at which so many had aimed and failed. Yet all these means have proved futile; not one, nor all put together, have answered the expectations of their originators, for much as our self-love might cause us to try and hide the fact, we cannot but admit that the world is degenerating, that crime increases, that vice is rampant, that unity, under present conditions, is a myth, and that, after all the endeavors that have been used, all the experiments that have been tested, the zeal and energy that have been exhausted, men still go on from bad to worse, and the solution of the enigma is apparently as distant as when the inquiry was first made.

Then, how we can be better—better in every sense of the word—is, indeed, now a pertinent question. The only answer we can give is, There is but one way—all others are unequal to the task and must for ever fail, as they have heretofore done—and that way is the one devised by God and proclaimed by his servants; that is the only one that will answer all purposes, supply every want and meet the necessities of every case. That alone is consistent with the character of man and worthy of his obedience and support. As Saints, we acknowledge the Gospel to be the work of that same great Being who created man, and to be a perfect plan suited to all the requirements of humanity. There is nothing short, nothing wanting; but that same wisdom that organized the one arranged the other. If such be the case, we then can ask ourselves as individuals, How can we be better, and the answer is plain,—If the plan of redemption is perfect, the nearer we live to it the better we shall be; if it will

supply all our wants, the more we adhere to it the less we shall lack—or, in one word, let our lives be consistent in all things with the cause we have espoused and the principles we have obeyed, and we shall increase in goodness all the time, for the more we do so the more like our heavenly Father shall we become, the more of his Spirit shall we enjoy and the less difference will there be between our actions and the teachings of truth we receive. Amongst other things, let us be consistent with our prayers, not only in what we ask for, but in watching that our conduct agrees with the petitions offered to our heavenly Father. Thus, if we implore the assistance of the Holy Spirit, let our lives be such that it can dwell with us; if we pray for health and strength, let us not abuse our bodies by sin, intemperance, unnecessary over-exertion, deprivation

or neglect; if we pray for peace and happiness, let us endeavor to spread it around and not try to make others miserable or uncomfortable; if we ask for the way to be opened for us to go to Zion, let us make the best use of the means placed in our hands and be economical and persevering; if we solicit blessings on the Priesthood, let us support them by our faith and good works, and not try to decrease their influence by insinuating anything likely to produce opposition; if we pray for the spread of truth, the building up of the kingdom of God and the gathering of Israel, let us put our shoulders to the wheel and do our part, live up to our duties, magnify our callings, value our privileges and, with the assistance of the Comforter, do all that it is our right to do with life, zeal, wisdom, perseverance, and humility.

HISTORY OF JOSEPH SMITH.

(Continued from page 201.)

4 p.m. Meeting of the Twelve Apostles, High Council and High Priests at the Seventies' Hall.

President William Marks prayed.

President B. Young called upon President Rigdon to make a statement to the Church concerning his message to the Saints, and the vision and revelation he had received.

President Rigdon said:—

“The object of my mission is to visit the Saints and offer myself to them as a guardian. I had a vision at Pittsburgh, June 27th. This was presented to my mind not as an open vision, but rather a continuation of the vision mentioned in the Book of Doctrine and Covenants.

It was shown to me that this Church must be built up to Joseph, and that all the blessings we receive must come through him. I have been ordained a spokesman to Joseph, and I must come to Nauvoo and see that the Church is governed in a proper manner. Joseph sustains the same relationship to this Church as he has always done. No man can be the successor of Joseph.

The kingdom is to be built up to Jesus Christ through Joseph; there must be revelation still. The martyred Prophet is still the head of this Church; every Quorum should stand as you stood in your washings and consecrations. I have been

consecrated a spokesman to Joseph, and I was commanded to speak for him. The Church is not disorganized though our head is gone.

We may have a diversity of feelings on this matter. I have been called to be a spokesman unto Joseph, and I want to build up the Church unto him; and if the people want me to sustain this place, I want it upon the principle that every individual shall acknowledge it for himself.

I propose to be a guardian to the people; in this I have discharged my duty and done what God has commanded me, and the people can please themselves whether they accept me or not.”

President B. Young said:—

“I do not care who leads the Church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject.

I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others and give the fulness of the Priesthood, so that if we are killed the fulness of the Priesthood may remain.

Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men

can get between Joseph and the Twelve in this world or in the world to come.

How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.

The Twelve, as a Quorum, will not be permitted to tarry here long; they will go abroad and bear off the kingdom to the nations of the earth, and baptize the people faster than mobs can kill them off. I would like, were it my privilege, to take my valise and travel and preach till we had a people gathered who would be true.

My private feelings would be to let the affairs of men and women alone, only go and preach and baptize them into the kingdom of God; yet, whatever duty God places upon me, in his strength I intend to fulfil it.

I want to see this people, with the various Quorums of the Priesthood, assembled together in Special Conference on Tuesday next at 10 a.m.," which was carried unanimously by vote.

Thursday, 8.—At a special meeting of the Church of Jesus Christ of Latter-day Saints held in Nauvoo, at 10 a.m. on Thursday, August 8, 1844, by the request of President William Marks, (who was then presiding over that Stake of Zion,) to choose a guardian, or President and Trustee, Sidney Rigdon took his position in a wagon, about two rods in front of the Stand, and harangued the Saints for about one and a half hours, upon choosing a guardian for the Church. The meeting was then dismissed, when President Brigham Young gave out an appointment for the brethren to assemble at 2 p.m.

At the appointed time the brethren came together. Present of the Twelve, B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, W. Richards, W. Woodruff, Geo. A. Smith. The several Quorums were organized on and around the Stand according to order.

The meeting being opened, President B. Young arose and said:—

"Attention all! This congregation makes me think of the days of king Benjamin, the multitude being so great that all could not hear. I request the brethren not to have any feelings for being convened this afternoon, for it is necessary; we want you all to be still and give attention, that all may hear. Let none complain because of the situation of the congregation, we will do the best we can.

For the first time in my life, for the first time in your lives, for the first time in the kingdom of God in the 19th century, without a Prophet at our head, do I step forth to act in my calling in connection with the Quorum of the Twelve, as Apostles of Jesus Christ unto this generation—Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world.

This people have hitherto walked by sight and not by faith. You have had the Prophet in your midst. Do you all understand? You have walked by sight and without much pleading to the Lord to know whether things were right or not.

Heretofore you have had a Prophet as the mouth of the Lord to speak to you, but he has sealed his testimony with his blood, and now, for the first time, are you called to walk by faith, not by sight.

The first position I take in behalf of the Twelve and the people is, to ask a few questions. I ask the Latter-day Saints, Do you, as individuals, at this time, want to choose a Prophet or a guardian? Inasmuch as our Prophet and Patriarch are taken from our midst, do you want some one to guard, to guide and lead you through this world into the kingdom of God, or not? All that want some person to be a guardian or a Prophet, a spokesman or something else, signify it by raising the right hand. (No votes).

When I came to this Stand I had peculiar feelings and impressions. The faces of this people seem to say, We want a shepherd to guide and lead us through this world. All that want to draw away a party from the Church after them, let them do it if they can, but they will not prosper.

If any man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the Apostles which will carry them off victorious through all the world, and build up and defend the Church and kingdom of God.

What do the people want? I feel as though I wanted the privilege to weep and mourn for thirty days at least, then rise up, shake myself, and tell the people what the Lord wants of them; although my heart is too full of mourning to launch forth into business transactions and the organization of the Church, I feel compelled this day to step forth in the discharge of those duties God has placed upon me.

I now wish to speak of the organization of the Church of Jesus Christ of Latter-day Saints. If the Church is organized,

and you want to know how it is organized, I will tell you. I know your feelings—do you want me to tell your feelings?

Here is President Rigdon, who was

counsellor to Joseph. I ask, where are Joseph and Hyrum? They are gone beyond the veil; and if Elder Rigdon wants to act as his counsellor, he must go beyond the veil where he is.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 4, 1863.

EXCITING RUMORS—HOW TO COUNTERACT EVIL DESIGNS.

SOME little sensation was created on the 23rd ult., by the receipt of a telegram, under date Salt Lake City, March 9th, stating that a collision between the military and the citizens was imminent,—that Governor Harding and Associate Justices Waite and Drake had called upon Colonel Conner, commander of the California Volunteer regiment encamped near Great Salt Lake City, to arrest Presidents Young, Kimball and Wells; stating, also, that the citizens were in arms determined to prevent the arrest of their leaders by military force. Though we have not yet heard what foundation, if any, there may be for this telegram, we feel assured that it is false in many of its particulars; not that we doubt the disposition of Governor Harding, and, perhaps, the Associate Justices Waite and Drake, to do all in their power to disturb and harass President Young and his Counsellors and the people generally, but we do doubt the probability of a collision or a resistance on the part of the citizens such as is stated.

After Harding's arrival in the Territory he made the fairest promises respecting his intentions and the course he was determined to pursue, in discharging the duties of his office, of any man who has ever held a Federal position in the Territory of Utah. This can be seen by perusing a report of a speech delivered by him on the 24th of last July, in Great Salt Lake City, immediately after his entrance into the Territory, and published in the 39th number of the 24th volume of the *Star*. In that speech, after lauding the citizens of Utah in highly eulogistic terms, he says, speaking of one of the articles of our faith,—“As the Great Master of sculpture gathered and combined all the perfections of the human face into one Divine model, so you, in that one grand article, have bound into one golden sheaf all the Christian virtues that underlie our civilization,” and spoke in the strongest terms of the perseverance, industry, loyalty and moral worth of the people. When we read that speech we thought that if the sentiments were real he would soon bow in submission to the principles of the Gospel, and become associated with us in our endeavors to establish the principles of truth and righteousness on the earth. We feared, however, that it was too much to expect from a politician, and we therefore viewed his asseverations with a certain amount of distrust. From all accounts, there has probably never been a man sent out by the general Government, to act as its representative in that Territory, who has so abandoned himself to the work of injuring the people with such virulence as this Harding. Had the general Government not had the rebellion

of the South on its hands, and had not the attention of the people of the States and the editorial fraternity been fully occupied with the war now in progress, Harding would inevitably have brought trouble upon us as a people, unless the Lord had overruled his wicked attempts and frustrated his designs. His insults to the legislature and the people of the Territory have excited no other feeling than one of contempt, because they have been viewed as the impotent ravings of a man who is entirely powerless and who is a disgrace to the Government he represents.

In an Editorial article in a former number of the *Star* (Feb. 14th) we endeavored to call the attention of the Priesthood and Saints to the necessity of exercising faith before the Lord, that the way might be kept open for the emigration of the Saints this present season. We have also, in other articles, repeatedly enforced upon the Saints the necessity of their living near unto God and having power with him to obtain the righteous desires of their hearts. It is only upon this principle that we can reasonably expect to be blessed and prospered in our operations this season, or at any future time. The disposition to hate, to oppose and to destroy us is not dead. It is merely dormant; and it may be aroused at any moment against us with as great fury as ever. The principles of righteousness revealed in their purity from Heaven have always been opposed; and those who practiced them have always been persecuted, and in many instances they have been slain, because the children of men, actuated by the spirit of the Evil One, have been determined that they should have no place in their midst. The hatred of man against these principles is as great now as it ever was at any previous time. But God has promised that in these days his kingdom shall stand and shall triumph. We have the assurance that it will not be with His people now as it has been in previous dispensations, when Satan and his emissaries have triumphed over the people of God, by killing or driving from the earth all those who held the holy Priesthood. The gathering of the Saints in one place, in these days, gives the Work of God a very great advantage, because in its union there is great power, and the people can be instructed in the principles of righteousness, and receive the holy Priesthood to a greater extent than they could if scattered among the nations. Yet these advantages are not sufficient to enable the Saints to accomplish all that the Lord has commanded and predicted, unless with them there shall be associated faith and diligence in purifying ourselves and in keeping his commandments. Very much depends upon the faith of the people. We wish to impress this particularly upon the minds of the Saints in this country. The feeling is too prevalent, that because God has promised to bless his people, to deliver them and to bring off his kingdom triumphantly, that, therefore, all these things will be accomplished irrespective of the faith and diligence of the people. An idea of this kind, when it once takes possession of the human mind, is exceedingly injurious, as it prevents that exercise of energy in doing right and in seeking to accomplish good which should ever fill the bosom of a servant of God. We have not the shadow of a doubt but every effort made by the enemies of truth and the servants of God, to destroy his Work from off the earth and injure those who are seeking to establish it, will only result in its advancement and hasten its ultimate triumph; but it is by increasing diligence, by mighty faith and by the possession of the Spirit of God alone that the Saints will be preserved from many dangers and kept secure in the midst of fierce and fiery trials. As the Adversary sees the time approaching when the power he has so long usurped will be wrested from him, he will stir up the hearts of evil-disposed men to the

most flagitious acts of wrong against the servants and Saints of God. In the face of this, which will bring with it times of increasing peril, the necessity appears the stronger of every one who professes the name of Saint seeking with all faithfulness and zeal to keep the commandments of God, that they may have power with the Heavens to secure the protecting care of the Lord to be round about and with them continually, ever enjoying this assurance, that "All things work together for the good of those who love God and keep his commandments."

HOME NEWS.—By the *Deseret News*, of February 4th, we have received the particulars of a battle which had taken place between the northern tribes of Indians and the California volunteers under Colonel Connor, near Bear River, about 100 miles north of Salt Lake City. The numbers engaged are not given, but from the details of the fight we should judge there could not have been less than 300 on each side. Between 250 and 300 Indians are reported killed, together with a few squaws, who, it is supposed, were accidentally shot. Of the volunteers, 17 privates and non-commissioned officers were killed and 36 wounded, while four commissioned officers were severely, one of them supposed to be mortally wounded. Colonel Connor has gained great celebrity by his prompt and successful action in this affair.

The principal way in which the citizens of Utah are at present affected by the war now raging in the eastern States, is in the enormous rise which has taken place in all imported articles, chiefly owing to the rapid depreciation of the Federal currency, gold having almost disappeared from the market. This, however, will ultimately prove to be the greatest benefit imaginable to the Territory, as it will necessitate and hasten the development of its internal resources and the further establishment and maintenance of home manufactures. Industry, plenty, health and peace generally prevail throughout the Territory, and all the intelligence we receive from there is in the highest degree cheering and encouraging.

ABSTRACT OF CORRESPONDENCE.

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We subjoin a few extracts from a long letter published in the *St. Helen's Newspaper and Advertiser*, written by brother John Barton, of Utah, to a friend not connected with the Church, living in St. Helen's, Lancashire, where brother B. formerly resided. The remarks made by the Editor thereon are so candid and gentlemanly, and so contrary to the general tenor of the unjust and abusive language used towards us, that we take pleasure in inserting them:—

"A VOICE FROM SALT LAKE !

"We have no doubt that the following letter will be read with great interest, not only by the Mormons, but by many of our readers who were acquainted with the writer, Mr. John Barton, late foreman in Mr. Daglish's foundry. Much has been said *pro* and *con* concerning the doings and sufferings of the Mormons, or Latter-day Saints, in their own dear Utah; and many a long list of enormities and horrors have been paraded before the public gaze, too frequently, we fear, by parties who rather love to wade deep in the filthy mire of obscene literature. There may be excesses and impurities among the Mormons, but we know, and have known, very excellent, honest and moral men and women who were, and are, members of that body. We do not, and cannot, approve of their doctrines;

but, nevertheless, it is due to the lowliest and poorest of the human family that they should have justice done them, and the truth spoken of them; and, as a set-off to the many evil things that are said of them, we give publicity to the following letter from a townsman, whose narration will be considered reliable so far as it goes:—

'I was in very good health all the way, and walked pretty nigh the whole of the distance. There is one place, about forty miles from the city, where only one wagon can pass at a time, and great high mountains at each side, and it is a great many miles long. We arrived in Great Salt Lake City on the 5th October. It was a pleasant sight to me, after travelling for nine weeks over barren land and through mountains. All at once, after coming out from between two mountains, you see below you a fine city, the finest place ever I saw, in a large valley: this was Great Salt Lake City; the streets run east and west, and north and south, and water running down the sides of them, and trees and fine large buildings. It seems almost a miracle how they could have made such improvements, as we are one thousand miles from civilization, and only fifteen years since it was settled. There is a great deal of fruit, such as apples, pears, peaches, apricots, plums, &c. Grapes are raised in the open air; in the southern settlements they are growing cotton: so you see we can raise everything we want in this territory to make us comfortable. There are very good prospects for coal. I am not tied to a bell, but can go to my work and give over when I please. I have better health than I have had for the last twelve years; I am not troubled with rheumatics. A railroad is expected to be made to here, and Brigham Young has been authorised to get shareholders; it is expected to be opened in three years, so it may make clothing a little cheaper, as it costs such a deal to haul it from the States to here; but there is plenty of grain raised here to keep us. We take the wheat to the mill ourselves, and can stop till it is ground and bring it back with us pure and unadulterated. We grow our own sugar-cane, and have very fine potatoes, I have not tasted a bad one since I have been here. There are squash, water melons, pie melons, pumpkins, &c., raised in great quantities in the open air. There are no public-houses, and we never lock the door at night. My wife is in good health, and says she is perfectly satisfied and more contented than she has been for years; for, when my health was bad, she was afraid if anything happened me she would be left destitute, but now she says she is not afraid, for she is in a place where the poor are cared for. There are no beggars going round the streets; there is a Bishop over every Ward, and it is his duty to look after the poor. She has often heard you say you had a share in the "big house" [workhouse], but she is glad she is far away from it, for she thinks there are plenty in Old England will have to go there without her. The most that we are troubled with about the war is, we have a few Californian Volunteers wintered here, but our Mountain Boys could clear them out in a few hours. I will now conclude, with my kind respects to you and all old friends in the foundry.'

The following extracts are from an interesting letter written by brother John Kelly, who resides in American Fork, Utah Territory, to his son and daughter-in-law in the Worcester Conference, and which was forwarded to us by the latter for publication:—

"I can truly say that as a family we have been blessed and prospered by the Lord ever since we left old England. We left Florence on the 14th day of July, and had a first-rate journey across the Plains, and arrived in Great Salt City on the 21st day of September in first-rate health and spirits. I went with Annie the same evening to the Bishop of the city, to know what I had better do and where he would have me to go, and he looked at us with astonishment saying, 'You look as though you had been in the city two years, and not as if you had just arrived,' so you may judge that we looked well and that we had got along fine. We stayed in the city till the 23rd when we left for American Fork for the winter, and in two or three days I got work at a dollar and a-half a-day and my board, and Johnny worked with me and had a dollar a-day and his board. None of us, dear Charles, have regretted leaving the old country; we are in the midst of plenty, and I am sure that we were never happier in our lives. I was never as happy as since I have been in these peaceful vales, and I am stouter and feel stronger than I ever did in my life. Your mother looks well and is better than she ever was, and the girls and Johnny look jolly, are perfectly happy and like the country much. I should think that this is the healthiest country in the world; the atmosphere is pure and the water is beautiful. To each house there is an acre and a quarter of land which keeps the houses apart, and causes the place to be healthier than the old country where they are built

close together. Your brother and sister say that they are glad they are here, and that they would not return for all Little Cowarne. Please give my kind love to all the Saints, and tell them to be faithful and come out here as soon as they can."

CORRESPONDENCE.

WALES.

Merthyr Tydfil, March 6, 1863.

President Cannon.

Dear Brother,—I avail myself of the present opportunity of informing you of the condition of the Church in Wales, which, I am happy to state, is in a prosperous condition.

The Presidents of Conferences are laboring diligently to promulgate the principles of truth, life and righteousness in the hearts of the Saints, in the midst of a dark, benighted and cold-hearted generation, who are led away by every wind of doctrine calculated to lead men and women farther astray from the plain and glorious principles which, if obeyed, will bring joy and consolation to all the sons and daughters of Adam.

I enjoyed myself very much last January in the company of brothers O. W. West and B. Young, jun., who carried a good influence with them, and gave wise and comforting teachings and instructions in the several Conferences that they visited in Wales.

The Travelling Elders and Presidents of Branches are laboring diligently to promote the cause of truth and righteousness in the Conferences and Branches where they are laboring; and I feel truly thankful to my heavenly Father that I have been called to work in the vineyard with such a good people. But still I do not wish you to understand that the Conferences in Wales are entirely free from exceptions; we have enough, at least, to verify the truth of the prophecy of the Savior that the kingdom of God should be like a net cast into the sea, which gathereth all kinds of fish. I have never before witnessed so much anxiety in the Saints to gather to the hiding-places in the midst of the everlasting hills in the far distant vales of Deeseret. My heart is often pained to think that so many faithful brethren and sisters, who are truly devoted to the cause of the holy

religion which they have embraced, will have to remain some time yet in old Babylon. I am often telling them to continue faithful and do all they can towards their emigration, and that the time will come when they shall go to Zion.

About two hundred Saints will be able to emigrate from Wales this year.

Since writing my last letter to you, which appeared in the *Star*, we have baptized 162 persons in Wales and our prospects for baptizing more are still very flattering in some of the Conferences.

Brother G. G. Bywater joins me in kind love to you, brothers West and Bigler and all in the office.

Ever praying that our Father and God may bless you with an abundance of the spirit of your high and holy calling, I am yours, very faithfully,

THOMAS E. JEREMY.

SWISS AND ITALIAN MISSION.

Geneva, March 16, 1863.

President George Q. Cannon.

Dear Brother,—Since my last, dated February 16, with which I sent you the translation of the Dutch letter, I have received good news from my brother Herrman, who says that he has never felt so happy in all his life as at present.

Yesterday we held our first meetings in our new hall, where we will also keep the office, and where the President of the Branch, brother Portmann, lives with his family, and our heavenly Father blessed us abundantly, so that we all felt to rejoice, and the Saints manifested a determination to serve the Lord more faithfully than they have done hitherto. This Branch numbers now forty-four members, including eight that have been baptized this year, and has never been in such a flourishing condition. It is our constant prayer that the Lord may pour his Holy Spirit upon all his servants whom

he has called in these last days, that they may be enabled to win many souls for the kingdom of our Father and God. Three persons will probably emigrate from the Italian Branch this season, and the remaining ten are also very

anxious to gather to Zion, but I am informed they are very poor.

May God bless you abundantly in all your labors, is the prayer of yours, faithfully,

PAUL A. SCHETTLE.

SUMMARY OF NEWS.

ENGLAND.—The propriety of the recognition of the Confederate States of America was discussed in the House of Lords on the 23rd ultimo. Lord Stratheden advocated the measure, but Earl Russell opposed it, and it was dropped. In the House of Commons Mr. Hennessey reproached the Government rather fiercely for "deserting Poland." Lord Palmerston replied, defending his course, and stating that everything had been done for the Poles by her Majesty's Government, so far, which diplomacy could effect, and he did not feel that England was under any obligation to go to war with Russia in behalf of Poland. Very serious riots have taken place among the suffering, unemployed operatives of Lancashire. They commenced in Salford on Friday, the 20th ultimo, and the excitement spread to Hyde, Ashton, Oldham and Stockport, and more or less disturbances took place in each of these towns. The public and the authorities seem to be awakening to a fuller realization of the extent of the distress among the poor and its probable consequences, and some of the Lancashire journals regards these outbreaks as only the commencement of the trouble which appears inevitable. The *Liverpool Daily Post*, in speaking on this subject, says,—“It is quite plain that after all moral efforts soldiers are necessary.”

POLAND.—Affairs have taken a sudden and exceedingly unfavourable turn for Polish independence. A severe battle was fought, on the 10th ultimo, between the Russians and the insurgents under the Dictator Langiewicz, which resulted in the defeat of the latter, the dispersion of his troops and his own ultimate capture by the Austrian Government, on whose territory he was compelled to take refuge.

AMERICA.—The following items were received per the *City of New York* steamship, under date New York, March 13:—“It is now stated that an early movement of the Potomac army was again expected. No news of interest from Vicksburg. A despatch from Memphis states that a fight has taken place on the Yazoo River, in which 7,000 prisoners and eight transports are said to have been captured by the Federals. On the 12th, Colonel Richardson and 400 Confederate guerillas were captured by the Federals at Covington, Tennessee. Brigham Young has been arrested at Salt Lake City by the Federal authorities under the Polygamy Act: he was released on giving bonds to appear for trial. Large Confederate forces are said to be massed in Tennessee. General Longstreet did not go to Tennessee, as reported, but has his head-quarters at Petersburg, Virginia, and has 18,000 men below that city. General Beauregard has revoked all furloughs and recalled all absentees to Charleston. The Mobile papers state that the Confederates have much trouble with the Union men in Northern Alabama. One county is said to be full of them, and many deserters are joining them. The *Chicago Tribune* says there are 500 clubs of the Union League in the West, and the organization is rapidly extending. The Senate has confirmed the appointment of Mr. Cassius M. Clay as Minister to Russia. Despatches received from the Rappahannock assert that the Confederates have armed and uniformed negroes doing picket duty on the Rappahannock. Reports have reached Memphis that an engagement was progressing at Port Hudson; but this is considered doubtful. No attack on Charleston had occurred up to the 8th instant, but General Hunter had issued preliminary orders, showing that an attack would soon commence. It is again asserted that the Confederates have several rams at Mobile preparing for an attack on the blockading squadron. The reported

appointment of General Butler as Provost-marshal is denied. The Government is said to be opposed to appointing military men as Provost-marshals under the Conscription Act. The Federal Government is advised of movements by the Confederates for placing privateers on the Pacific. President Lincoln is expected to call for more troops within ten days. A large meeting will be held at New York next Saturday to inaugurate the Union League."

VARIETIES.

—o—

What is the difference between a pulse and a policeman?—One is always on the beat and the other always off.

MODEL GIRL.—The young lady who entertained moral aversion to flattery has consented to attend divine service for a year without a new bonnet, and acknowledged her indifference to a pale-faced youth, living across the street, who quotes poetry and plays upon the guitar on moonlight nights. She is a model of her sex, indeed.

Snooks says he'll never go to a concert again, for the last time, he heard a man sing, "Oh! take a pil—oh! take a pil—oh! take a pilgrim's love!"

"Paddy, where's the whisky I gave you to clean the windows with."—"Och, master, I just drank it: and I thought if I breathed on the glass it would be all the same."

Major Jack Downing remarks that he has observed, "those people who have a great deal to say about shedding their last drop of blood are amaz' particular about the first drop."

Beggar Woman—"Please, sir, give me a penny to keep me from starving."—Gent—"Can't stop—in a great hurry—I've got to make a speech at the society for the relief of the destitute."

WILL HE DO IT?—A publisher says he will believe in the theory of spiritualism, if the dead author of an unfinished story on his hands will dictate the rest of the copy by spiritual telegraph.

DRIVERS OF STAGES.—He who dies in the path of duty deserves a much nobler name than he who leads a victorious army over the ruins of a conquered kingdom. This is consolatory to drivers of stage coaches who freeze to death on the box.

At a crowded concert the other evening, a young lady standing at the door of the hall was addressed by an honest Hibernian, who was in attendance on the occasion,—"Indade, miss, I should be glad to give you a sate, but the empty ones are all full."

EXECRABLE.—The author of the following original conundrum is now confined in a calico strait-jacket, his feet in a wood-box and his head in a honey-comb poultice:—When is a lover justified in calling his sweetheart *honey*?—When she is *bee*-loved.

MEMOBY.—"My schoolmaster," said Carlyle, "was a good Latin scholar, and of the human mind he knew this much, that it had a faculty called memory, which might be reached through the muscular integument by the application of birchen rods."

FOR MOTHERS.—A popular authoress says, in one of her domestic articles,—"We know by babies crying for the moon that heaven is nearer to them than to us." Mothers, bear this in mind, and do not spank the little dears when they cry with such angelic longings."

Mrs. Root, wife of Jerome Root, township collector of De Kalb, Illinois, has been frightened to death by a man dressed in a white sheet, with a coat wound round his head. He knocked at her door in the evening; she gazed for a moment at the horrid figure, and then fell backwards on the floor lifeless. The ghostly joker is a merchant of respectable standing.

MODERN LOVE.—A correspondent of a contemporary says:—"It is my duty to impress upon you the certain fact that one-half of our young people lose their senses when they lose their hearts. One of our party has already written five letters to his lady-love, and he goes about groaning and sighing in a most pitiable manner. He has no appetite, and sleeps up at the top of the house, close to the moon. He cannot stand by the Piazza without putting his arm round his waist, and I caught him kissing an apple to-day because it had red cheeks."

TALK ROUND IT.—An old lawyer was giving advice to his son, who was just entering upon the practice of his father's profession. "My son," said the counsellor, "if you have a case where the law is clearly on your side, but justice seems to be

against you, urge upon the jury the vast importance of sustaining the law. If, on the other hand, you are in doubt about the law, but your client's case is founded in justice, insist on the necessity of doing justice, though the heavens fall."—"But," asked the son, "how shall I manage a case where both law and justice are dead against me?"—"In that case, my son," replied the lawyer, "talk round it!"

GALLANT EXPLOIT BY A WOMAN.—Among the American vessels captured by the Confederate cruiser *Retribution*, was the American brigantine *J. P. Ellicott*, (223 tons,) of Bucksport, Maine, A. Devereaux, master, from Boston, for Cienfuegos, Cuba. She was captured on the 10th of January, in latitude 23 degrees 12 minutes north, and longitude 68 degrees 55 minutes west. Her officers and crew were taken on board the privateer and placed in irons. A prize crew was put on board the brig, consisting of Gilbert Hay, a Scotchman, prizemaster, recently from Fort Lafayette, and John Gilbert, mate, and five seamen. The captain and mate of the *J. P. Ellicott* were accompanied by their wives. The wife of the mate was left on board the brig. This woman had cause to fear bad usage at the hands of the prizemaster and his mate, and managed to get them intoxicated, when she proposed to the seamen, who were mostly, if not all, negroes from St. Thomas, to make them prisoners and to re-capture the vessel. She took iron handcuffs from her trunk, and with their assistance put the rebels in irons and took possession of the vessel on the 12th of January. She had studied navigation on the voyage with her husband, and, having assumed command, sailed for St. Thomas till she spoke a French vessel, which gave her the right course. She made Tortola, one of the Virgin islands, to the windward of St. Thomas, when she was piloted by negroes to St. Thomas, where she arrived on the 17th ult., and placed her in the hands of John T. Edgar, United States Consul, who put the master, mate and five seamen on board the United States steamer *Alabama*.—*New York Herald*.

MARRIED:

In Liverpool, on the 25th March, Elder Robert Wilson, late from South Africa, to Jane Ann Swift, of Upholland, Lancashire.

ADDRESS.—MONS. J. L. Smith, Rue de Chatepoulet, No. 9, Genève.

P O E T R Y .

—O—

AWAY TO THE MOUNTAINS.

Away to the mountains! destruction is near!
The time when the wicked must tremble with fear:
The wild winds seem shouting, Why longer delay?
Haste, haste to the mountains! haste, haste while
you may!

Soon the time will arrive when the mighty and great
Will be buried to the dust by the strong hand of
fate;

The time when oppression for ever must cease,
And freedom be crowned with the garland of peace.

London.

Europe's glory must fade, for 'tis like the bright star
That beams in the evening, that beams from afar;
But as morning advances and meets the fair day,
'Tis lost in the glory of Sol's brighter ray.

'Twill thus be with Europe, though mighty and
proud;
Like the West, 'twill be wrapped in the war-tempest
cloud;

But Zion will rise while the nations must fall,
And though now despised she will reign queen of all.

JULIA S. BOWRING.

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LONDON:

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 15, Vol. XXV.

Saturday, April 11, 1863.

Price One Penny.

MINUTES OF A CONFERENCE. HELD IN LONDON, MARCH 8, 1863.

Present—George Q. Cannon, of the Twelve, (President of the European Missions,) and Elders O. W. West, W. C. Staines. (President of the Conference.) Richard Bentley, Joseph Bull, S. H. B. Smith, Brigham Young, jun., Thomas O. King and M. B. Shipp.

The morning meeting was called to order by singing and prayer. when, after singing again, Elder W. C. Staines, President of the Conference, expressed his gratification at meeting with the Saints in a Conference capacity, for, after laboring with them for two years, his love for them had increased. He wished that men would investigate the principles taught by the Saints and seek to obtain an understanding of them. They would know that those principles were revealed by Jehovah—by him who formed the heavens and the earth, who was the object of the worship of the Latter-day Saints. The Saints have investigated for themselves, and they know what they teach to be true. They have read the Scriptures with prayerful hearts, and find it written there, "By their fruits ye shall know them;" and they wish men would judge them in that way, for the fruits spoken of in the Scriptures are to be found in their midst. He inquired why we have not now a right to expect revelation, to

receive the blessings of God and an answer to the prayer of faith; and testified that the angel spoken of by John the Revelator, who should bring the everlasting Gospel to the earth, had appeared; that God now, as anciently, calls on men everywhere to repent; and men are required to be baptized for the remission of their sins, and have hands laid on them that they may receive the Holy Ghost, when the Gospel is taught unto them; and that signs follow believers now as in the days of Christ and the early Apostles. The Gospel preached on the day of Pentecost brought visions, tongues, prophesyings and other blessings to those who received and obeyed it; and the same effects follow believing and obeying it now. He said that in the possession of that testimony he did not stand alone: hundreds and thousands were in a position to bear it equally with him, having proved the truth of the doctrines taught by the servants of God. He continued by saying that, though about to leave them, he felt it would not be the last time he would see them; and exhorted them to have faith in God, who has declared his determination to gather scattered Israel.

In reporting the state of the Conference, he said that things were in a

satisfactory condition, more of the Spirit of the Lord was among the Saints than formerly; over ninety had been baptized during the previous quarter, and prospects for the future were encouraging.

Elder Brigham Young, jun., said he was happy at meeting with so many familiar faces, and to those who were strangers he wished to say that he had a testimony to bear to them of the truth that God has spoken from the heavens in these last days. He felt pleased to report his District in a good condition. The Branch Presidents were doing their duty; and though there were some errors in the Branches and the people were not all perfect, still, as a whole, he could say they were a good people. He expressed his satisfaction with the Saints in the various Branches and their Presidents, and concluded by bearing testimony that the kingdom of God is established on the earth and that all who pursue the path of righteousness will be led to happiness.

Elder Thomas O. King expressed his gratification at meeting with the Saints in Conference, and reported the Branches in his District in a good condition. The Saints, generally, were seeking to live their religion, though some had done things they ought not to have done. After a few words on the position of those who were about to emigrate and those who were remaining behind, he exhorted the Saints to increased diligence and faithfulness, and bore testimony to the continued manifestations of the power of God in behalf of his people if they will exercise faith in him and keep his commandments.

Elder C. W. West said he felt the good influence of the Spirit of the Lord, and rejoiced that he had a testimony to bear to the truth of the Work in which he was engaged. During seven months that he had been engaged in travelling through the Mission, he had had many interesting times. The Saints were increasing in faith and more desirous than ever of being gathered home that they might be more fully instructed in the plan of salvation and keep the commandments of God. He quoted many passages of Scripture to show that when men had the Gospel preached to them and embraced its principles, they received a testimony of its truth from

heaven and knew for themselves that it was from God and not of man. Possessing this knowledge, he rejoiced continually; and being always actuated by a desire to know the truth, he counted nothing a sacrifice to obtain it. Obedience to the truth, alone secures the blessings of the Gospel, whether in this age or in any previous one; and though men may receive the first principles of the Gospel and emigrate to Zion, yet, unless they remain faithful to the truth and continue to keep the commandments of God, they will fail in receiving the blessings which they set out to obtain. And if they should give way to a spirit of darkness, apostatize and try to do injury to the Work, they would only bring evil upon themselves; they would sink and be forgotten, but the Work of God will grow and increase until it fills the whole earth. Let the Saints be prayerful and humble, and earnest in the discharge of their duties, ever seeking to obtain and retain the spirit of peace, and the blessings of God will increase upon them and ever be with them.

Elder Joseph Bull bore witness to the truth of the remarks he had heard. He knew for himself that God has established his kingdom on the earth for the last time—that kingdom of which the Prophets spake and wrote, and that every obstacle to its onward progress would be overcome, and it should spread and continue to accomplish the purposes of God until all that the Prophets had predicted should be fulfilled.

Elder S. H. B. Smith followed in a few remarks, declaring his faith in the sentiments and principles enunciated. It is the Spirit of God, he said, that binds the Latter-day Saints so closely together, and gives them the power and influence they possess. When the Gospel is rightly received it brings substantial blessings: it did so formerly and it must do so now, for it is the same Gospel. Those who receive it enjoy the Spirit of God—that Spirit which is felt in this room and by which men of God in every age who enjoyed its teachings received the revelations of God.

Elder M. B. Shipp felt the responsibility of bearing his testimony in conjunction with those already borne, but he knew the Work was of God. He

adverted to the travels of the Elders of Israel from their homes in Utah to the various nations of the earth, without purse and scrip, as a proof of their sincerity, and to the opposition and prejudice with which they had to contend, and said that those who desired to know of the truth could do so by obeying the teachings of the servants of God.

President Cannonsaid,—As the afternoon is far advanced I will not occupy much time in speaking. My feelings are similar to those expressed by the brethren who preceded me. When I see a disposition in a man or woman to listen to the truth, to cast aside prejudice and investigate the principles of salvation, it affords me pleasure. The brethren have testified that this Work will roll forth. For thirty-three years, since the Work was organized, it has continued to spread and increase, and its progress is more rapid now than heretofore: its progress not only continues, but continues with increased acceleration. In the early history of this Church every effort was made by the enemies of truth that they could make to impede its progress. The most bitter persecutions were instituted against us; pamphlets were published containing the vilest slanders and the most corrupt insinuations; the pulpit, the press and the platform teemed with statements of the most disparaging character: yet the Work continued to spread, and we can now look back and view them with composure. We have grown past them, and with every fresh endeavor to arrest our progress we rise and soar above every obstacle placed in our way. The mobbing of a city or a county at one time caused many to tremble and fear, for it seemed as if we would be overwhelmed by the power arrayed against us. But is it so now? No; with our experience we can look on such things as comparatively trifling. The united opposition of a nation fails to awe or even ruffle us: and this will continue to be the case with all who keep the commandments of God, until no power known among men will be able in the least degree to affect the Work. Wicked men killed the Prophet and the Patriarch of the Church and many other good and holy men, because of their faith in God and in his revelations;

but the sons of many of these martyrs are growing up to manhood, a mighty army to accomplish the purposes of God. Two of the nephews of the Prophet Joseph are now in this Mission, one of them in this hall at the present time, and the testimony of their martyred relatives lives with them. With the sons of other mighty men of God who have sealed their testimony with their blood, they are laboring to build up the Work of which their fathers laid the foundation. The Work of God cannot be stopped; his word cannot be nullified, but all that has been spoken by the Prophets shall be fulfilled.

Brother Staines says this, probably, will be the last time that he will be among you. He can return to Zion satisfied, for the blessing of God, the confidence of his brethren and the love of the Saints will accompany him. He has labored diligently and disinterestedly, with an eye single to the glory of God, and the reports to-day of the condition of the Conference have been to me very gratifying.

To you who are going to emigrate I would say, Give heed to his counsels and you will profit by them.

I trust brother Bentley will have your confidence and love in coming among you. Sustain each other, and particularly the brethren who are called to preside, by your faith and prayers. Go to God in secret and ask him to give them strength that they may perform their duties worthily and acceptably before him. Pray in your families and sustain each other there by calling down the blessings of God on each other. Do this, husband for wife and wife for husband; do so for your Teachers, and you Teachers do so for those you preside over. It will give you faith in the sight of God; for it is a course acceptable in his sight.

He then made a few remarks on emigration, calling attention to a certain kind of letters written from the Valley, in which the writers advise their friends to bring all kinds of articles with them; alluding to one in particular, in which the writer, who ought to know better, mentions everything he can think of, from a brad-awl to a broad-axe, as necessary to be taken over the Plains; and counselled the Saints not to be influenced by such

advice, which was as unwise as it was impossible to be carried out; cautioning them against lusting after everything they saw, but to seek to be satisfied, and, above all things, to obtain and strive to retain the Spirit of God.

The Authorities were then presented in the usual manner, and unanimously sustained by the congregation; after which, Elder Staines bore a very powerful testimony to the truth and to his knowledge of the divine authority possessed by the Prophets Joseph and Brigham.

After a few remarks from Elder Bentley the meeting adjourned till half-past six p.m.

Half-past Six p.m.

After singing and prayer, President Cannon read in the second chapter of Joel, from the twenty-eighth verse to the end, and said,—I hope the faith and prayers of the Saints will be exercised that I may feel free to speak such things as the Spirit may suggest. I do not know that I will confine myself to the text, for I wish to speak as I am led by the Spirit of the Lord, and say such things and advance such principles as are adapted to the circumstances of the Saints.

In the Scriptures we have abundant evidence that the Prophets looked forward with great expectation and anxiety to a period which was then future—a period which was to be big with great events. It was to be a time when men would have attained to great perfection; when knowledge should have been increased and the earth on which we dwell should have become a blest abode for man, free from evil and all which afflicts mankind. Not only have the sacred writers described such a condition of things—a condition that we cannot but long to see realized; but even heathen writers have testified of it. The fabled glories of the "Golden Age" spoken of by them, show that they looked in fancy to a state of things such as that which the Scriptures tell of, when man's higher qualities would be developed and he would cease from evil and enjoy peace. All that the heathen writers imagined and so glowingly depicted, Prophets and Apostles foresaw, and knew by revelation that there would be a time when Satan should be bound and the power of God be again

restored to the earth by the outpouring of the Spirit of the Lord, as the text I have read declares. The Latter-day Saints testify that this state of things, which the Prophet was privileged to see, is now being brought about, and by the very Work in which we are engaged. We are interested in it. Our hopes depend for realization on the fulfilment of the predictions concerning it. If they fail of accomplishment we are deceived in our hopes; our expectations, and those of our children would end in disappointment! But I have no fear as to the result. I never had a doubt of the complete fulfilment of those predictions. Every day's experience goes to prove, beyond a doubt, the certainty of their accomplishment. Everything confirms me in the opinion that the words of the Prophet are now receiving a literal confirmation. The events occurring, the changes transpiring, all go to prove that there will be a full, certain and speedy accomplishment of all these predictions.

I stand before you as a witness that the period to which the Prophet refers, in the passage I have read, has commenced; the era of righteousness of which holy men of old spake and wrote. Many entertain this belief as well as the Latter-day Saints; but, while others indulge in the opinion, we differ with them as to the manner in which it will be brought about. They believe they have the power themselves to do it. We believe that men have not had this power for ages, until quite recently, and that power, which God alone can bestow, is in the Church of Christ of Latter-day Saints.

The Gospel which the Lord has revealed for the salvation of mankind will, if it is obeyed, exalt mankind in the scale of being; and will not only prepare them to enjoy happiness and exaltation, but will enable them, by the application of its principles, to make the earth glorious and thereby aid in the consummation of the purposes of God. This has been the object in view in all ages in revealing it to man; and they who were chosen to bear it to the world were men who had experienced its power and tasted of its fruits. Prophets and Apostles in every age have been men who, having themselves attained to great excellence of character

have endeavored to elevate their fellow-men, to bring them up to the same elevation they had themselves attained to, and lead them on to eternal life.

They stood forth among men to mark epochs. With views largely expanded and the noblest qualities of man developed in them, they were as Gods in the midst of the people. Their memories shall outlive the record of the mightiest monarchies, for their names are written in the archives of eternity. They were men who came to elevate and bless; they lived only to instil into humanity the knowledge of those exalted principles which they had attained to a knowledge of.

But they labored comparatively in vain! Enoch, who became so perfect that he walked with God; Noah, to whom the Lord revealed a plan by which mankind could have been saved from the destruction which overwhelmed that entire generation, with the exception of eight persons; and many other holy men, labored diligently but almost fruitlessly to save mankind, by teaching them the principles of truth. Few of the results of their labors have come down to our times, because they were not received; the principles they taught were not appreciated by their fellow-men. But they saw that far-off glorious future—the time when the Spirit of God should be poured out on all flesh, and the kingdom of God should be set up never more to be thrown down. This was what Jesus lived for; this was what he labored to accomplish. He possessed, pre-eminently, the wisdom of God. He declared, only to a fuller extent, the same principles which were taught by the servants of God who preceded him. His aim was to elevate and bless; and to do this he taught men to pray for the will of God to be done on the earth as it is done in the heavens. This was also the mission of the Apostles. They had to go forth into all the world and proclaim the Gospel. They taught to others that which they had been taught; and their labors were attended with partial success. Yet but a few were obedient to the truth. Very few were found who were willing to do the will of God upon the earth as it is done in the heavens. But they, also, looked forward to the times we now live in, and the Work that has been inaugurated on

the earth in this age. They saw, by the same Spirit as the Prophets, the time when Satan should be bound—when for a thousand years the earth should be inhabited by men in a state of peace and innocence, and heavenly beings should come down and dwell with man. If you will look at Revelations xiv., 2, you will learn the way in which this Work was to commence; you will readily perceive that the angel there spoken of was to come at a time then in the future, preparatory to God's judgment being executed upon the nations of the earth. John knew that many would fall victims for the testimony of Jesus; that men would deny the faith, and, in consequence thereof, be left without the Gospel. He saw that power and authority, which could have saved the nations, rejected; yet he did not live without hope, for he knew that the kingdom would be established and the purposes of the Gospel be accomplished. There is a belief among men that all this is to be brought about by a belief in the Bible. I will not yield to any one in my veneration and respect for the truth contained in the Bible; but that which is wanted is not contained in books. The Spirit by which those acts were done which are recorded in this book is wanted. If God does not bestow *that*, man must fail in his efforts. The belief that the Bible alone can accomplish the purposes of God and the salvation of man, without that Spirit, is soul-destroying. It brings lack of faith; and without faith it is impossible to please God. It is necessary that God should reveal himself to man and bestow upon him his Spirit, or man would remain for ever ignorant of the designs of God, and, consequently, unable to do his part in fulfilling them. It is necessary for man to have the Spirit of God before he can know these are the words of the Lord which are contained in this book. To obtain this, they must be obedient to the requirements of the Gospel; and when they have obtained it they will realize the blessings which it bestows and be made powerful to do the will of God. Men boast of the number of copies of the Bible that are in circulation, and make the most strenuous efforts to disseminate it; yet our legislators admit, and statistics prove, that crime continues to

increase. If the dissemination of the Bible, with all the exertions made by a numerous host of men, many of whom are sincerely honest and well-meaning, have failed to stem the torrent of iniquity and sin, what will? We are told in this book that God has provided a plan of salvation—a means of escape from the evils which afflict mankind; and that plan is the Gospel, which alone is sufficient to save mankind. Of the manner in which that Gospel was taught there are many details in the Bible. It contains a history of some of the dealings of God with the children of men; but whenever a man has been sent by the Lord, his message has been independent of books, however much it may have been confirmatory of preceding revelations. They have been filled with his Spirit, and by it they have spoken. So it is in the present age. The servants of God who teach his Gospel now are inspired by the same Spirit, and the same effects follow it now that did in ancient times—the same as those which the Prophet Joel speaks of. Our old men dream dreams; our young men see visions, and the Spirit is poured out upon those who have obeyed the Gospel, so that they can comprehend, to an extent, a great many of the things of God. But they have to contend against unbelief which permeates the entire mass of mankind. The teachings of their fathers, mothers and other instructors, who told them that the heavens were closed, that angels would never more visit the earth and that the gifts of the Gospel were done away, because no longer needed, have trained their minds in unbelief. Being thus taught, they heard the Gospel, in many instances, doubting; having been taught to repress faith, faith was all but quenched. Who among this congregation who has heard any one testify that God has sent an angel, has not experienced this want of faith in the people? In endeavoring to burst the shackles of tradition with which this generation are bound, we find they are clasped around them strong as bands of iron; we are all more or less affected by it. But I know that God is the same now as he ever was. He has sent his angel to restore the Gospel to the earth. He has bestowed his Spirit upon those who have obeyed his commandments, and

the gifts and blessings of that Spirit are enjoyed by his people. Still we have all to contend with this unbelief; it rises before us on every hand we turn to and influences the children of men in all that they do. But if we are faithful and do our duty, it will not be so with our children. If you wish them to have mighty faith before God, teach them so that faith may grow in them. Say to them,—“If you will humble yourselves before God, he will reveal himself to you, and, if necessary, he will send his angels to you. Ask in the name of Jesus in faith, and God will answer your prayer.” Thus your children will grow up strong in faith and powerful to do the will of God.

He then proceeded to point out the happy results of a strong and developed faith; that the Spirit and power of God would be increased in those possessing it, and they would be made mighty to do the will of heaven by aiding in bringing about a reign of peace and righteousness on the earth; referred to the disunited condition of the world, and to the union that exists among the Latter-day Saints, which the Spirit of God ever produces among those who receive it; pointed out the difference between Priesthood and priestcraft, showing that the former extends an invitation to all to come and partake, with those who hold it, freely of the blessings of God as they enjoy them, and that the latter arrogates to itself all the privileges and advantages it has usurped, keeping the masses in slavish bondage; called attention to the predictions of the Prophets that a time would come when the knowledge of God would cover the earth, proving that that condition could be brought about only by the Lord revealing himself to mankind and the human family hearkening to those revelations and thereby obtaining that knowledge; and concluded by exhorting the Saints to increased diligence and faithfulness, bearing a solemn testimony to the truth of the great Latter-day Work—that Work of which the Prophets wrote and spoke, and to which they looked forward with feelings of joy, knowing that in it their hopes should be realized and their predictions fulfilled.

The choir sang an anthem. Benediction by Elder Staines.

Reported by Joseph L. Barfoot.

HISTORY OF JOSEPH SMITH.

(Continued from page 217.)

There has been much said about President Rigdon being President of the Church, and leading the people, being the head, &c. Brother Rigdon has come 1,600 miles to tell you what he wants to do for you. If the people want President Rigdon to lead them they may have him; but I say unto you that the Quorum of the Twelve have the keys of the kingdom of God in all the world.

The Twelve are appointed by the finger of God. Here is Brigham, have his knees ever faltered? have his lips ever quivered? Here is Heber and the rest of the Twelve, an independent body, who have the keys of the Priesthood—the keys of the kingdom of God to deliver to all the world: this is true, so help me God. They stand next to Joseph, and are as the First Presidency of the Church.

I do not know whether my enemies will take my life or not, and I do not care, for I want to be with the man I love.

You cannot fill the office of a Prophet, Seer and Revelator: God must do this. You are like children without a father and sheep without a shepherd. You must not appoint any man at our head; if you should, the Twelve must ordain him. You cannot appoint a man at our head; but if you do want any other man or men to lead you, take them and we will go our way to build up the kingdom in all the world.

I know who are Joseph's friends, and who are his enemies. I know where the keys of the kingdom are, and where they will eternally be. You cannot call a man to be a Prophet; you cannot take Elder Rigdon and place him above the Twelve; if so, he must be ordained by them.

I tell you there is an over anxiety to hurry matters here. You cannot take any man and put him at the head; you would scatter the Saints to the four winds, you would sever the Priesthood. So long as we remain as we are, the heavenly Head is in constant co-operation with us; and if you go out of that course, God will have nothing to do with you.

Again, perhaps some think that our beloved brother Rigdon would not be honored, would not be looked to as a friend; but if he does right, and remains faithful he will not act against our counsel nor we against his, but act together, and we shall be as one.

I again repeat, no man can stand at our

head, except God reveals it from the heavens.

I have spared no pains to learn my lesson of the kingdom in this world and in the eternal worlds; and if it were not so, I could go and live in peace; but for the Gospel and your sakes I shall stand in my place. We are liable to be killed all the day long. You have never lived by faith.

Brother Joseph, the Prophet, has laid the foundation for a great work, and we will build upon it; you have never seen the quorums built one upon another. There is an almighty foundation laid, and we can build a kingdom such as there never was in the world: we can build a kingdom faster than Satan can kill the Saints off.

What do you want? Do you want a Patriarch for the whole Church? To this we are perfectly willing. If brother Samuel H. Smith had been living, it would have been his right and privilege; but he is dead, he is gone to Joseph and Hyrum, he is out of the reach of bullets and spears, and he can waft himself with his brothers, his friends and the Saints.

Do you want a Patriarch? Here is brother William left; here is uncle John Smith, uncle to the Prophet Joseph, left; it is their right. The right of patriarchal blessings belongs to Joseph's family.

Do you want a Trustee in Trust? Has there been a Bishop who has stood in his lot yet? What is his business? To take charge of the temporal affairs, so that the Twelve and the Elders may go on their business. Joseph condescended to do their business for them. Joseph condescended to offer himself for President of the United States, and it was a great condescension.

Do you want a spokesman? Here are Elder Rigdon, brother Amasa Lyman (whom Joseph expected to take as a counselor) and myself. Do you want the Church properly organized, or do you want a spokesman to be chief cook and bottle-washer? Elder Rigdon claims to be spokesman to the Prophet. Very well, he was; but can he now act in that office? If he wants now to be a spokesman to the Prophet, he must go the other side of the veil, for the Prophet is there, but Elder Rigdon is here. Why will Elder Rigdon be a fool? Who knows anything of the Priesthood, or of the organization of the kingdom of God? I am plain.

Does this Church want it as God organized it? or do you want to clip the power of the Priesthood, and let those who have the keys of the Priesthood go and build up the kingdom in all the world, wherever the people will hear them?

If there is a spokesman, if he is a king and priest, let him go and build up a kingdom unto himself; that is his right and it is the right of many here, but the Twelve are at the head of it.

I want to live on the earth and spread truth through all the world. You Saints of Latter-days want things right. If 10,000 men rise up and say they have the Prophet Joseph Smith's shoes, I know they are impostors. In the Priesthood you have a right to build up a kingdom, if you know how the Church is organized.

Now, if you want Sidney Rigdon or William Law to lead you, or anybody else, you are welcome to them; but I tell you, in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph. Why? Because Joseph was their file leader, and he has committed into their hands the keys

of the kingdom in this last dispensation, for all the world; don't put a thread between the Priesthood and God.

I will ask, Who has stood next to Joseph and Hyrum? I have, and I will stand next to him. We have a head, and that head is the Apostleship, the spirit and power of Joseph, and we can now begin to see the necessity of that Apostleship.

Brother Rigdon was at his side—not above. No man has a right to counsel the Twelve but Joseph Smith. Think of these things. You cannot appoint a Prophet; but if you let the Twelve remain and act in their place, the keys of the kingdom are with them and they can manage the affairs of the Church and direct all things aright.

Now, all this does not lessen the character of President Rigdon; let him magnify his calling, and Joseph will want him beyond the veil—let him be careful what he does, lest that thread which binds us together is cut asunder. May God bless you all.

[Much more was said by President Young, but not written.]

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 11, 1863.

SIGNIFICANCE OF THE RECENT OUTBREAKS IN LANCASHIRE.

AFTER months of patient endurance in the midst of privation and suffering, arising from a want of work, there have been some outbreaks on the part of the working-classes in the town of Staleybridge and contiguous places, in this county. The mob has been very riotous and disorderly, and there has been a reign of terror for several days in that neighborhood. Considerable damage has been done to the property of obnoxious persons. Shops and stores have been broken into and rifled of their contents, and assaults have been made upon the police and other persons who had excited the ill-will of the populace. The disaffected complain loudly of the conduct of the relief committees, and attempt to justify the steps they have taken, by pointing out the evils which they are made to bear unnecessarily by those who have the charge of the funds donated by the public for their relief. The committees and various public men endeavor to trace the disturbance to its origin, and ascribe it to several causes: some to the speeches of unwise ministers—men who endeavor to stir up the public mind by rehearsing their grievances to them; others to the publication of letters which have a

tendency to inflame the public mind against the committees and others engaged in the distribution of food and clothing. But all admit, however much they may differ as to the cause of the difficulty, that these outbreaks, if not checked, are likely to produce a dreadful state of anarchy and confusion throughout the manufacturing districts. Though there has been a subsidence of the disturbance, and temporary quiet has been restored, yet it is deemed highly necessary that there should be a strong body of police and large numbers of soldiers placed at the command, or ready for the call of the public officers.

Though none appear willing to make the admission, there is, nevertheless, a strong feeling of uncertainty entertained respecting the good disposition of the people. There is an inclination manifested to try the effect of soothing words and kind, conceding measures, in the hope that the ill-feeling can be removed thereby. But it is evident that there is but little confidence entertained by the magistrates and gentry in the people. They view them as they would a wild beast which it would be to their interest to coax rather than to irritate. Matters are beginning to assume, throughout the cotton-manufacturing districts, a very serious aspect; and it will require all the wisdom of the wisest men in the nation to avert the evils with which the country is threatened, through the inaction and consequent pauperism of this large body of cotton-operatives.

Various plans have been suggested to meet the evil, but none has met with favor that gives any hope of being adequate to the want. The most feasible, perhaps, that has been made—namely, emigration—has been met with positive disfavor. A settled aversion has taken possession of the minds of the employers and others against this plan. They still flatter themselves with the hope that cotton will in a short time be obtainable and the mills again resume their work, and if the factory hands were to be emigrated, the business must languish until skilled work-people can be found to carry it on. Thus far, therefore, they have resolutely opposed every proposition which had for its object the relief of the operatives through emigration.

We have been forcibly struck with the wonderful manner in which the Lord is bringing to pass the fulfilment of his word through his servant Joseph. The rebellion of South Carolina was to be the beginning of the trouble that should be poured out upon all nations. From that place it has gone forth until the whole northern continent of America has been affected by that rebellion, and war spread nearly over the entire surface of the land. War has not yet reached Great Britain, but the Lord has said that it shall; and the evil effects of the rebellion of South Carolina are being sensibly and lamentably felt, at the present time, throughout Great Britain. It was proper that the people of America, who first received the warning of the Lord respecting the establishment of his kingdom, and who had been commanded to repent of their sins and turn unto him, should first feel the effects of their froward and disobedient conduct. England, which was the next nation to whose people the messengers of salvation were sent, comes next in turn; and Lancashire, the first county in England within the limits of which the Gospel was first sounded, has been first to experience the dread effects which are likely to follow that "rebellion." The inhabitants of this land have had unequalled opportunities of hearing the Gospel. There is scarcely a village, however inconsiderable, throughout all the land, in which the Elders of Israel have not lifted up their voices, proclaiming unto the people the message which God had committed unto them. Every available means has been used, with all the industry and zeal that men could exercise,

to disseminate a knowledge of the principles of salvation among the people. Book after book has been issued from the press, and shoals of tracts have been unremittingly circulated throughout every corner of the land. We have felt for some little time back that a different kind of testimony had now to be borne unto the people of England, to that which has been borne in their midst by the servants of God for the past twenty-five years. We have appealed powerfully and convincingly and incontrovertibly to the Scriptures, for the proofs of the divinity of our doctrines and the message which we declare; and it seems that this kind of preaching is now to be succeeded by testimonies of a different character. "After your testimony," said the Lord, speaking unto the Elders, "cometh wrath and indignation upon the people." And this nation may rest assured, that unless they sincerely and truly repent and turn unto the Lord, his wrath and indignation, here spoken of, will be poured out upon them. Though Noah preached 120 years unto the ante-deluvians the flood came at last. He was but a man, surrounded by all the failings of humanity, yet when God gave him his word to declare unto the people it became binding upon them to obey, or receive the dreadful penalties of disobedience. In that age of the world, doubtless many of the ante-deluvians had begun to look upon Noah's testimony as an oft-told tale, which they had heard so long and so frequently that it was not worth their while paying any attention to it, except, probably, to deride and persecute him as an impostor or a madman. So in these days. Though twenty-five years have elapsed since the warning voices of the servants of God were first lifted in this land, and many may have begun to think that "all things continue as they were from the creation," and are likely to remain as they are, yet the nation will awaken sooner or later (and we think before a great while) to a terrible sense of their awful condition. These riots are but the beginning of trouble—the first mutterings of a storm which will break with fury over this entire land, and produce devastation and misery and destruction in the midst of a people who will have rejected the only source of consolation and strength which could have sustained them in the midst of affliction.

Thankful, indeed, should the Saints of the last days be, that God has provided a means by which they may escape from Babylon, its corruptions and plagues. Instead of being reluctant to go, and looking back, as did the wife of Lot, with regret and divided feelings to that Babylon in which they had been reared, they should be filled with unceasing thankfulness unto God, their Father, for the bounteous provision he has made, through which they can obtain a salvation which shall be extended to the remotest generation of their posterity.

DEATH OF NATHANIEL V. JONES.

(From the Deseret News.)

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It is with peculiar feelings that we announce the death of Elder Nathaniel V. Jones, who departed this life at one o'clock on the morning of Sunday, the 15th of February, at his residence in this city [Great Salt Lake City], in the forty-first year of his age.

Deceased was born in Brighton, Monroe county, New York, Oct. 13th, 1822.

Of his early history we have but little knowledge. He became a member of the Church of Jesus Christ of Latter-day Saints about the year 1841. and from that time his life was devoted to usefulness, having been, in the fullest sense of the term, a laboring man, never failing to undertake the performance of any required duty for the salvation, temporal or spiritual, of the human race in the various spheres of action which have fallen to his lot to operate in or to fill.

It is not our purpose to refer in detail to the principal acts of his life during the last twenty years, for we have not the data, if disposed, to enable us to do so. His connection with and service in the "Mormon Battalion" in the Mexican war, his mission to India—for which he took his departure from this city, in connection with many others, in September, 1852, and from which he returned in the fall of 1855, his late mission to England, together with the many other duties he has satisfactorily and honorably performed, are so closely connected with the history of the people of Utah, that his labors will not soon be forgotten.

Soon after his return from his European mission, deceased, acting upon the counsel of President Young, turned his attention to the manufacture of iron in Deseret, which has not, to any considerable extent, been thus far accomplished, and his energies were directed towards the accomplishment of that desired object. His explorations, researches and experiments were extensive, and to him so entirely satisfactory that he was confident of success beyond a doubt.

Mr. Jones' last sickness was of short duration. He attended the annual "Mormon Battalion" party on the evening of Friday, the 6th of February, and participated with his old comrades in the festivities on that occasion, although he felt somewhat ill and depressed in mind. The next day he was taken violently ill, and soon expressed a firm belief that he should not recover, which his family and friends were unable to eradicate from his mind. Every available means which could be devised was resorted to for his restoration to health, but to no purpose, and at one o'clock on Sunday morning he quietly fell asleep.

The funeral ceremonies were performed on Monday afternoon at the Fourteenth Ward Hall. President Young delivered a short practical address suitable to the occasion, followed in brief by Presidents Kimball and Wells. There was a large concourse of people in attendance to pay their last respects to the memory of the beloved and honored dead. Captains Thomas' and Pitt's brass bands preceded the procession, composed of about forty carriages, which followed all that was mortal of the deceased to its resting-place in the City Cemetery.

ABSTRACT OF CORRESPONDENCE.



The following paragraphs are taken from a letter written by Elder John Lindsay at Great Salt Lake City, to Elder J. C. Graham of this office, who has kindly favored us with them 'or publication :—

"I am very happy to inform you that I am enjoying good health since my arrival here, and feel thankful to God that I am gathered with his people.

I have, of course, had many opportunities of seeing President Young and hearing him preach. To my mind he is one of the handsomest men I have ever met with in life. He is, perhaps, not the most eloquent preacher I have heard, but he is the most interesting by far. He speaks right to the heart. His expressions are all very pointed, and he speaks with great animation. It is a great treat to go to the Tabernacle and hear the servants of God preach; but when the President lifts up his

voice there is a silence among the people which plainly shows they expect *more than a treat*, and in this they are never disappointed. He is very much beloved by all the good Saints, and he is well worthy of all the love that can be bestowed upon him. I am glad to know that if he has got many enemies he has also got lots of good friends, men that would at any moment lay down their lives to save his.

You no doubt have heard a good deal of the troops who are encamped within three miles of this city. When they first came in there was considerable excitement among the people, but now that has pretty much subsided, except among a few who are fearful of the things that may come upon them. But the faithful Saints can lift up their heads and rejoice, realizing as they do that nothing can prosper that is opposed to this kingdom and the interests of the same.

We hear a deal about more troops coming here both from east and west; but if other reports are true, I think they will all be required elsewhere. The soldiers who are here do not, at present, interfere with the people; when they come into the city they generally attend to their own business and keep by themselves. So long as they pursue this course there is not much likelihood of a "~~sum~~." I hope they will continue to pursue this policy till the spring, and then move east."

Brother Joseph Barker writes from Washington, U.T., 350 miles south of Salt Lake City, to his mother and brother in England, as follows:—

"This is a good country for everything which man requires for food or clothing; indeed, it is the best country in the world, for we have the voice of living Prophets and Apostles amongst us to tell us what to do and where to go in order to be at peace and live in security, happiness and plenty, while war, famine, pestilence and plagues are wasting away the rest of the people throughout the earth. I feel to bear my humble testimony to you and all who may read this letter, that God has spoken from heaven in this generation to man upon the earth, and has commenced the work which he said thousands of years ago should take place in the last days, viz.,—the building up of his kingdom which is now being done by the gathering of the honest from all nations. Some wicked come, of course, but the Lord will, in his own time, make them tremble and flee. Since I have been in this Territory I have not seen a drunken man; but the people seem to be a hard-working, industrious class, who mind their own business and leave the rest of the world to fight and do as they like, only, they warn them and then leave them free to choose what they will do. But God will establish his kingdom in spite of kings, emperors, rulers, armies or false priests and teachers.

We are raising plenty of cotton, which at present sells in its raw state for 50 cents (2s.) per pound. So you see we have the advantage of England and many other places, for while thousands are starving for want of cotton from America, we are growing our own and expect soon to have plenty of clothing. All kinds of fruit grow here to the greatest perfection.

I hope you will soon be able to obtain the means to come here. It may seem strange to some, but it is true, that if I had a chance, I would not exchange places with the monarch of England and be outside this Church and kingdom, for then I should have no hope."

READING CONFERENCE.—Elder William Bramall, writing from the Reading Conference, under date of March 16th, says that the Saints in that portion of the country are feeling well, trying to keep the commandments of God and straining every nerve to accomplish their emigration. A goodly number expect to go this season, and, as in other places, many more are anxious to do so, but lack the necessary means. A Conference was held at Newbury on the 15th, at which, Elder Bramall states, a good many were present, and the Spirit of God was abundantly poured out both upon speakers and hearers. A very happy season was experienced, and many of the Saints said they had never enjoyed themselves better in their lives.

ISLE OF MAN.—Elder Richard Smyth writes that the work of God is progressing favorably on the Island, that there is a disposition on the part of many to investigate the truth, and that prospects are very cheering for raising up several Branches and for doing a good work there. Many of the Saints have

been very kind to him, and he feels quite encouraged in his labors, attached to the people, grateful to the Lord for his blessings which have attended his humble efforts to spread the truth so far, and rejoices in being permitted to be a messenger of salvation and an instrument in the hands of the Lord in saving a few of his fellow-beings.

SWITZERLAND.—Elder John L. Smith, in a letter from Geneva, dated March 23th, says,—“Our prospects for future increase, I must confess, are not very flattering. In Landschlacht, Herisau, Waterswyl and Toggenburg, the persecution is such that it is unsafe for the Elders to make their appearance among the Saints. Persecution has increased to such an extent in Carlsruhe that the Saints cannot meet there even in private at present.” Notwithstanding all this opposition and bitter persecution, Elder Smith and the Elders associated with him are laboring assiduously, as circumstances will permit, for the spread of the Gospel, and despite the vigilance and unrelenting hatred of the enemies of the truth, they are able to keep most of the Saints alive to their duties. He also says that Elder John Bock has been successful to some extent in introducing the Gospel into his native land, the kingdom of Wurttemberg, having been able to organize a Branch of the Church there with six members; but persecution is so hot there that he has been imprisoned three times and forbidden by the priests of the day to preach or assemble with his little flock. Elder Huber is once more free from prison, but has been compelled to leave his native Canton and dare not return under penalty of fine and imprisonment and of being forced into the ranks of the army. The spirit of emigration, as might reasonably be expected under such circumstances, runs high among the Saints, but their adversaries throw every possible obstacle in their way, so that many who long and hoped to go, will not be able to do so this season. Zurich, Thun, St. Immier and Geneva, though not free from persecution, are the only places in the Mission where the spirit of mobocracy is not so violent as to entirely prevent public preaching. The Elders in that country, as well as those in this, have felt to earnestly and faithfully warn the Saints that it is absolutely necessary for them to arouse themselves to increased faithfulness and renewed diligence, or the Adversary would get the advantage of them and prevent them from securing their salvation.

NEWS FROM CONFERENCES.—**STAFFORD HIRE CONFERENCE.**—A Conference was held at Longton, on Sunday, March 15th. Elder William Hopwood reported the Conference as being in better condition than it had been for some time past. Over 40 had been baptized the past year. He expected nearly the same number would emigrate this season. Speaking of the financial affairs of the Conference, he said they were not in such a good condition as he could wish, but he believed they would improve. President W. G. Mills spoke at some length upon the duties of the Saints; he pointed out the necessity of understanding them aright and acting accordingly. President Cannon followed; he showed plainly that we could worship God in our domestic duties and our every-day transactions as well as by preaching, praying, &c. In the evening President Cannon preached to an attentive congregation upon the development of the kingdom of God in the last days; contrasting the progress of truth in this with former dispensations. The Saints were truly blest and amply repaid for coming together, several of them having travelled over 20 miles to attend Conference. A tea-party was held on the 16th in the evening. The company were afterwards entertained with songs, recitations, addresses, &c.

CORRESPONDENCE.

SCOTLAND.

DUNDEE CONFERENCE.

Arbroath, March 11, 1863.

President Cannon.

Dear Brother,—Feeling that you will be pleased to hear a report of recent progress and present prospects in the Dundee Conference, I do myself the pleasure of addressing you a few lines on the subject. The latter part of last month we were encouraged by a few in Dundee obeying the first principles of the Gospel. On the 26th of Feb. brother Stuart paid us a visit in Dundee, and strengthened our faith and blessed us by his preaching and his counsels. On the Sunday after brother Stuart left me in the granite city. I preached twice, and in the evening eight souls were led down into the waters of baptism. Three of the eight had been in the Church before. This has cheered the few Saints composing the Branch, and it has cheered me. There are more in all the Branches inquiring after the truth, and I believe a good work may be done in gathering the seed of Israel into the Church in this Conference; at least, I accept in

my faith and feelings the recent encouragements as the foreshadowing of a future good work, which may God grant.

The Saints are generally feeling well, and are, at least, trying to obey the counsels given them from time to time through the *Star and Journal*, and the teachings of the Elders, but the traditions of their fathers are interwoven closely, and imperceptibly to themselves, with all their thoughts and feelings, and the influences which surround them continually hinder, to a great extent, their progress in purity and in knowledge. It may be said of them generally, as of those of old, "The spirit is willing, but the flesh is weak;" but they are a good people and well laboring with and for. To see them with smiling countenances, drinking in with avidity the principles of life and salvation, repays me for any and every privation in laboring amongst them.

With kindest regards to yourself and the brethren in the office, believe me to be, with the highest esteem, your brother in the Gospel,

M. M'CUNE.

SUMMARY OF NEWS.

ENGLAND.—The condition of the Coolies in Réunion, the French colony to which they were taken under an arrangement entered into with the British Government was brought before the House of Commons lately by Mr. Cave, who asserted that they were subjected to suffering and injustice such as would not be tolerated for a moment in a colony where the British Government had direct jurisdiction; a statement which was not denied by the Under-Secretary for Foreign Affairs. The indirect selling of her Majesty's subjects, in this transaction, has excited some indignation against those who were parties to it. The disturbances in Lancashire are allayed, but much ill-feeling exists among the idle cotton operatives.

POLAND.—The affairs of Poland continue very unsettled. It appears the reason why Langiewicz, the Dictator, left his position and fled was occasioned by internal divisions among the leaders of the insurrection. Numerous bands of insurgents still continue to act as guerillas, and several engagements have taken place between them and the Russian troops, with varying success.

SYRIA.—The Paris papers of the 31st ult. published a telegram from Constantinople, of the 30th, asserting that a Christian village near Latakia had been pillaged, and that the Druses of Hanrau had attacked the regular Turkish troops. Vienna papers announce that conflicts have taken place at Damascus between the Mussulmans and Christians.

GREECE.—The following telegram was received at Mr. Reuter's office from the Greek Consul-General on the 2nd instant:—"Syria, March 31. The National Assembly, by a decree agreed to to-day, has unanimously proclaimed constitutional King of the Greeks, Prince William George, second son of Prince Christian of Denmark, under the title of George I., King of the Greeks. His successors will profess the orthodox religion. A committee of three members, chosen by the Ministry, will proceed to Copenhagen to offer him the crown in the name of the Greek nation."

AMERICA.—Advices by the *Arabia* state that the Federals attacked Fort Hudson on the 14th ultimo, and were repulsed after a desperate battle. The Federals attacked the Confederate entrenchment at Franklin on the Blackwater River, on the 17th ultimo, but were repulsed. The Confederates, under General Hill, attacked Newbern, North Carolina, on the 13th ultimo, and were repulsed. The Federal cavalry have crossed the Rappahannock, at Kelly's Ford, and had a spirited engagement with the Confederate cavalry under Fitz-Hugh Lee. The Confederates retreated behind their intrenchments, and the Federals brought away 25 prisoners. Several minor encounters are reported between the belligerent forces. General Halleck has written an important letter to General Rosencranz, instructing him to treat disloyal persons within the lines of his army with increased severity. News by the *City of Baltimore* state that a regiment of negroes had been captured by the Confederates. If the report proves true, it is supposed that Colonel Higginson and all the white officers that commanded them have been shot, in accordance with Jeff. Davis's proclamation. The arrest of President Young by Judge Kinney is said to have been an arrangement agreed upon between the two, to test the constitutionality of the Anti-Polygamy Act, and to create the impression that there is no resistance to judicial process in Utah. So say the latest telegrams; we can tell more about the truth of these reports, however, when we receive further advices.

VARIETIES.

VERY SMALL.—When you see a dwarf, you may take it for granted that his parents never made much of him.

BY AN IRISHMAN.—Why is a storm when it's clearing up like a castigation?—Sure, an isn't it *a-bating*.

MISTAKE IN HISTORY.—It is said that the fellow who sent an arrow into William Rufus was a knight; but that's an error—he was a *Bill sticker*.

A NEW DISH.—A dish for epicures was presented at a dinner-table in Philadelphia, a few days since—eggs fried in butter, with their shells on. The dish was invented by a young lady from Ireland, who said she could "do that and a dale besides."

RHYME AND REASON.—I clasped her tiny hand in mine; I embraced her beauteous form; I vowed to shield her from the wind, and from the world's cold storm. She set her beauteous eyes on me, the tears did wildly flow; and with her little lips she said: "you fellow, let me go!"

According to an American publication, it is estimated that from the commencement of the war 43,874 Federals have been killed, 97,029 wounded, 68,218 made prisoners and 250,000 died from disease and wounds; that 20,893 Confederates have been killed, 59,615 wounded, 22,169 made prisoners, and 120,000 died from disease and wounds.

THE LARGEST CITY IN THE WORLD.—A very erroneous idea is indulged by many people in relation to the largest city in the world—many confidently asserting that London, or, as it is frequently termed, the Great Metropolis, is far superior both in size and number of inhabitants. But such is not the case. Jeddo, the capital of Japan, is, without exception, the largest and most populous city in the world. It contains the vast number of 1,000,000 dwellings and 5,000,000 of human souls. Many of the streets are 19 Japanese furlongs in length, which is equivalent to 22 English miles.

Before you set out to pay your respects at the house of an acquaintance, be sure you are wanted there. People, somehow or other, have a way of being confoundedly disagreeable whenever a visitor calls—not having been *pressed* to do so. Therefore, submit to the "pressure system" before you begin to feel anxious about paying the respects aforesaid.

MARRIED:

In the Parish Church at Stockport, England, on the 10th of March, by the Rev. H. Victor Macdona, Elder William Hopwood to Miss Elizabeth Pyott, both of Stockport.

In the 15th Ward, Great Salt Lake City, on the 21st of Feb., by Bishop Andrew Cunningham, Mr. Joseph Rees to Miss Mary Ann Jenkins, both from Fishguard, South Wales.

In American Fork City, on the 24th of Jan., by Elder John Currie, Mr. William Currie, late of Fifeshire, Scotland, to Miss Martha Woodhead, late of Yorkshire, England.

In American Fork City, on the 24th of Jan., by Elder John Currie, James Stewart, of Scotland, to Sarah Ann Woodhead.

DIED:

At Coventry, England, on the 11th of March, of consumption, after a twelvemonth's illness, brother Henry Whitinal.

At Grantsville, Tooele County, Utah, on the 30th of Jan., of quick consumption, Admanzah, son of Evan M. and Susan Greene, aged 9 years and 3 days.

Near Plain City, Weber County, Utah, on the 31st of Jan., of whooping-cough and canker, Naomi Elizabeth, infant daughter of Henry and Naomi Wadman, aged 1 year 5 months and 4 days.

ADDRESS.—Septimus Sears, 30, Florence-street, Cross-street, Islington, London, N.

P O E T R Y .

— — — — —

NATHANIEL V. JONES.

(From the Deseret News.)

He's gone! Ah! yes, but though he's truly gone,
He is not dead, and neither does he sleep.

In yonder cemetery, where the sod
Was parted to receive its fellow earth,
His mortal part, the part which formed the tie,
By close affinity, to bind him here,
Has been deposited; to decompose,
Until "ashes to ashes—dust to dust."
Shall be returned, to wait the trumpet's sound:
Then, cleansed and purified, it will come forth,
Free from all gross, corrupting particles,
In perfect beauty, strength and majesty.
Thus with the tenement.

Where—where is now
Himself—his own immortal, inner self,
The tenant? Dead? No; (gone! Not far away;
But these gross eyes of ours, which constitute
The veil 'twixt us and the bright spirit-world,
Contain too much of earth's alloy to see
Existence, in its purely spirit form:
Unless by Spirit quickened.

Now he lives;
And on the self-same earth on which he lived,
Great Salt Lake City, Feb. 29, 1863.

He breathes an element highly refined,
Imparting life, exquisite life to those
Who've gained, thro' faithfulness, a victor's crown.
He has been faithful—he is faithful now;
He is not idle. ' is enough to say
Of him, he was a Saint of God indeed.
Such men as N. V. Jones need not the tongue
Of eulogy, nor yet the sculptor's hand,
To quicken mem'ry's ever beating pulse:
Their lives, their deeds perpetuate their names.

This generation treads the verge of time
That reaches to the resurrection morn,
When we shall meet with the departed one.
But yet we feel and deeply mourn the loss;
For he was valiant in the cause of truth,
And to the Priesthood's bidding ever prompt:
Loved by the just and by the wicked feared.
With all his virtues, that which most adorns
His character, and forms his passport to
The realms of light and happiness—the courts
Of glory and the presence of the Gods,
Is that most precious, priceless gem of gems
By mortals e'er possessed,—*INTEGRITY*.

E. R. S.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON:
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 16, Vol. XXV.

Saturday, April 18, 1863.

Price One Penny.

PREPARING FOR EMIGRATION—CAUTION TO EMIGRANTS.

On the eve of the Emigration starting, we would offer a few words of counsel to the Saints, relative to their preparations for the journey and the commencement of their travels. Some time since we had occasion to refer, in an Editorial Article, to the advice contained in letters written, doubtless by well-meaning individuals, from the Valley to their friends in this country, concerning what they should bring with them. Since that time other letters of a similar character have been received, which if acted upon would, to a great extent, paralyze the exertions being made to gather the poor by our brethren in Zion, and be a positive injury to those who would be unwise enough to follow the advice thus given. The writers seem to think that by having once crossed the Plains they have learned all that can be known concerning what is required and what will have to be encountered, and oppose their judgment to that of men who have crossed many times, adding to their experience and knowledge by each successive trip; while, when they have been in the Valley a few weeks, or it may be a month or two, they speak with all the confidence of old settlers. Doubtless, many things which are necessary here would be useful there

which it would be totally impracticable for the Saints to carry with them, and which, if they could take as far as the frontiers, would, were they carried forward, only load down the wagons with articles which the owners might look upon as valuable, but which would be comparatively worthless, while the worthy poor—the really valuable part to be transported, would, for the sake of old trumpery or weighty cumbersome household utensils, have to be left behind. Many of those who possess a little means, but not enough to take them all the way to the Valley, forget that there are hundreds who have not been so much blessed as even they have been, and who are equally worthy and equally as anxious to gather with the Saints. And while the Saints in Zion are generously and liberally contributing to assist them to the Mountains, they should not abuse that liberality by indulging in unjustifiable selfishness. They ought not to spend every penny they have over and above their simple ship-passage and railway-fare to Florence, in providing themselves with things that they may desire to possess which are really not essential to their well-being and comfort. As a specimen of the letters to which reference is made, we will quote from one,

the writer of which ought to have known better than pen such advice as it contains. He says,—“Tell all the tradesmen to bring every tool they have from a brad-awl or a gimblet to a spade: it will pay. I would recommend you to bring all things you can get hold of, no matter of what description. If they are useful to you in the old country they will be wanted here, and will repay your expenses four or five times over when you get here; and you require the things here to use that you use now.” Our feelings have been strongly roused with reference to the counsel contained in such letters. They advise to direct dishonesty, for they inculcate the attempt to wrongfully appropriate the means donated to take the poor from Florence; they are dictated by the most selfish and illiberal feelings, because they consult only individual enjoyment and personal advantage at the expense of and to the utter disregard of the comfort and condition of others; and every one indulging in such a spirit will experience the evil results accruing therefrom, unless they become dispossessed of it and imbibe one more in harmony with the spirit of the Gospel. Such advice is absurd. It could not be acted upon by those to whom it is addressed, nor by the Saints who seek assistance across the Plains from the liberality of others. The counsel to bring “everything” is equivalent to saying bring nothing. Tradesmen and mechanics here use anvils, smith’s-bellows, sledge-hammers and other articles weighty and cumbrous; people here use bedsteads, tables, chairs, furniture at once massive and heavy, and a thousand-and-one things which even an insane person would never dream of carrying on shipboard, much less taking them where there are frequent changes to be made at railway-stations and steamboat-landings, and over a long land journey. Yet these are all comprised in the “all things” “no matter of what description” that the advice is given for the Saints to take with them.

If it were not that many unthinking people are apt to be influenced by these letters, through having an acquaintance with the writers, and that a number of them have been received in various parts of the Mission, we would not have referred to them

again; the advice given in them is so absurd. If the Saints will give heed to the counsels of those who are placed to preside over them, and will carefully study and act upon what has been written beforetime upon this subject, they will eventually experience the benefits resulting therefrom, and the Spirit of God will comfort and sustain them.

The first and most important thing that the Saints should seek to possess is the Spirit of the Lord. Without it, though they had wagon-loads of goods, and every comfort they could enjoy under the circumstances, they would still be lacking, dissatisfied and murmuring. Everything would seem wrong, everybody who did not follow the whims and vagaries of their unsatisfied minds would appear to be acting wrong, and the journey would be to them a continuous scene of vexations. Enjoying that Spirit and possessing faith in God, which it always bestows, they would be happy, trials would seem light, the Elders acting for and presiding over them would be seen in a truthful light, as men acting as wisely and kindly as possible for the good and benefit of all, and the Lord would open up their way before them. What little means they use in the purchase of clothing should be wisely and carefully invested. One part of the journey—that while passing through the States and on the Plains for some distance, is made during intensely hot weather. As the emigrants near the Mountains the weather becomes colder, particularly during the nights, when they will experience the benefit of any warm clothing which they may have. But if many in these lands wait until they get, not only clothing enough to last them during the journey and for a short time after their arrival, but to serve them for a long time after they reach the point of their destination, they will remain ungathered for years, if they ever escape from Babylon.

Many of the Saints come from country places, villages and small country towns, and are unacquainted with the low cunning and duplicity by which sharpers in large towns endeavor to entrap the unwary and ignorant; and even those who have lived much in large towns find them sometimes ex-

exercised in Liverpool in a manner with which they are unacquainted. When the Liverpool sharpers about the docks notice an emigrant, and they are not long in singling him out from other people, they immediately try to dupe him in some way or other. The emigrant often finds that he needs little articles of various kinds, and these "obliging" individuals will "kindly" volunteer their services, offer themselves unasked and persistently try to stick by the emigrant until they have succeeded in inducing him to accompany them to a place of their recommendation where he will be "better and cheaper served than anywhere else;" but where he is sure to find himself cheated. Some of these characters will not hesitate to say that they are leading the emigrants, when they know them to be Saints, to a place recommended by this office; and hearing the Saints addressing each other in the fraternal manner they are accustomed to, will call them "brother" and "sister" with as much assurance as if they were really Saints themselves. Some of them will speak of "the brethren," when referring to the Elders, with as much coolness as though they had been acquainted with them for years; and

even vendors of apples and oranges, from among the lowest and vilest in this city, will crowd round a vessel's side or unto her deck, when the Saints are on board, and with the term "brother" and "sister" on their filthy lips, will endeavor by that means to effect sales at double the ordinary prices. Some of the Saints do not know but what, perhaps, they are poor brethren and sisters belonging to the Branch in this place, and feelingly trade with them or listen to their tales. There are no Saints in this city who are so engaged, and all such persons are impudent and corrupt, and only seek to dispose of their wares by any means however dishonest.

The wisest course for the Saints to pursue is to give no heed to *any* such persons, no matter where they meet them: and to seek advice from the Elders with whom they are acquainted, or, if they cannot readily meet with such, to make inquiries at this office. Seek to possess the Spirit of obedience and counsel; cultivate patience; be prayerful and humble, and the Lord will bless and prosper you and be a safeguard round you from danger and evil continually.

TIME AND THE CHURCH.

BY ELDER ADOLPHUS H. NOON.

Time never ends; still rolling on, ever on, it saw the earth from midnight chaos spring, and witnessed, as geology tells us, the creation and destruction of each succeeding and progressive system of animal and floral life, and the vast convulsions of nature which swept from the earth's wide surface every form of animal and vegetable life, burying them deeply in strata extending from the north unto the south and from the east unto the west. These periods were the mornings and the evenings, the beginnings and the endings of the days of progressive creation on earth. Then came the advent of man. The silence before unbroken, save by the sullen splash of water, the sharp sounds emitted by reptiles, or the deeper voices of gigantic mammals suddenly echoed to the thrill-

ing tones of the human voice. Hoary, but invincible, ever-conquering Time saw earth's desolation cease, beheld man's early history, and lived when the earth was swept again by the great deluge of many waters.

Egypt, birth-place of early civilization and learning, now the refuge of rogues and the abode of cupidity and ignorance, how Time has spoiled thee; it has thrown down thy temples and pillars; filled thy palaces with sand and heaped it high upon thy sculpture; turned thy power into weakness, thy learning into ignorance, and the bodies of thy men and women into mummies; and thy head that was raised to the clouds has time buried in the dust of centuries. Palestine, Assyria, Persia, Greece, armies of Macedon and Rome,

ye conquering Alexanders and Cæsars, "how is the fine gold become dim" and your glories perished! Time sits on the graves of conquerors, whose very names are forgotten, and laughs at the vanity of Egypt's Pyramids, Nineveh's winged bulls, Babylon's gardens, and the brutal pride that built the Coliseum. "Satyrs dance and owls hoot" in once pleasant palaces. We might well fancy we hear the voice of Time saying,—

"I have read the fate of all earthly things,—
The end of thrones and the end of kings:
I have learned that truth alone shall stand,
And the kingdom of God fill every land."

Many generations of men, each filled with hopes and fears, passions and desires, have flickered in the sunshine or the gloom of each period, passed away and been forgotten: in their appointed spheres in the spirit-world they must number full many a legion.

Time, powerful as ever, showing the true gold from the false metal, testing all institutions whether human or divine, reads us, in the history of the past and the lessons of the present, a deep and wondrous story. Were we filled with spiritual light, could we gaze as perhaps the angels gaze, or perchance as we may gaze hereafter,—then might we partially discern the great enigma of humanity, and partially understand the, to us, at present, incomprehensible mysteries of the probation of earth, of our toils, of our sorrows, of our crimes; of the suffering animal creation; of the hastily fleeting, bubbling vision of life, seething and rushing by, like some dark black stream, to the vast ocean of eternity. By life's probation shall we hereafter have learnt a wondrous lesson; have acquired a wisdom that experience alone could confer, with a realizing knowledge of the bitter past, and thus be able better to enjoy the sweets of the future. Dark, indeed, were the present, lived we not in hope of a better time to come. Hardly is it given us now to understand why creation has so long groaned under a curse and man for ages been "born to trouble as the sparks fly upward;" but when we know more we shall comprehend those principles and plans of Divine origin of which we, at present, scarcely realize the most vague and distant outline.

Saints of the Latter-days, to you are given the keys of wisdom, and as

you increase in knowledge and power of comprehension will the mysteries of eternity be unfolded to your understandings, so great, so wonderful, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" the nature and mysteries of the plan of salvation and of the establishment and organization of the kingdom of God. Feeble are the words of human language to portray, faint the written characters to trace the principles of that progressive universal salvation to angels and men, to heaven and earth and all forms of vital life, that the Gospel of Christ, called in derision by the world "Mormonism," teaches. It embraces all history past, as well as all history to come; to it will all things yield, and Time, that has seen so much of evil past, will be present when crime and sorrow shall have fled away and God's will shall be "done on earth as it is done in heaven." The star of the morning, the first peep of the day, now gleams from the mountains of the west, and sends forth rays of light to guide the heralds of salvation and messengers of peace on their mission of love and mercy; and though the Church is but in the infancy of its teaching, knowledge, or power, yet it shall speedily develop and instruct and bless all. The sun of righteousness will soon arise in its strength, with healing in its wings, and "the knowledge of the Lord cover the earth" as the waters do the great deep. Our God will hasten these things in due time; the good of life shall overcome the evil, and the earth be celestialized and made fit for the presence of its Great Creator.

Press on, press on through the trials and troubles of life, and when all seems darkest then is the day most near. Abide in the Church, and do each day and moment the duty God calls upon you to perform. Well has the Prophet Brigham remarked,—"It is easier to die for a religion than to live it." May God enable each and all of us to fulfil our duties in our respective spheres of life. The race may be long and the battle sore, but the end is glorious and the prize eternal life.

The world know not, and hardly do we realize, the importance of the work we are commencing and the value of the

principles we are taught; yet they will cast down and overthrow all evil and introduce a new era in the world's history. It is that period of time which the Prophets of old so longed to see: that morning for which so many souls in the spirit-world have been intensely longing. Human misgovernment and error must ultimately disappear and be swept away before the Gospel of the kingdom, though it neces-

sitate the shaking of the earth to its centre and convulsions greater than those that preceded the era of man's existence upon earth. But, long and loud let it be heard that it will do all this, and that though not the work of a single day, yet speedily draws the time near when the great battle shall be won and "Death be swallowed up in victory."

CHAPTERS ON ASIA.

BY ELDER MATTHEW M'CUNE.

"We strive as hard to hide our hearts from ourselves as from others, and always with more success; for in deciding upon our own case we are both judge, jury and executioner; and where sophistry cannot overcome the first or flattery the second, self-love is always ready to defeat the sentence by bribing the third—a bribe that, in this case, is never refused, because she always comes up to the price."—COLTON.

The religion of Islam or Mohammed is summed up in this simple formula,—
 "There is no God but Allah, and Mohammed is his prophet." It was founded by Mohammed, of Mecca, about the year 611 of the Christian era; and whilst its adherents admit the Divine authenticity of Judaism and Christianity, they believe Mohammed was the last and greatest of the Prophets, and that his doctrines have superseded those of his predecessors. The principal precepts of Islam are—1st, Purification; 2nd, Prayer; 3rd, Fasting in the month *Ramazan*, during which every kind of food must be abstained from between sunrise and sunset; 4th, Almsgiving, the legal amount of which, as distinguished from casual charity, consists in giving every year to the poor the fourth part of all moveable property; 5th, Pilgrimage to Mecca, which every true Mussulman in good health is obliged to undertake at least once in his life. Prayer five times a-day, at set hours, is enjoined, but the ceremony may be performed at home or wherever else the individual may happen to be. It is only the solemn prayer on Friday that must be made at the Mosque and along with the congregation. Friday is the holy day of the Mohammedans; on this day all true believers must repair to the Mosque at the hour of prayer, but during the rest of the day

they are at liberty to work and attend to their affairs. Following the example of Ishmael and the ancient Arabs, the Mohammedans practice circumcision, and they also follow the Mosaic distinction of clean and unclean animals. They believe in good and bad angels, and that, whilst evil spirits pursue men incessantly to draw them into evil, good angels are charged of God to keep, support and guide them in this life of trial. Mohammedism forbids the use of wine or intoxicating liquors. It permits believers to have four wives, and allows them to dispose of their female slaves as they please. In this world they are devoted to the gratification of their animal propensities, and in the world to come they expect to lead a life of voluptuous enjoyment, in pleasant groves upon the banks of clear streams or beside sparkling fountains, in the company of the Houris, who, always young and ever-blooming, will be constantly ministering to the enjoyment of the blessed.

The Mussulmans are all predestinarians, so that whatever befalls them, good or evil, is all predestinated. Their doctrines and precepts are contained in the Koran, the different parts of which Mohammed pretends were revealed to him by the angel Gabriel, and which contains their religious, civil and military code of laws. It is written in the

Arabic, which, on that account, has become the sacred language of the Turks, the Persians and other Mussulman nations. They are divided into many sects, but the two principal ones are the *Sonnites* and the *Sheahs*.

The *Sonnites* admit the legitimacy of the regular succession of the Caliphs, Abulukr, Omar, Othman, Ali, &c.; whilst the *Sheahs*, on the contrary, recognize only Ali and his descendants as the lawful heads of their religion. The two sects regard each other as little better than infidels, and hold no communion one with the other. The *Sonnite* faith prevails at present amongst the Mohammedans of the Ottoman Empire, Arabia, Egypt, Turkistan, India and the Eastern Islands, also among the Turkish tribes within the Russian Empire and Persia. The *Sheah* faith prevails throughout Hindostan generally. They recognize Hassen and Hossein, the sons of Ali, as lawful sovereigns.

The annual celebration of the Mohorrum in all large Mohammedan communities of the *Sheah* sect, though strictly speaking a fast of the most solemn kind, is all the time accompanied by so much pomp and splendor that a stranger would be apt to take it for a festival of pure rejoicing. Indeed, the *Sheahs* of Hindostan are charged by the *Sonnites* with introducing rites and ceremonies almost bordering upon idolatry, in their devotion to the memory of the Imams, Hassen and Hossein.

Several processions take place during the celebration of the Mohorrum. At these processions, superbly decorated Tasees (Tombs) are carried to some celebrated shrine or Durgah, there to have the banners consecrated. These banners represent those supposed to have been used by Hossein, also the arms and accoutrements. One of the most important features is Dhull-Dhull, the horse slain with his master on the fatal field of Kurbelah. His trappings are dyed with blood and arrows are seen sticking in his sides. Multitudes of people form these processions, which frequently stop while the Moollahs recite the oft-told but never-tiring story, or the tragic scene is enacted by young men expert at broadsword exercises, and as Hossein is surrounded and beaten to the earth muskets are fired off, and

shouts and beatings of the breast show the sincerity with which his followers bewail his untimely end.

There is also the marriage procession of Hossein's daughter with her cousin Cossim, with trays bearing the wedding presents, and covered palanquins supposed to convey the lady and her attendants. The most extraordinary feature, however, in the commemoration of the deaths of Hassen and Hossein is the participation of the Hindoos, who are frequently seen to vie with the disciples of Ali in their demonstrations of grief for the slaughter of his two martyred sons, and in the splendor of the pageant displayed at the anniversary of their fate. A very large proportion of the Hindoos go into mourning during the ten days of the Mohorrum, clothing themselves in green garments and assuming the guise of fakeers. The complaisance of the Hindoos is returned with interest at the Hooley, the grand Hindoo saturnalia, in which the disciples of the prophet mingle with the heartiest good will, apparently too much delighted with the general licence and frolicsome revelries of that strange carnival to be withheld from joining it by terror of its heathen origin. On the last day of the Mohorrum, when the Tasees are borne to the place of interment, this pageant represents the military cavalcade of the battle of Kurbelah, together with the funeral procession of the young princes and the wedding retinue of the bride and bridegroom, divorced by death upon their nuptial day. The Tasees, of which there is a great variety, are accompanied by a platform, on which three effigies are placed—the ass Borak, the animal selected by Mohammed to ride to heaven upon, and two houris. Pious Mussulmans walk, on these occasions, with their heads and their feet bare, beating their breasts, tearing their hair and throwing ashes over their persons, with all the vehemence of the most frantic grief, shouting—"Hassan! Hossein!" whilst the tom-toms are beat furiously amidst the piercing cries and lamentations of the multitudes, forming a scene more easily imagined than described. In a few places bordering the Ganges or its branches, the Tasees are thrown into the river; but, generally, there is a piece of ground set

apart for the burial. This ceremony takes place at night, by torchlight.

The Mohammedans have another festival, called the *Buckra Eade* or the goat sacrifice. Claiming to be the seed of Abraham through his son Ishmael, who, they assert, was chosen for the offering to the Lord, and not Isaac, they celebrate the event by sacrificing animals—camels, sheep, goats, kids or lambs, according to each person's means. It is believed by them that the entrance to paradise is guarded by a bridge made of a scythe or some instrument equally sharp; the followers of the prophet are required to swim or skate over this bridge, and it will be attended with more or less difficulty according to the degree of favor they have attained in the sight of Heaven. The truly pious will be wafted over in safety, but the undeserving must struggle many times and be often cut down in the attempt before they can attain the opposite side. In this extremity, it is imagined that the same number and kind of animals which, being clean and fit for sacrifice, they have offered up at the celebration of the *Buckra Eade* will be in waiting to convey them in safety along the perilous passage of the bridge. Under this belief, the richer class of Mohammedans supply their poorer brethren with goats and sheep for the sacrifice.

There is another Mohammedan *fete*, called the *Bhearer*. It is instituted in honor of the escape of an ancient Sovereign of Bengal from drowning. This is the commonly received opinion; but, whatever may have been the origin of it, the scene is exceedingly beautiful. The banks of the Ganges are brilliantly lighted up on the evening of the festival and numerous flights of rockets announce the approach of a floating palace, built upon a raft, and preceded by thousands of small lamps which cover the surface of the water, each wreathed with a chaplet of flowers. The raft is of considerable extent, formed of plantain trees fastened together and bearing a structure of surpassing beauty—towers, gates and pagodas appear in fantastic array, bright with a thousand colors and shining in the light of numberless glittering crescents.

The Mohammedans constitute, I suppose, about one-fourth of the inha-

bitants of India. Great numbers of the sepoys, public and private servants, sailors, shopkeepers, pedlars, agriculturists, the horsemen in the service of native princes and in the irregular cavalry of the British service, are Mohammedans.

As a people, they are very exact in attending to the outward forms of religion. As the sun makes his appearance in the east, wherever they may be, whatever they may be doing, their prayers must be attended to forthwith, and as the luminary of day dips in the western horizon, they spread down their little mat in the street or anywhere they may be, and offer up their prayers to Allah, being careful in all cases to face the east when praying, that being the direction in which Mecca lies, where the tomb of the prophet is. Their prayers partly consist of a great many prostrations of the body upon the ground, bowings, &c. They generally form in groups, with a fagle-man in front, who is well posted in the bowings, prostrations, &c., and as he does the rest follow. Many Hindoos who have lost their caste become Mussulman rather than remain outcasts or pariahs.

As already stated, the Mohammedans are all predestinarians; this is manifested by them in a variety of ways. I have, for instance, detected them in the act of stealing, and upon upbraiding them with their conduct, they would reply,—“Um kah curigah, sahib? merah kismut hi,” (What could I do, sir? it was my fate). A ship manned by a Lascar crew—i.e., native sailors, in a gale of wind is generally in great danger, from the fact that the Lascars invariably give up all exertions in danger and crawl away into holes and corners to hide themselves, comforting their feelings by saying that if it is to be their fate to be drowned nothing can save them; and if not, why they will be saved anyway. In this way many ships are lost when manned by Lascars. The plan generally adopted in such cases by the officers, who are mostly Europeans, is, when a ship is caught in a gale with a Lascar crew on board, to hunt them out of their hiding-places with a rope's-end applied to their backs, and in this way compel them to work the ship.

Mohammedism is one of the most intolerant of religions. Both the pro-

phet and his successors have propagated it at the point of the sword; in some instances compelling whole cities and tribes which they had conquered to embrace it as the only means of saving their lives.

According to the computation of Malte Brun and Balbi, there are about the subjoined number of followers to the various religions existing on the earth at the present time:—The Latin

or Romish Church, 138,000,000; the Greek Church, with all its branches, 62,000,000; the Protestant Church and sects, 59,000,000—total Christianity, 259,000,000; Judaism, 4,000,000; Mohammedism, 96,000,000; Brahminism, 120,000,000; Buddhism, 320,000,000; followers of Confucius, Sintiam, Mythology. Naturalism, Narrickism, and Fetishism, 147,000,000. Total of all religions, 946,000,000.

HISTORY OF JOSEPH SMITH.

(Continued from page 222.)

Amasa Lyman said:—

"I do not rise to electioneer. I am gratified with the open, frank and plain exposition of President Young. He has seen the relation I bear to my deceased brother. I never did conceive it gave me a precedence to go before the Twelve.

I do not make exceptions to anything he has said. I believe there is no power, or officer, or means wanted to carry on the work, but what is in the Twelve. I am satisfied that no man can carry on the work, but the power that is in the Twelve, as has been stated.

There is one thing to secure the salvation of this people, and that is not in union alone, it is for you to know the right and be united—it has been presented to you by President Young, and I will back him up. All I design to do is to redeem my pledge.

President Young has stood next to the Prophet Joseph, with the Twelve, and I have stood next to them, and I will stand next to them. I have been at the back of Joseph Smith, and will be at the back of the Twelve forever, and then we will be saved.

There is no need of a President, we have a head here. What is that head? The Quorum of the Twelve Apostles are the head. We now see the necessity of the Apostleship.

I might rise up as well as any other man to ask for the Presidency, but I could not do it without endangering my salvation. This is the power that turns the key to bestow salvation through all the land, in the way that Joseph commenced it, the first one called to do the same in all the world. If Joseph Smith had any power to bear off the kingdom of God, the Twelve have the same.

I could not advocate a choosing of a President, and myself a candidate; so then you know the place I occupy is, to

stand to the Twelve the same as the Twelve did to Joseph, either on one side or the other. I do not want to go before them or to fall asleep. I want to see the kingdom roll forth by our united faith and efforts."

President Rigdon called upon W. W. Phelps to speak in his behalf, as he could not speak.

W. W. Phelps arose and said:—

"With the knowledge that I have I cannot suppose but that this congregation will act aright this day. I believe enough has been said to prepare the minds of the people to act.

I have known many of them for 14 years, and I have always known them to submit with deference to the authorities of the Church. I have seen the Elders of Israel and the people take their lives in their hands and go without purse or scrip in winter and in summer. I have seen them prepare for war, and ready to pour out their hearts' blood, and that is an evidence that they will walk by counsel.

I am happy to see this little lake of faces, and to see the same spirit and disposition manifested here to-day, as it was the day after the bloody tragedy, when Joseph and Hyrum Smith were brought home dead to this city. Then you submitted to the law's slow delay, and handed the matter over to God; and I see the same thing to-day—you are now determined as one man to sustain the authorities of the Church, and I am happy that the men who were on Joseph's right and left hand submit themselves to the authority of the Priesthood.

I have feelings about this, especially for President Rigdon, and I want to say that there is a Quorum that the Twelve belong to, and that the people will receive an endowment. I brought President Rigdon

into that Quorum, and he received in part the blessings. I could not bear the thought of President Rigdon going into the world without his endowment. He did obtain part, and I hope he will submit.

I want brother Amasa to stand on the side of the Twelve, and they are wanted there still—let them go on and sustain them in that high office. You cannot put in a guardian of the Church.

We have hitherto walked by sight, and if a man wanted to know anything he had only to go to brother Joseph. Joseph has gone, but he has not left us comfortless.

I want to say that brother Joseph came and enlightened me two days after he was buried. He came the same as when he was alive, and in a moment appeared to me in his own house. He said, Tell the drivers to drive on. I asked if the building was on wheels? He said, Certainly. I spoke, and away it went. We drove all round the hills and valleys. He then told the drivers to drive on over the river into Iowa. I told him Devil Creek was before us. He said, Drive over Devil Creek; I don't care for

Devil Creek or any other creek; and we did so. Then I awoke.

There is a combination of persons in this city who are in continual intercourse with William and Wilson Law, who are at the bottom of the matter to destroy all that stand for Joseph, and there are persons now in this city who are only wanting power to murder all the persons that still hold on to Joseph; but let us go ahead and build up the Temple, and then you will be endowed. When the Temple is completed all the honorable mothers in Israel will be endowed, as well as the Elders.

If you want to do right, uphold the Twelve. If they die, I am willing to die with them; but do your duty and you will be endowed. I will sustain the Twelve as long as I have breath.

When Joseph was going away he said he was going to die, and I said I was willing to die with him; but as I am now alive, as a lawyer in Israel, I am determined to live.

I want you all to recollect that Joseph and Hyrum have only been removed from the earth, and they now counsel and converse with the Gods beyond the reach of powder and ball.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 18, 1863.

CONTRAST BETWEEN THE LIBERALITY OF THE SAINTS IN ZION AND THAT OF THE WORLD.

THE liberality of the aristocracy and monied-men in this country, extended to the sufferers from the cotton-famine in Lancashire, has been the subject of much comment. Many encomiums have been passed upon their generosity to the starving and unwillingly idle thousands through the densely-populated manufacturing districts, and not without reason; for though their contributions have been but small compared with the wealth they possess, yet they had the power to refuse to do anything, or might have contented themselves with doing much less than they have done at the risk only of incurring a share of odium for their illiberality and lack of charitable feelings. But while honoring the noble part they have acted towards the distressed operatives, we have been led, by reading the letter of President Young published in our present number, to institute a comparison between their liberality and that of the despised and much-abused citizens of Utah towards their brethren and sisters in the faith, who are yet

scattered throughout the nations of the earth. The sending down from the Valley to Florence of five hundred four-yoke ox teams, may not look a very great matter to those who are unacquainted with the circumstances of the people in Zion, or who are accustomed to see in the newspapers millions of pounds spoken of in connection with national finances as a trifling thing. It does not look very much on paper, and is easily read. But to us it is an embodiment of more than the mere words seem to convey. And to rightly appreciate the liberality that furnishes them, collateral circumstances require to be understood; while the results to the recipients of it are vastly superior to those which the distressed operatives derive from the donations raised for their relief.

The cotton operatives have been the creators of much of the wealth of this country. They have been the producers of much of the capital of the moneyed-men who are permitting a part to flow back to relieve the necessities of those whose labor, in a great measure, bestowed it upon them. Apart, then, from all nobler motives, self-interest suggests the propriety of supplying the wants of those who otherwise might attempt by mob force to help themselves. And the donors who are not directly interested in the cotton manufacture (for all are indirectly interested in it, as the prosperity of the whole country is affected by it) have scarcely felt, if they have at all, the amounts which they have donated out of their abundance. But the inhabitants of Zion are furnishing their very labor-capital to an amount that is for them enormous; furnishing heads to direct and hands to work—not only teams but men, of whose services they will be bereft for several months during the summer season, which to a community chiefly agricultural is a matter of the most serious consideration.

It is exceedingly difficult to say what is the money value of the assistance thus rendered. It comprises not only five hundred wagons and four thousand oxen, but there is to be considered the services of the men who accompany them, their provisions and the provisions for the emigrants, and such a large number of people will necessarily consume an immense quantity, altogether amounting in value to a very large sum of money. The reflecting mind will also see that these are but partial items in the amount of the liberality which the Saints in Zion are so freely bestowing, although it is more than twenty times the amount donated by the whole city of Paris, with its two millions of population, to the distressed operatives of Lyons, and probably nearly the one-fifth the amount raised in this country, which boasts of its great wealth, for the distressed thousands of Lancashire. And they who have been so liberal have never been benefited by those whom they are thus aiding. They do not possess immense fortunes, handed down to them from preceding generations or accumulated by the toil and labor of those to whom they are extending aid. Whatever wealth they possess they have had to create themselves, under the blessing of the Lord, within the past fifteen years. Again and again during that time they have extended the helping hand to their brethren and sisters among the nations. Even in the midst of poverty and privations they have done so; and now an increased and renewed exertion proves that their philanthropy and generosity do not sleep; and their ability to make the present season's efforts proves that the Lord blesses and is with them, and that there is a liberality which impoverisheth not.

Again, the relief afforded to the distressed operatives is but of a temporary character. Shut it off to-day and they would immediately starve. It treats them as paupers and keeps them paupers. It only relieves present necessities, and as soon as the channel through which it flows would be stopped up, or the-

stream dry at the fountain, they would be exposed to all the horrors of starvation. Besides, it tends to impoverize the country. They eat, little though it may be; but they eat the bread of idleness. There is no return for the outlay. Through being unemployed, too, they are becoming enervated and unfit for work, while that very idleness leaves time at their disposal which must be occupied in some manner, and for lack of proper guiding will often be spent in a manner anything but conducive to their moral and social welfare. Increased corruption of morals, and society more vitiated at the centre of its great mass, must inevitably follow this continued condition of pauperized idleness. Self-respect and independence of spirit must give way before continued living on charity and existing upon alms doled out to them.

We have not space to notice a tithe of the evils which are surely and steadily beginning to appear, and which are certain to be the result of the present distress. The men who are laboring to alleviate the condition of the sufferers, doubtless, in many instances, do the best they can, but they lack ability to grapple with the evil. It is beyond their power; as every evil which the present generation will have to bear, through the rejection of the Gospel, will be beyond the wisdom of the world to successfully deal with. But the aid extended to the poor Saints by their brethren in the Valley, will not merely relieve them from present sufferings; it will place them in a position to effectually help themselves, and to gather round them the comforts of a home with all the necessities of life, if not to secure an independence. Very recently some of those who are now helping to send down this season's teams were themselves assisted to emigrate. They have been enabled to support themselves and their families, and can now help those who are situated as they once were.

The Gospel is designed to save and exalt mankind, and while those who reject it will find difficulties and calamities increase upon and around them, which they are unable to overcome and counteract, those who obey it will be preserved from such evils; and the means dictated by the Spirit of God for their benefit and prosperity will be found sufficient to accomplish the object designed. The world may despise us and repudiate our faith, but our efforts to save and bless mankind have in various ways assumed a tangible form, becoming every year more apparent, which stands out in bold relief when contrasted with the philanthropy of any other community or people in the world; though the good that has been done and the efforts made to ameliorate the condition of the human family by philanthropic individuals are worthy of strong commendation. Men may impugn our motives and reject the plans by which the servants of God will seek to secure blessings to all who will avail themselves of them, but the former will vindicate themselves in their results, while the latter will be the means of regenerating mankind, building up Zion and establishing the kingdom of God in power upon the earth.

We trust the Saints will carefully peruse and *act* upon the instructions contained in the President's letter. We have referred to the amount of luggage which the Saints take with them in former articles, as well as in the present number. The instructions on the subject are most important, and require to be strictly acted upon. As another instance of the absurd advice to intending emigrants, from friends who have preceded them, we may notice a letter written to one who expects to avail himself of the aid furnished to help the emigration, which contains a list of articles necessary (!) to be taken out by him, the cost of which, when counted up, amounts to a little over two hundred pounds! On such advice comment is needless.

ABSTRACT OF CORRESPONDENCE. — BRISTOL CONFERENCE. — Elder George Halliday, President of the Bristol District, writes cheerfully on the 1st instant of his feelings and the prospects of the work under his charge. He says,—“The Work of God is prospering in this Conference as favorably as can be expected, considering the circumstances under which we labor. I never felt better myself, and having visited through the District I can say it is in a healthy condition. We have still to contend against the opposition of the enemies of God, for they seem determined to do all they can to hinder us; but the Lord helps us, and we do and always shall triumph.”

NEWS FROM CONFERENCES.—LIVERPOOL CONFERENCE. — A Conference was held in Liverpool, on Sunday, the 5th inst. The morning meeting being opened by singing and prayer, Elder W. H. Shearman, Conference President, made a few remarks on the increase in power to overcome evil which is gained by cultivating the Spirit of God. The condition of some of the Branches was then reported by their Presidents, and the representations were on the whole of a favorable character. Not many had been baptized, but there was an increased desire among the Saints to work the works of righteousness. Elder R. E. Morwick reported the condition of the Chester and Warrington Branches, and President Shearman reported that of Liverpool, following with a brief review of the Conference confirmatory of the representations of the Branch Presidents. Elder G. Reynolds read a Financial statement for the preceding quarter which was satisfactory. At 2½ p.m., the meeting was again called to order, when Elder J. M. Kay, District President, expressed his satisfaction at the reports he had heard in the morning, and gave a brief account of the state of the Work in the Isle of Man, which he had lately visited, and of the labors of Elder R. Smyth on the Island, reporting that several had recently been added to the Church there, and prospects were encouraging for a further increase. He then gave some suitable counsel and instructions to the Saints, and presented the Authorities in the usual manner, who were unanimously sustained by vote. Elder E. L. Sloan made a few remarks on the necessity of being whole-souledly engaged in the Work of God; and President Shearman followed contrasting present blessings and the present condition and prospects of the Church with the past, and briefly pointed out the rapid increase in power of the kingdom of God, and the assurances we have that the Lord will bear off his kingdom triumphantly; and alluded to the unbelief evinced, by some even of the Saints, in the testimonies of the servants of God regarding the events which await us, as many in the past refused to believe in the testimonies then borne of the events now transpiring. The evening meeting was very profitably occupied by Elder Thomas Taylor and President Kay preaching the principles of the Gospel to the people.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, March 5, 1863.
President Geo. Q. Cannon.

Dear Brother,—I wrote you at some length on the 13th inst., since which

time it has been concluded to again send brother H. S. Eldredge to the States to take the oversight of the affairs of our this season's immigration. The Bishops are now busy in raising 500 four-yoke ox-teams to go to Flo-

rence, mostly to assist our immigration, and to start from here as near the 25th of April as the weather, &c., will permit. While we are making such efforts here, I have thought it well to suggest to you to advise at least all who have not means of their own sufficient to pay their expenses clear here, to dispose of all unprofitable and useless luggage before they start from their homes, for they had better even give it away than undertake to bring it here. And in packing, as far as practicable, it is much better, on the score of economy and future use, to use sacks rather than boxes and trunks. Lest some useless baggage get aboard, notwithstanding your advice and precautions, please instruct the captain and his counsellors of each ship's company to examine the baggage and the surplus that any save from their rations on ship-board as soon as they arrive at New York, that a judicious disposition may be made thereof in New York, and thus prevent the brethren's arriving in Florence with old, heavy boxes and trunks, and sending unprofitable articles that they cannot there dispose of nor bring farther, but have to throw away after having paid freight thereon. Where persons are able to pay their way through they do not always kindly receive advice as to what they had better bring, but they also would do well to receive good advice and exercise sound judgment in the selection of articles that are to be transported so great a distance.

Money, sugar, tea and coffee are scarce here, and the three last-named articles are so high priced that many, some from choice and others from necessity, are dispensing with their use, though to a very good advantage substituting home-made molasses for sugar. Such being the case, and being anxious to gather as many as the funds will permit, it is quite probable that the grocery outfit for those to be assisted will have to be confined to a very moderate amount, to be used in cases of sickness or extra exposure and fatigue.

The few troops on the bench keep very quiet and to themselves. Governor Harding and Judges Waite and Drake having been doing their utmost to stir up strife and mischief between

Utah and the General Government, and proof thereof having come to hand, on the 3rd inst., a Mass Meeting of some 3,000 convened in and around the Tabernacle to take action on their course. Harding's message to the Legislative Assembly and some extracts from letters touching the subject were read, and a few pertinent remarks were made by brother John Taylor and myself, when resolutions expressive of the sense of the meeting were presented, read and unanimously adopted, as also a petition to President Lincoln for their speedy removal from office, and a committee appointed to wait upon Harding, Waite and Drake, and inform them of the proceedings of the meeting. The committee, on the following morning, called upon Governor Harding, who received them courteously, but said he would not resign and leave until removed by President Lincoln. Judge Drake was present, and, upon being asked whether he accepted the notification of the committee, he delivered himself of a short, virulent tirade. Judge Waite not being at home, the committee left with his wife a communication for him. The petition for removal was, in a few hours, signed by a double column of names almost three rods long. That number could have been increased to nearly the entire population of the Territory, but it was deemed sufficient.

Since writing the foregoing, your very welcome letter of January 23rd has come to hand, cheering us with the news of the good health of yourself and the brethren, and of the general prosperity of the Work abroad.

An open winter is tapering into seasonable weather, and peace and improvement are among the many blessings of our Mountain Home.

My health is good.

God bless you and all associated with you in the advancement of truth on the earth. Your brother in the Gospel,
BRIGHAM YOUNG.

ENGLAND.

Liverpool, March 21, 1863.

President Cannon.

Dear Brother,—Since I last addressed you I have been seeking to labor to the best of my humble ability for the advancement of our Father's kingdom

upon the earth in the Sheffield District, extending over the greater part of Yorkshire, and under the Presidency of Elder Joseph F. Smith, with whom I have spent many happy hours the past season. My labors have been principally with the Bradford Saints, who have my best wishes and prayers for their future success and advancement in the cause of truth. I found that they had been rather on the back-ground, but through kind pruning and culture and a little of the sunshine of the Holy Spirit they begun to grow, and before I left them they almost felt that I could not ask amiss; and I must say that there is a good people there and may God bless them for ever. In fact, all the Saints in the District among whom I have visited, with brothers Smith and brother Pratt who preside over them, have my best of feelings. I am convinced the Saints there, as well everywhere else, are ready to do right whenever they are taught it, and have seen this much amongst them, that it is easy to govern them if they are properly taught; and every day's experience more fully convinces me of the truth of the words of our martyred Prophet when he said,—“Teach Saints correct principles and they will govern themselves.”

Since being called to labor in the Liverpool Conference, I have noticed many things that I should like to see the Saints improve upon: but I do not feel like complaining, for I am satisfied that while the brethren and sisters in Liverpool enjoy many great privileges over those in other places, yet there are circumstances in which they are placed from time to time which do not contribute to their advancement. In part to remedy this, I have thought that if I visit around amongst them, as I intend to do, I shall be able to know them better and can thus give them many items of instruction and counsel which, I trust, will tend to awaken that lively interest in the work of God, and create that warming, cheering influence in our hearts and that innocent, childlike love which ever characterise the true Saints and unite them as one. There has rather a heavy debt accumulated upon the Conference, which the Saints, particularly in the Liverpool Branch, are nobly exerting themselves to liquidate;

but some few, more especially in the country Branches, seem to forget that “There is a giving that enriches:” they are preparing to emigrate, and every penny is required for that purpose. Their souls seem to be narrowed up into a nutshell, imagining that they are justified in leaving debts for their brethren and sisters to pay who are not able to emigrate, when those debts are as legitimately theirs as they are their friends whom they leave behind. I like to see people manifest an anxious desire to gather to the home of the Saints, but they should know that selfishness is a stumbling-block over which many have fallen. Gathering to the place God has appointed is not all that is required of the Latter-day Saints; the Work requires supporting in these lands to the last day that we remain here, just as much as it did when we first embraced the Gospel, and Saints should never allow any other feeling to creep into their hearts if they intend to obtain the salvation that God has offered them. It requires a constant devotedness of faith as well as works, and works as well as faith, to purchase this pearl of great price; and we never should cease to attend to our prayers or meetings nor withhold our offerings, if we wish to abide in the truth and obtain the blessings of the faithful. We have heard of some complaining when they got to Zion, that Mormonism was one thing in England and another in America; but those who have lived faithfully know this is not the truth. We who left our homes here in England for Zion, to “Seek first the kingdom of God and his righteousness,” can testify that the Gospel has been the same in every land and every clime, and that it is only man who changes and begins to neglect a little here and a little there, until darkness envelops him. But the faithful have found in the Gospel a right for every wrong, and know by happy experience that it is as eternal and unchangeable as God himself, who is the same to-day, yesterday and for ever; and upon those who have not forgotten their prayers, neither their Tithings nor their offerings, he has poured out blessings so abundantly, both spiritual and temporal, that there has scarcely been room sufficient to receive them.

I feel well in my labors and grateful
that I have been counted worthy to
bear a part in the great Latter-day
Work.

May the choicest blessings of Heaven
be upon you and all the faithful.—Yours
in the truth,

THOMAS TAYLOR.

S U M M A R Y O F N E W S .

ENGLAND.—Since our last issue everything continues quiet in the manufacturing districts and throughout the country, although the distress among the cotton operatives and others does not appear to be diminishing. The seizure of the steamer *Alexandria* by the Government, in this port, on the 5th inst., has created considerable excitement and comment. She was supposed to be built for the Confederate Government, and the friends of the North are rejoicing over the event, while those of the South demand that the same policy and strict neutrality shall be adopted with regard to the Federal Government. The British Government still adheres to its wise policy of non-intervention between the American belligerents.

FRANCE.—There is a report current in well-informed political circles that M. Drouyn de L'huy's would tender his resignation should the Emperor Napoleon carry out his warlike intentions respecting European affairs.

AUSTRIA.—The modification proposed in the note of the Western Powers to St. Petersburg is said to be of a tenor by which Austria might be induced to act as an aggressive Power against Russia, and that the former, therefore, courteously declined to agree to the adoption of such modification.

RUSSIA.—At a meeting of the nobility in St. Petersburg, they unanimously voted an address to the Emperor expressive of their devotion to his Majesty and of their determination to make any sacrifice necessary to maintain the integrity of the empire.

POLAND.—The insurrection, so far from being crushed, still continues, and appears to be increasing.

AMERICA.—There continues to be a slight fall in the price of gold. A large Confederate force is reported to be encamped in Hawkins County, Tennessee, preparing for a raid into Kentucky, through a gap near Pound Gap. The negro expedition from Port Royal is reported to have captured Jacksonville, Florida. General Burnside has assumed the command of the department of Ohio. There are reported to be 130,000 deserters from the Federal army, reckoning from the beginning of the war. The Southern journals urge the attention of the Government to the railroads, which are getting in a bad condition, as the Confederate armies depend upon them for their existence and maintenance; if they fail, the Confederate armies must retreat and surrender much valuable country. It is reported from Galveston that the French Consul, M. Theron, has been expelled by President Jefferson Davis, for intriguing to take Texas out of the Southern Confederacy. The fall of gold has seriously unsettled all markets, and some articles are paralyzed. It is reported that Secretary Chase will not put a loan on the market for some time. The Government is said to be receiving daily from different sources nearly two-and-a-half million dollars, which amount covers the daily expenses of the war. Considerable movement and many strikes are taking place among the working classes for higher wages. A large meeting has been held, and resolutions passed to organize a league of all trades for the better security of the rights of labor. At a meeting of the Mozart Hall Democratic Association resolutions were adopted strongly opposing the war policy of the Government, and calling a mass meeting of the Democracy. The capture of Mount Sterling, in Kentucky, by the Confederates, is confirmed. The advance of the Confederate army into that State is exciting much alarm. In an engagement at Brentwood, Tennessee, the Confederates captured 300 Federals and all their baggage. It was believed in Washington that the Confederates were preparing to abandon Richmond.

V A R I E T I E S .

—o—

The oldest Dominie in Christendom—Anno Domini.

When is a man not a man? When Punch has made a Judy of him.

Why is the letter S like illicit love? Because it is the end of happiness and the beginning of shame.

What's the difference between a light mist and a "low lawyer"?—One is a petty fog, and the other a pettifogger.

ADVICE TO YOUNG LADIES.—Instead of asking if your suitor is "rich and handsome," you should rather inquire, "Is he worthy of my love? Let reason, judgment, and deliberation weigh the matter well, and let the paramount question always be, What is his moral worth? Has he been a dutiful son and an affectionate brother? If so, she may be sure he is worth having. This last is a vital test; for a young man devoid of filial affection or fraternal love is too selfish to make a good, congenial companion.

REQUIRED the smallest number of weights wherewith one may weigh any number of pounds from 1lb to 364lb?—It is obvious that the least number of weights that can be used to weigh 4lb are the 1lb and 3lb; and if to these we add a 9lb, we shall be able to weigh all weights from 9+1, 9+2, to 9+4=13lb. Again, by increasing our weights by $3 \times 9 = 27$ lb, we shall be able to weigh 27+1, 27+2, 27+3, &c., 27+13, that is, to 40lb; and, in the same manner, by the addition of three times the last weight—viz., 81, we can weigh 81+1, 81+2, 81+3, 81+4, &c.—81+40; and by the addition of three times the last weight—namely, 243lb, we can weigh 243+1, 243+2, &c.—243+81+40=243+121=364lb. Therefore 1, 3, 9, 27, 81 and 243 are the weights required.

JOHN SABIN SMITH.

ADDRESSES.

David L. Davies, care of Isaac Jones, Weaver, Quay-street, Carmarthen, South Wales.
William Willes, 12, Mount-street, Devonport, Devon.

P O E T R Y .

—o—

LINES WRITTEN AFTER A FAST MEETING.

Now sing the glad lay,
Who the Gospel obey,
For all who have fasted, have feasted to-day;
The Spirit of God
Has inspired each heart,
And we'll think of this meeting
Long after we part.

The calm, peaceful bliss
Of a day such as this,
Would banish from mem'ry an age of distress;

The glories of truth
Have lit up every mind;—
We'll exult in their worth
And cast error behind.

Soon, soon may we see
Zion's kingdom set free,—
We pray, we appeal our great Father to thee,
That the Gospel of peace
Which has blessed us to-day
May prevail till thy kingdom's
Supreme in its sway.

London.

G. C. FERGUSON.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 17, Vol. XXV.

Saturday, April 25, 1863.

Price One Penny.

MASS MEETING IN THE TABERNACLE, GREAT SALT LAKE CITY.

—○—
(From the Deseret News.)
—○—

It is never a pleasant task to publish the follies of men: where it can be done justly we prefer to cover up the infirmities of humanity with the mantle of charity; but when wickedness is unmistakably manifest everywhere, and misrepresentation and falsehood are resorted to, in order to accomplish an evil purpose, we have no disposition to shrink from telling the truth. We have been studiously silent on the proceedings of some of the Federal officers, though we confess it has been hard at times to keep that silence. We have been accustomed to suffer wrongs, and probably have acquired too much patience for our own good; but whatever may be the result of our forbearance, we shall ever have the satisfaction of knowing that we contributed nothing to the downfall of men evidently bent on their own ruin. We have seen them like men building their own sepulchers, but have not hastened their interment. Should they have consciousness beyond the tomb, they will bear us witness that their own hands dug their dark graves into which they crept and passed into everlasting shame and oblivion.

For some time back it has been very evident that the labors of Governor

Harding and the Associate Justices were hostile to the interests of the people of Utah, and that the Governor, particularly, was straining every nerve to create difficulties. So absurd and ridiculous have of late been his Excellency's everlasting speeches, that it has been often a matter of doubt whether he was perfectly responsible for his actions. His most intimate acquaintances have been the most surprised at his language, and though courtesy has required a certain amount of attention to his addresses, we know no person who has not shrunk from his presence as if from a nuisance. His language and his actions have been in perpetual hostility. Every citizen who has had the misfortune to come under the sound of his tongue, has had to listen to his professions of attachment to the people of Utah. He unceasingly refers to his early acquaintance with the Prophet Joseph, and considers himself entitled to the gratitude of the community for his preservation of the first proof sheet of the title-page of the Book of Mormon. His youthful dreams and visions, illustrated with his own pen and ink, have been handed about like diagrams of a battle-field, or the visions of Nebuchadnezzar, in which his

Excellency, of course, is the fated child of Providence. He refers to the general goodness of his heart, and appeals to everything sacred for confirmation of the immaculate purity of his intentions, and all of this and a thousand times more, while at the same moment he has been laborious in his efforts to bring trouble upon the whole people. He is a perfect compound of contradictions. We have hoped for reformation, but we have hoped in vain; and, what had only been known for a long time to the few, had at length become so palpable to the whole community, that self-preservation forced upon them the action we have now to report.

On Monday evening a few of our prominent citizens met in caucus and proposed a Mass Meeting, at which such measures might be adopted as would properly represent the feelings of the people. The next day, at one p.m., being considered a proper time for assembling, that hour was announced, and long before the appointed time the Tabernacle was crowded with citizens of every class and condition.

THE MASS MEETING.

As a prelude to the proceedings of the meeting, Capt. Thomas' brass band played "Hail Columbia," which, with other music discoursed by the band, we thought very appropriate. The meeting then organized by the appointment of Hon. Daniel Spencer, chairman, William Clayton and Thomas Williams, Esqrs., clerks, George D. Watt and John V. Long, Esqrs., reporters. President Joseph Young engaged in prayer, invoking the blessings of the Lord upon the speakers and hearers, and seeking the direction and guidance of the Spirit of the Lord on the proceedings in which they might engage, that truth and righteousness might be advanced, and that the people might be protected in the exercise of their rights as citizens of a free and independent Government.

The band played the "Star Spangled Banner," and the Hon. John Taylor made a brief opening speech stating the object of the meeting. They had met together for the purpose of investigating certain acts of several of the United States officials now in the territory. It was a Mass Meeting of the

citizens, and he, for one, desired to hear a proper statement of the course of the persons alluded to, so far as that affected the citizens of the Territory, laid before the people, and that such action might be adopted as they thought proper, and as the circumstances demanded.

The time had come for certain documents to be placed before the people and before the country, and on which they could not avoid taking action. Though the Legislature was under no obligation at the opening of the Session to publish the Governor's Message—as such action on their part was purely complimentary—they did at first contemplate doing so, but, on reflection, considered that the character of that Message was such that they could not with respect to themselves and to the community do so, and many were of opinion that its publication at that time might have subjected His Excellency to the insult which his intemperate language had provoked. Mr. Taylor then gave place to the Hon. Albert Carrington, who read the Message from the printed journals of the Legislature.

The reading of the Message was listened to with great attention, and at its conclusion the audience unmistakably indicated their uneasiness over the insult offered to their representatives, who had been forced to listen to its delivery by the Governor in person. There was one deep feeling of contempt manifest for its author. Mr. Carrington then alluded to the inconsistencies of the Governor's professions and his actions. He said his Excellency reminded him of the man and his cow: he commenced with sweet apples, and at every opportunity threw in the onions. The Governor commenced with admitting that the Constitution debarred him from interfering with their religious rights, and at every opportunity throughout the Message he attacked them. He said that he would neither affirm nor deny with regard to the question of Polygamy, yet at the same time he held it up to ridicule and obloquy, and everywhere affirming that it was not only contrary to civilization, but anomalous, and that it could not be endured—was contrary to law, and unconstitutional, while at the same time

he conceded that it was a religious rite and a matter of faith with the people. These were, he said, a few of the reasons which induced the Legislative Assembly to waive the complimentary publication of the Message, in hopes that his Excellency might consider his folly, mend his ways and pursue the course which he promised in the latter part of his Message; but how consistently he had acted since that time the audience would be able to judge after the reading of other documents during the meeting.

IMPORTANT DOCUMENTS FROM WASHINGTON.

Mr. Carrington then read correspondence from the Hon. John M. Bernhisel, delegate to Congress, and from the Hon. William H. Hooper, Senator elect, in which the unjustifiable proceedings of Governor Harding and the Associate Justices Waite and Drake were exposed. Mr. Carrington read an extract from a letter dated Washington, 22nd of January, in which Governor Harding was represented to have communicated to the Hon. Hannibal Hamlin, Vice-President of the United States and President of the Senate, his Message, accompanied by a letter stating that the Message had been suppressed through the influence of one of our prominent citizens, referring, unquestionably, to Governor Young. The following is the last paragraph of the letter referred to:—

"I entertain strong hopes that we shall be able to obtain, before the termination of the Session, an appropriation to liquidate your Indian amounts unless prevented by Governor Harding's insinuation of the disloyalty of our people."

The following is an extract from a letter dated Washington, Feb. 6th:—

"On the 11th of December last, Senator Browning introduced a bill in the Senate, which was referred to the committee on the Judiciary. This bill was prepared at Great Salt Lake City, and its enactment by Congress, recommended by Governor Harding and Judges Waite and Drake. The leading and most exceptionable features of this bill are the following:—1st, It limits the jurisdiction of the Probate Court to the Probate of Wills, to the issue of letters of administration and the appointment of guardians. 2nd, It authorises the Marshal to summon any persons, within the district in which the Court is held, that he thinks proper, as

jurors. 3rd, It authorises the Governor to appoint and commission *all* militia officers, including the Major-General, and remove them at pleasure. It also confers on the Governor authority to appoint the days for training."

On the 27th of January, the Hon. Wm. H. Hooper writes from Washington that "Governor Harding is, of course, doing all he can by letters" against the people of Utah. His letter was chiefly occupied with the bill presented by Mr. Browning. The Senator's letter was entirely confirmatory of those from the pen of our Delegate. He says:—

"The bill has been presented and referred back. There does not appear to have been any action on it. It has not been printed; should it be I will forward a copy. The bill was drawn up at Salt Lake, and attached with eyelets. Also attached was as follows:—The Bill should be passed." Signed:—

S. S. Harding, Governor; Waite and Drake, Associate Justices."

The reading of these extracts created quite a sensation. When the insinuation of the disloyalty of the people was read, there was a loud murmur of dissatisfaction throughout the audience. Mr. Carrington's sarcastic reference to the Governor's promise "to help us," and his allusion to His Excellency's private room being a new place for drafting bills for the action of Congress, had a telling effect upon the meeting.

SPEECH OF HON. JOHN TAYLOR.

After the applause had subsided which greeted his rising, Mr. Taylor said,—It has already been stated that these documents speak for themselves. They come from those who are ostensibly our guardians and the guardians of our rights. They come from men who ought to be actuated by the strictest principles of honor, truth, virtue, integrity and honesty, and whose high official position ought to elevate them above suspicion, yet what are the results?

In relation to the Governor's Message, enough, perhaps, has already been said. We are not here to enter into any labored political disquisitions, but to make some plain matter-of-fact statements, in which are involved the vital interests of this community. There is one feature, however, in that document which deserves a passing notice. It

would seem that we are by direct implication accused of disloyalty. He states that he has not heard any sentiments expressed, either publicly or privately, that would lead him to believe that much sympathy is felt by any considerable portion of this people in favor of the Government of the United States. Perhaps we may not be so blatant and loud-spoken as some people are; but is it not patent to this community that the Legislature, during the Session of 1861-2, assumed the Territorial quota of taxation, and at the very time that His Excellency was uttering this infamy, a resolution, passed by the House, lay on the table, requesting the Secretary to place a United States' flag on the State House during the Session. This was a small affair, yet significant of our feelings.

It is not a matter of very grave importance to us, generally, what men may think of us, whether they be Government officials or no; but these allegations assume another form, and their wickedness is now rendered vindictive from the peculiar circumstances in which our nation at the present time is placed. When treason is stalking through the land, when all the energies, the wealth and power of the United States has been brought into requisition to put down rebellion, when anarchy and distrust run riot through the nation. When under these circumstances we had a right to look for a friend in our Governor who would, at least, fairly represent us, we have met a most insidious foe, who through base insinuations, misrepresentations and falsehood, is seeking with all his power, privately and officially, not only to injure us before the Government, but to sap the very foundations of our civil and religious liberty; he is, in fact, in the pursuit of his unhallowed course, seeking to promote anarchy and rebellion, and dabbling in your blood. It is then a matter of no small importance (hear, hear). Such, it would seem, were Governor Harding's intentions when he read this Message—such were his feelings when he concocted it. The document shows upon its face that it was not hastily written; it has been well digested and every word carefully weighed. It most assuredly contains the sentiments of his heart (hear, hear),

of which his Washington letters are proof positive, in relation to our alleged disloyalty.

We are told about the generous reception of our Senators elect; of this we are profoundly ignorant. Their reception was not so gracious as he would represent. He labors under error, for which we do not feel to reproach him; but what are we to think of his official letters to Washington? They are facts. What of his gracious acts of kindness to this people and to their representatives? From the statements of our representatives in Congress, he is the most vindictive enemy we have; the only man, it would seem, who is insidiously striving to sap the interests of this people, and to injure their reputation; yet he is our Governor, and professes to represent our interests and to feel intensely interested in our welfare. Let us investigate for a short time the results of his acts, should his designs be successful, leaving the allegations of treason out of the question.

We have been in the habit of thinking that we live under the auspices of a Republican Government, and that we had the right of franchise; that we had the privilege of voting for whom we pleased, and of saying who should represent us; but it may be that we are laboring under a mistake, a political illusion. We have thought too, that if any man among us was accused of crimes, that it was his privilege to be tried by his peers, by people whom he lived among, who would be the best judges of his actions. We have further been of the opinion that, while acting in a military capacity, when we were called to muster into service, to stand in defence of our country's rights, we had a right to the selection of our own officers. It is a Republican usage—we have always elected our own militia officers; but if the plotting of Governor Harding and our honorable Judges should be carried into effect, we can do so no more; we shall be deprived of franchise, of the rights of trial by an impartial jury, and shall be placed, in a military capacity, under the creatures of Governor Harding or his successors' direction; in other words, we shall be deprived of all the rights of freemen, and placed under a military despotism;

such would be the result of the passage of this act. Let us examine it a little. An act already framed by the Governor and Judges, passed in the congress of Governor Harding's sitting-room, is forwarded to Washington with a request that it be passed. Now suppose it should, what would be the result? As I have stated, we suppose that we possess the rights of franchise; this is a mistake, we do not, we only think we do. The Governor has already taken that from us. How so? Have we not the privilege of voting for our own Legislators, our own representatives in the Legislative Assembly? Yes. And do they not pass laws for us? Yes. But the Governor possesses the power of veto. This old relic of Colonial barbarism ingrafted into our Territorial organization was always in existence among us, but never was so foully abused as in the person of our present Governor; he has done all he could to stop the wheels of Government and to produce dissatisfaction, and has exercised his veto to the fullest extent of his power. As an instance of this, there were only twenty laws passed the Legislative Assembly, only six of which are approved; two of those were resolutions, one of changing the place of meeting from the Court House to the State House, and the other the adjournment to next Session. The other four are matters of minor importance, while everything connected with the welfare of the community, fourteen acts, are just so much waste paper. Now, I ask where is your franchise? In Governor Harding's pocket or stove.

Again, in regard to juries already referred to, you know what the usage has been in relation to this matter. Governor Harding and the Judges want to place in the hands of the United States Marshal the power of selecting juries from whom he pleases, no matter whither they come or who they are. This is what our honorable Judges and Governor would attempt. Your liberties are aimed at, and your rights as freemen; and then, if you do not like to be disfranchised, and your liberties trampled under foot by a stranger—if you do not like to have blacklegs and cut-throats sit upon your juries, Mr. Harding wants to select his own military, and choose his own

officers to lead them, and then if you will not submit, "I will make you." [Voices all over the house, "Can't do it," with loud applause.] We know he cannot do it, but this is what he aims at. [Clapping and great applause.] When these rights are taken from us, what rights have we left? [Cries of "None."] It could scarcely be credited that a man in his position would so far degrade himself as to introduce such outrageous principles, and it is lamentable to reflect upon, that men holding the position of United States Judges could descend to such injustice, corruption and depravity. [Applause.] These things are so palpable that any man with five grains of common sense can comprehend them. "He that runneth may read." It is for you to judge whether you are willing to sustain such men in the capacity they act in or not. [One united cry of "No!" and loud clapping.]

GOVERNOR YOUNG'S SPEECH.

On Governor Young responding to the invitation to address the meeting, and approaching the speaker's desk, he was greeted with prolonged and deafening applause. He stated that he had no intention of delivering a lengthy address, but while he spoke he would solicit the quiet of the assembly. He knew well the feelings of his auditory, but would prefer that they should suppress their demonstrations of applause to other times and places, when they might have less business and more leisure. On the resumption of perfect silence, he said that they had heard the Message of the Governor to the last Legislature of Utah. They would readily perceive that the bread was buttered, but there was poison underneath. It seemed to him that the enemies of the Union, of the Constitution and of the nation, were determined to ruin if they could not rule. A foreseeing person might suppose that they conspired to bring about a revolution in the West, so as to divide the Pacific from the Atlantic States, for their acts tended to that end. He believed that no true Democrat, no true Republican desired to see the nation distracted as it now was, but the labors of fanatics, whether they had plans which they comprehended or not, were in that

direction. When Governor Harding came to this Territory last July, he sought to ingratiate himself into the esteem of our prominent citizens, with whom he had early intercourse, by his professed friendship and attachment to the people of Utah. He was then full of their praises, and said that he was ready to declare that he would stand in the defence of polygamy, or he should have to deny the Bible, and that he had told the President of the United States, before he left Washington, that if he was called upon to agitate the question he would have to take the side of polygamy or have to renounce the Bible. He said in the Bowery, on the 24th of July, and at other places and at other times, that if he ever learned that he was obnoxious to the people, and they did not wish his presence, he would leave the Territory.

[Voices everywhere, "He had better go now."]

He was not aware whether the two Associate Judges were tools operating with him, or whether they knew no better. The success sought in their schemes was the establishment of a military government over the Territory, in the hopes of goading on the people to open rupture with the general Government. Then they would call out that Utah was disloyal! Utah was disloyal!! He was aware that nothing would please such men better than the arrest of all progress Westward. They would, no doubt of it, be delighted to see the stoppage of travel across the Plains and all intercourse by mail or telegraph destroyed. Any amount of money had been employed by parties interested in mail transportation and passenger travel to the Pacific, by way of Panama, to destroy the highway across the Plains, and there were men among them not above operating to the accomplishment of that end under the pretence of other purposes.

He then alluded to the law that was drafted in this city [Great Salt Lake City] and sent to Washington for adoption by Congress, to take from the people their rights as free American citizens, and portrayed the despotism that would follow placing the power of selecting jurors in the hands of a United States Marshal. Any such power could, in the hands of designing men, destroy

and subvert every right of free citizens. For that purpose any class of disreputable men could at any time be imported into the Territory, and with a residence of a few hours be the ready tools for the accomplishment of any purpose. When their rights and the protection of their liberties were taken from them, what remained? [Voices, "Nothing, nothing."] Yes, service to tyrants, service to despots!

He concluded his address by expressing that his feelings were that the nation might be happy and free as it had been, and exhorted the people to be true to themselves, to their country, to their God and to their friends. Governor Young resumed his seat amidst great applause and cheering.

William Clayton, Esq., then read the following

RESOLUTIONS.

Resolved, That we consider the attack made upon us by His Excellency Governor Harding, wherein our loyalty is impugned, as base, wicked, unjust and false; and he knew it to be so when uttered.

Resolved, That we consider the attempt to possess himself of all military authority and dictation, by appointing all the militia officers, is a stretch at military despotism hitherto unknown in the annals of our Republic.

Resolved, That we consider his attempt to control the selection of juries as so base, unjust and tyrannical, as to deserve the contempt of all freemen.

Resolved, That we consider the actions of Judges Waite and Drake, in assisting the Governor to pervert justice and violate the sacred palladium of the people's rights, as subversive of the principles of justice, degrading to their high calling, and repulsive to the feelings of honest men.

Resolved, That we consider that a serious attack has been made upon the liberties of this people, and that it not only affects us as a Territory, but is a direct assault upon Republican principles in our own nation and throughout the world, and that we cannot either tamely submit to be disfranchised ourselves, nor witness, without protest, the assassin's dagger plunged into the very vitals of our national institutions.

Resolved, That while we at all times honor and magnify all wholesome laws of our country, and desire to be subservient to their dictates and the equitable administration of justice, we will resist, in a proper manner, every attempt upon the

liberties guaranteed by our fathers, whether made by insidious foes or open traitors.

Resolved, That a committee be appointed by the meeting to wait upon the Governor and Judges Waite and Drake, to request them to resign their offices and leave the Territory.

Resolved, That John Taylor, Jeter Clinton and Orsen Pratt, sen., be that committee.

Resolved, That we petition the President of the United States to remove Governor Harding and Judges Waite and Drake, and to appoint good men in their stead.

The chairman called upon the meeting for an expression of their wishes, and the building rang with a glorious "Aye" for their adoption.

The following petition was likewise read and committed to the people for their action:—

THE PETITION TO PRESIDENT LINCOLN.

To His Excellency,

Abraham Lincoln,

President of the United States.

Sir,—We, your petitioners, citizens of the Territory of Utah, respectfully represent that—

Whereas, from the most reliable information in our possession, we are satisfied that his Excellency Stephen S. Harding, Governor, Charles B. Waite and Thomas J. Drake, Associate Justices, are strenuously endeavoring to create mischief and stir up strife between the people of the Territory of Utah and the troops now in Camp Douglas (situated within the limits of Great Salt Lake City), and, of far graver import in our nation's present difficulties, between the people of the aforesaid Territory and the Government of the United States,—

Therefore, we respectfully petition your

Excellency to forthwith remove the aforesaid persons from the offices they now hold, and to appoint in their places men who will attend to the duties of their office, honor their appointments, and regard the rights of all, attending to their own affairs and leaving alone the affairs of others; and in all their conduct demeaning themselves as honorable citizens and officers worthy of commendation by yourself, our Government and all good men; and for the aforesaid removals and appointments your petitioners will most respectfully continue to pray.

Great Salt Lake City,

Territory of Utah,

March 3rd, 1863.

The same unanimous approval followed the reading of the petition. The band then played "The Marseillaise," and the chairman dissolved the meeting.

By way of conclusion, we must add, that we never saw a more earnest, yet calm and deliberate assembly in Utah or elsewhere; the rights of the people were threatened, and they solemnly entered their protest, leaving the results for the future in the hands of an overruling Providence. Before eight o'clock last evening [March 3rd], upwards of 2,100 signatures were affixed to the petition, and, no doubt, there will be a large addition to that number in the course of to-day.

The committee appointed to wait upon the Governor and the two judges, to make them acquainted with the wishes of the people, are understood to attend to that business early to-day. It is hoped that they will have the good sense to immediately resign office, and afford President Lincoln a favorable opportunity of filling their places by wiser and better men.

HISTORY OF JOSEPH SMITH.

(Continued from page 229.)

P. P. Pratt said;—

"What has been said has been well said. If there are men here who are our enemies, I'll tell you when they will cease to be here: they will be here while you will deal with them. If I exchange property or deal with men, I do it with those whom I know to be faithful.

If there are wicked men here, it is because we support them. Stop dealing with them, and they will go away. Will

I support them? No, I would deal with all honest men whom I know to be such.

I am willing to do good to all men, especially to the household of faith. Our enemies will cease to dwell here when you cease to deal with them. Mobs and wicked men will cease when you cease to support them.

I know we can all live and be happy too, when we deal with honest men. If a man wants a doctor or a lawyer, he will

send directly for the worst man he can find.

I would die a natural death sooner than I would have a wicked doctor to help me off. I would go without suing all the days of my life before I would go to a lawyer to sue. I will not say anything about the merchants, because you all know them.

President B. Young again arose and said:—

"There is more business than can be done this afternoon, but we can accomplish all we want to have done without calling this convention of the whole Church. I am going to present to you the leading items.

I do not ask you to take my counsel or advice alone, but every one of you act for yourselves; but if brother Rigdon is the person you want to lead you, vote for him, but not unless you intend to follow him and support him as you did Joseph. Do not say so without you mean to take his counsel hereafter.

And I would say the same for the Twelve, don't make a covenant to support them unless you intend to abide by their counsel; and if they do not counsel you as you please, don't turn round and oppose them.

I want every man, before he enters into a covenant, to know what he is going to do; but we want to know if this people will support the Priesthood in the name of Israel's God. If you say you will, do so.

We want men appointed to take charge of the business that did lay on the shoulders of Joseph. Let me say to you that this kingdom will spread more than ever.

The Twelve have the power now—the Seventies, the Elders and all of you can have power to go and build up the kingdom in the name of Israel's God. Nauvoo will

not hold all the people that will come into the kingdom.

We want to build the Temple, so as to get our endowment; and if we do our best, and Satan will not let us build it, we will go into the wilderness and we will receive the endowment, for we will receive an endowment anyhow.

Will you abide our counsel? I again say, my soul for any man's, if they will abide our counsel, that they will go right into heaven. We have all the signs and tokens to give to the porter at the door, and he will let us in.

I will ask you as Quorums, Do you want brother Rigdon to stand forward as your leader, your guide, your spokesman. President Rigdon wants me to bring up the other question first, and that is, Does the Church want, and is it their only desire to sustain the Twelve as the First Presidency of this people?

Here are the Apostles, the Bible, the Book of Mormon, the Doctrine and Covenants—they are written on the tablet of my heart. If the Church want the Twelve to stand as the head, the First Presidency of the Church, and at the head of this kingdom in all the world, stand next to Joseph, walk up into their calling, and hold the keys of this kingdom, every man, every woman, every Quorum is now put in order, and you are now the sole controllers of it.

All that are in favor of this, in all the congregation of the Saints, manifest it by holding up the right hand. (There was a universal vote.) If there are any of the contrary mind, every man and every woman who does not want the Twelve to preside, lift up your hands in like manner. (No hands up.) This supersedes the other question, and trying it by Quorums.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 25, 1863.

MINISTERIAL CHANGES—SUGGESTIONS TO THE ELDERS.

It is questionable if this Mission has ever been so short of Elders actively engaged in the Ministry, as it has been during the past twelve months, the exigencies of the Work and the scattered condition of the Saints being considered; and many more Elders could have been effectively and beneficially employed in the Conferences among the Branches, had circumstances in Zion rendered it wise

to send any more Missionaries abroad. The Elders have labored faithfully, and under the blessing of God have been enabled to do much good, for which we feel grateful to our heavenly Father, and feel encouraged for the future even under more disadvantageous circumstances, so far as help in the Ministry is concerned. The present Emigration will carry with it a number of those who have been laboring in the Ministry, some of whom are returning to Zion, and others of whom gladly avail themselves of the privilege to go there for the first time. While we have endeavored to call native Elders into the Ministry so far as practicable, we feel that the number of those going, among whom are Elders from Zion of long experience, will materially diminish the strength of the help we can command, and the responsibilities attending the active Ministry will consequently be increased upon those who remain. It is necessary to make some changes and appointments, in doing which we have sought to be governed by the Spirit of the Lord and have consulted the interests of the Work throughout the Mission. We desire to see the Elders—both those who are going to leave and those who remain, make those interests a matter of deep consideration with them, that the Work may not suffer, but continue to increase and progress. To this end the Elders who are leaving their present fields of labor should endeavor to do so in such a manner that their successors may not encounter any difficulties when entering upon their duties in them. They should see that all financial matters are in a satisfactory and healthy condition, and easy to be understood; and they should make it a point of honor, as it is a duty, to leave nothing of a complex character for their successors to deal with which they could, with, perhaps, a little pains, adjust much easier themselves, being necessarily better acquainted with the circumstances and people whom they are leaving than others could be expected to be for a time. They should also seek to make those who succeed them thoroughly acquainted with all the details of business and the situation of the Saints and Branches, thereby facilitating the spread of the Work; for it is not simply the labors of the Elders who are appointed to preside over the fields in which they have been laboring that they are rendering easier, but they are seeking by so doing to forward the cause of righteousness and truth. Some of those who are entering upon new fields of labor will, doubtless in some instances, find things managed somewhat differently from what they have been accustomed to, arising from the circumstances which surround the people. While we cannot be governed at all times by precedent, it is not wise to change merely for the sake of changing where matters are moving along smoothly. They should therefore seek to become acquainted with the condition of the people and the circumstances by which they are surrounded, as speedily as possible, that their labors may be directed wisely and understandingly for the good and welfare of the Saints. The Elders should ever bear in mind that their mission is to save men. To this end all their efforts should be directed. In a recent letter from President Young, he says,—“Please keep the Elders in mind that their duties are to preach the Gospel and gather Israel, and that here is the place for them to accumulate this world’s goods and not abroad in their fields of labor. Every dollar an Elder unwisely uses while on his mission, not only hinders the emigration by precisely the same amount, but also mars his usefulness and full enjoyment of the spirit of his calling.”

Another point, which we must again allude to at this juncture, with the hope that it will be remembered and acted upon by all the Elders, both those who are going and those who are remaining, is the imperative necessity of using every

exertion to emancipate the various Conferences which are in debt from the obligations which rest upon them, and adopting a course which will effectually prevent any indebtedness occurring in the future. Enough has already been said through these columns for the past two years upon this subject to fully enlighten the Elders respecting it. We feel very strongly the importance of this matter, as we are convinced that, when a Conference is in debt, the hands of the Priesthood are comparatively tied, and they are not in a position to accomplish so much good as they would be were they otherwise situated. There should be a great and united effort made at the present time by the Priesthood and Saints throughout the Conferences which are embarrassed by debts to liquidate them, that, under the administration of the Elders who are now appointed to take charge, they may start free from every dead-weight that would militate against the progress of the Work and their own freedom and happiness, and keep free from such henceforward. It is not necessary to dwell upon the great pleasure and satisfaction an Elder feels at the time of his release from his field of labor to return home, if he is in a position to turn over the business of his Conference or District to his successor free from every entanglement and debt, and in a good, healthy, spiritual condition. Every man of feeling knows how delightful the emotions of an Elder must be under such circumstances. It must be a source of pleasure to him, throughout his future career, whenever memory shall recall the labors and scenes of the past. We hope that no effort will be spared by the Elders to place themselves and their fields in such a condition that they can entertain these feelings.

RELEASES, CHANGES AND APPOINTMENTS.

—o—

RELEASES.—The following Elders from Zion are released to return home:—

Elder Joseph F. Smith, President of the Sheffield District. Elder William Bramall, President of the Southampton District. Elder John S. Gleason, President of the Newcastle-on-Tyne District. Elder David M. Stuart, President of the Scottish District. Elder John Needham, President of the Kent Conference. Elder Edward Cliff, President of the Warwickshire Conference. Elder Willard G. Smith, President of the Cheltenham Conference. Elder William S. Baxter, President of the Dundee Conference. Elder Samuel H. B. Smith, President of the Leeds Conference. Elder Phillip De La Mare, President of the Channel Islands Conference. Elder Robert Evans, President of the Carnarvonshire Conference. Elder Richard Palmer, President of the Monmouthshire Conference. Elder E. T. Edwards, from the Monmouthshire Conference. Elder George Stanneforth, from the Sheffield Conference. Elder Charles H. Reese, from the Bristol Conference. Elder John Marett, from the Channel Islands Conference.

The following Elders are also released to go to Zion:—

Elder William Hopwood, President of the Staffordshire Conference. Elder William H. Pitts, President of the Land's-End Conference. Elder William Thurgood, President of the Worcestershire Conference. Elder Robert Sands, President of the Glasgow Conference. Elder John Gibbs, President of the Pembrokeshire Conference. Elder David M. Davies, President of the Llanelly Conference. Elder Joseph W. Morgan, President of the Cardiff Conference. Elder John Berrett, President of the Essex Conference. Elders Richard Smyth and Robert Wilson, from the Liverpool Conference. Elder Thomas Crawley, from the Bedfordshire Conference. Elder Alexander Letham, from the Edinburgh Conference. Elder Edward L. Sloan, from laboring in the *Millennial Star* Office.

CHANGES.

Elder Richard Bentley, from the Presidency of the Norwich Conference to the Presidency of the London District.

Elder Samuel Neslen, from laboring in the Norwich Conference to the Presidency of said Conference.

Elder Joseph Bull, from the Presidency of the Bedfordshire Conference to the Presidency of the Sheffield District.

Elder Thomas O. King, from laboring in the London Conference to the Presidency of the Bedfordshire Conference.

Elder Thomas Taylor, from laboring in the Sheffield District to the Presidency of the Manchester District.

Elder William H. Shearman, from the Presidency of the Liverpool Conference to labor in the *Millennial Star* office.

Elder Warren S. Snow, from the Presidency of the Preston Conference to the Presidency of the Southampton District.

Elder George Peacock, from the Presidency of the Edinburgh Conference to the Presidency of the Scottish District.

Elder John D. Chase, from the Presidency of the Nottingham Conference to the Presidency of the Nottingham District.

Elder Moses F. Farnsworth, from laboring in the Newcastle-on-Tyne District to the Presidency of said District.

Elder John M. Kay, from the Presidency of the Manchester District to the Presidency of the Birmingham District.

Elder John G. Holman, from the Presidency of the Derbyshire Conference to the Presidency of the Cheltenham District.

Elder James C. Brown, from laboring in the Edinburgh Conference to the Presidency of said Conference.

Elder Robert Pixton, from laboring in the Nottingham Conference to the Presidency of the Warwickshire Conference.

Elder Parley P. Pratt, from the Presidency of the Hull Conference to the Presidency of the Nottingham Conference.

Elder James Sanders, from laboring in the Kent Conference to the Presidency of said Conference.

Elder Charles Taylor, from laboring in the Staffordshire Conference to the Presidency of said Conference.

Elder George Sims, from laboring in the Essex Conference to the Presidency of said Conference.

Elder George A. Wiscombe, from the Presidency of the Reading Conference to the Presidency of the Cheltenham Conference.

Elder William Willes, from laboring in the Bristol District to the Presidency of the Land's-End Conference.

Elder Edmund F. Bird, from laboring in the Southampton District to the Presidency of the Dorsetshire Conference.

Elder Matthew M'Cune, from laboring in the Dundee Conference to the Presidency of said Conference.

Elder George Reynolds, from laboring in the London Conference to labor in the *Millennial Star* office.

Elder Septimus Sears, from laboring in the Norwich Conference to labor in the London Conference, under the direction of Elder R. Bentley.

Elder Miles P. Romney, from laboring in the Manchester Conference to labor in the London Conference, under the direction of Elder R. Bentley.

Elder David Gibson, from laboring in the Glasgow Conference to labor in the Bedfordshire Conference, under the direction of Elder Thomas O. King.

APPOINTMENTS.

Elder George Stokes to the Presidency of the Cardiff Conference.

Elder Edwin Cox to the Presidency of the Monmouthshire Conference.

Elder David Jones to the Presidency of the Carnarvonshire Conference.

Elder George Gibbs to the Presidency of the Pembrokeshire Conference.

Elder David L. Davies to the Presidency of the Carmarthen, formerly called Llanelly, Conference.

Elder William North to labor in the Derbyshire Conference, under the direction of Elder John D. Chase.

Elder Thomas C. Patten to labor in the Reading Conference, under the direction of Elder Warren S. Snow.

Elders John Alexander, Henry Walters and J. Machin, to labor in the Manchester District, under the direction of Elder Thomas Taylor.

Elders George Swan, John Nicholson and Henry C. Fowler, to labor in the Sheffield District, under the direction of Elder Joseph Bull.

Elder Joseph L. Barfoot to labor in the London Conference, under the direction of Elder R. Bentley.

Elder John Rider to labor in the Bedfordshire Conference, under the direction of Elder T. O. King.

Elder William Gordon to the Presidency of the Glasgow Conference.

We have the fullest confidence that the Elders who have been called to fill the foregoing positions will labor faithfully and energetically in the various fields assigned to them, and we earnestly trust and pray that the Spirit of the Lord may be abundantly poured out upon them, to enable them to discharge their responsible duties with pleasure to themselves, satisfaction to the Lord and his servants, and with profit to those among whom they may labor, that their efforts to instruct, strengthen and comfort the Saints, and to bring the honest-hearted to a knowledge of the truth, may be crowned with abundant success.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ of
Latter-day Saints in the British Isles
and adjacent countries.*

DEPARTURE.—Elder M. B. Shipp, who arrived in this country on a mission on the 2nd of August, 1862, left for New York on the 7th inst., on the steamship *City of Baltimore*, having been honorably released in order to assist his father's family in making arrangements to emigrate to Zion. During Elder Shipp's brief sojourn in this Mission, he has labored faithfully and zealously in the Newcastle District and the Bedfordshire Conference, in the latter of which the Saints were very anxious to retain his presence, that they might be benefited and cheered by his instructions and counsels. We regret to part with Elder Shipp; but we deemed it wise to release him from his mission in this country, as the prospect was, just at this juncture, so favorable for the accomplishment of the business he has gone upon, and which has long been an object for the attainment of which he has earnestly sought.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, Feb. 22, 1863.
President Cannon.

Dear Brother,—Things remain in our Territory much as usual. All is peace and good feeling and general happiness and enjoyment, notwithstanding the mutterings down below. I think social parties have been more prevalent than usual. The Social Hall has for most of the time been occupied three evenings each week for dancing, and this in addition to the usual Ward-

parties throughout the city. Good order has prevailed, and nothing has transpired to leave a shadow of regret, which shows that the Saints are improving in the science of good order, that first law of heaven. Our theatre too, for the eighteen evenings' performances already passed, has done honor to the city and the people, although, on several occasions, some of the soldiers from Camp Douglas have evidently itched to create a little disturbance; but the prompt attention of

the police has thus far defeated their designs. In regard to our theatre there are several evils complained of, which are, no doubt, the effects of tradition and contact with the usages of the world. One evil is the pushing and crowding for seats when the door first opens. There is no necessity for it, and it is very disreputable for a people who are so far ahead of their neighbors in many other traits. I know not whether it is done by those who have associated with Prophets and Apostles for years, or whether it is by new comers who have not been here a sufficient time to get rid of all their Babylonish habits and practices, but I sincerely trust those guilty of such conduct will reflect and ask themselves how the Lord and all good men view such proceedings. Another evil is the practice of stamping and shouting applause when something pleases them. When listening to such uproarious noises and exhibitions of pleasure, I often think of the cautions we used to receive on such matters years ago in Nauvoo. Brother Joseph used to tell us that were there an assembly of Saints and the angels of God present, if one of the Saints even laughed aloud the angels would immediately take their departure. Loud laughter and stamping of feet is, to say the least, very unbecoming in the Saints, and ought to be studiously avoided. The clapping of hands in token of approval is not objectionable, for I believe we read of angels clapping their hands for joy, and sometimes we read of good men shouting for joy, but not in the manner we see in our theatre. With these exceptions our theatrical amusements have gone off first-rate, and the rush for tickets at each subsequent performance seemed to eclipse that of its predecessor. We have now suspended for two weeks, or till the 3rd of March, when we shall resume and make up the balance of the season's performances, some 10 or 12 nights, after which, spring duties will interfere.

We have frequent tokens that Governor Harding and Judges Waite and Drake are doing all they can to bring us into collision with the Government. The recent action of a committee in Congress, who were instructed to inquire whether Governor Harding's

Message to the Legislature of Utah had been suppressed, &c., is proof positive of this. The committee inquired and made a bitter report, which you doubtless have seen in the papers; but I think the Session of Congress is so nearly ended, and they have so many matters much nearer home of far greater importance to attend to, that the report of the committee will lie where it is and be forgotten. One thing is certain, if the Administration had not their hands pretty full, they would be after us with a vengeance. What for? To gratify political hatred and rascality, and cater to the cry of hypocritical demagogues. If Governor Harding had attempted to deliver such an abusive and slanderous Message to any other body of men, as he did to the Legislature of Utah, I doubt whether he would ever have had occasion to deliver another.

The California volunteers, at Camp Douglas, keep pretty quiet since their fight with the Indians. It was a dear-bought victory. It is stated, on the best authority, that it cost 140 men in killed and crippled for life, through wounds and being frost-bitten. Very many of Colonel Connor's men will never more be fit for active duty. Since their trip after the Indians their theatre has had to be used for a hospital, and of course their opposition-playing is ended at least for a while. We are assured they have received orders to leave in the spring, and I have no doubt it is so.

The United States District Court meets two weeks from to-morrow. Whether they will be able to do anything under the late polygamy law remains to be seen. They have the will, no doubt, but they keep very quiet and work in the dark. Should their deep-laid plans prove abortive, it will not be the first time fools have failed when fighting against principles approved and sustained of God and all the hosts of heaven.

President Young's health is good. He has moved around more this winter than usual. Last Sabbath he visited Davis County, and a short time before that he took a trip to Tooele. His teachings are fatherly and kind, but pretty pointed. He does not look as though he troubled himself much at

the howlings of enemies either at home or abroad. Brothers Kimball and Wells have both been considerably unwell during the winter, and have kept pretty still.

You will learn, ere this reaches you, that Nathaniel V. Jones died last Sabbath, after an illness of only eight days. His departure was both sudden and unexpected, and his loss will be severely felt both by the people and his family.

There is every indication of another flood the coming spring. The mountains are piled up with snow, and it is still falling more or less almost daily. The Utah Lake is still two feet above its ordinary level, and the river Jordan is nearly full. Another flood, so soon after the last one, will be very apt to do much mischief. It may, and doubtless will make it late before teams can start

to meet the emigration, but last year's success in this respect allays all anxiety in regard to a late start, I understand you are, or will be, instructed to contrive to get the Saints to the frontiers between the 1st and 15th of July; if so, teams will be down ready to continue them on their journey. I would like to see a very large emigration get safely across this season, but how it will be I cannot predict. Things look pretty squally generally, but the Lord will over-rule matters to suit his purposes.

I must now close. May the Lord bless and prosper you and your faithful associates in the good Work, is the constant wish and prayer of your brother,

WILLIAM CLAYTON.

SUMMARY OF NEWS.

ENGLAND.—Peace continues to prevail in England, and her relationship with foreign nations is amicable, although both Polish and American affairs, particularly the latter, threaten to involve her in complications. Several of the most prominent journals urge upon the British Government the necessity of taking a bold and decided stand regarding American aggression upon British commerce. A large and enthusiastic meeting in favor of Poland was held in St. George's Hall, Liverpool, on Saturday, April 11th, which was presided over by the Mayor. Resolutions were passed condemnatory of the course pursued by Russia towards the Poles, and expressing the deepest sympathy with the latter, also urging her Majesty's Government to take such steps as in their wisdom they may deem best to secure to Poland the blessings of peace and freedom and an independent Government.

FRANCE.—The despatches from the French, English and Austrian Governments on the Polish question were remitted to the Cabinet of St. Petersburg on the 15th of April. No reply to the same was expected under ten days.

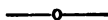
POLAND.—Intelligence from all parts of the seat of the insurrection show that the amnesty has produced a bad impression among the insurgents. The Revolutionary Government has declared that the insurgents will not lay down their arms until they have obtained the independence of Poland. They forbid the inhabitants to pay taxes to the Russian Government, and order the Poles in the Russian army to come over to the insurgent ranks. A serious engagement has taken place near Suwalki, in which 3,000 insurgents participated. The Russians lost 200 killed and seven guns.

AUSTRIA.—It is semi-officially announced that Austria has energetically protested to the Danish Government against the Royal ordinance of 30th March, relative to Schleswig-Holstein.

MEXICO.—Advices from Mexico state that the Mexican army at Puebla numbered 18,000, under Ortega; 4,000 more, under Comonfort and Carrajal are between Puebla and the capital. At the capital Juarez had no force of importance, and on the fall of Puebla would take refuge in the State of Morella. General Forey, with 12,000 men, was advancing by way of Orizaba, and General Bazine, with 11,000 men, by way of Jalapa. They would meet at Amozoe.

AMERICA.—There is no news of importance from Vicksburg or Port Hudson. Several unsuccessful attempts have been made to communicate with Commodore Farragut's vessels below Port Hudson. The attack on Charleston has not yet commenced. It is reported that a strong force of Confederate cavalry was in the vicinity of King George's Court House, Virginia, engaged in seizing supplies and enforcing the conscription. General Burnside officially reports that General Gilbert defeated the Confederates under Wigram, 2,600 strong, near Somerset, Kentucky. The Confederates were driven across the Cumberland River with a loss of 200 killed and 400 prisoners. Federal loss trifling. It is reported at New Orleans, from the Gulf, that yellow fever was already assuming a malignant form in the extreme south, and an impression prevailed that it would reach New Orleans this summer. New Orleans has been free from yellow fever since 1858. Union Leagues are being established at New Orleans. The *Charleston Courier* of the 27th of March says,—“Four steamers have arrived from Nassau since Sunday. Notwithstanding the blockade, Charleston is enjoying a larger direct foreign trade than she has ever had before.” The privateer *Florida* has captured and burnt the ship *Star of Peace*, from Calcutta for Boston; also captured another American schooner. She was chased by the *Vanderbilt* off the Barbadoes, but escaped. The captain of the steamer *Peterhoff* is said to have laid the fact of her capture before Lord Lyons, who, it is reported, made a formal demand upon the Government for the release of the vessel and indemnity to the owners. The British schooner *Mary Jane* has been captured off Wilmington. Mass meetings of the Loyal League are being held in various cities in the Northern and Eastern States. The Virginia Legislature has passed a bill providing that speculation in food shall be punished as a misdemeanor. President Davis is reported to be suffering from an abscess in the eye, by which it is feared he will lose his sight. A large ovation was given in New York, by the Loyal League and the citizens, to General Butler at the Academy of Music. General Butler made a characteristic speech, and declared that the British Government and aristocracy hated America with hate passing all understanding. He urged a proclamation of non-intercourse with England and the stoppage of the exportation of gold. The canal opposite Vicksburg is abandoned, the Confederate cannon commanding two-thirds of its length. General Price is reorganizing the Confederate forces in Arkansas, preparatory to the invasion of Missouri. General Dix writes from Fort Monroe that he has no information to warrant the conclusion that the Confederates are evacuating Richmond. Fears are entertained for the safety of Admiral Farragut and of the steamers *Hartford* and *Albatross*. General Hooker has ordered a general muster of the troops of the Potomac army for the use of the Provost Marshal in making a draft to fill up the complement of each regiment. The want of provisions in Savannah is becoming most important. The city authorities have requested the railways to refuse to carry provisions out of town. The general tenor of the news from the lower Mississippi is decidedly unfavorable to the Federal arms. The repulse of General Banks is now reported on the authority of several Philadelphia papers. The Confederate armies of Tennessee and the Mississippi are reported to be forming a junction. The Confederates are in force in the neighborhood of Fort Donaldson. The Federals burnt Pensacola previous to evacuating it. It is reported from Hilton Head that General Hunter has ordered the negro brigade to return from Jacksonville; it was supposed to co-operate in the attack on Charleston. A large Union meeting has been held in Washington in the House of Representatives; President Lincoln and the members of the Cabinet were present. War speeches were made and war resolutions passed. It is reported that the Government will not at present take any action under the Letters of Marque Act. As the Confederates now have three rams between Vicksburg and Port Hudson, the Confederates under Van Dorn are crossing the river at Palmyra and are endeavouring to flank General Rosecranz on the left. Van Dorn has a heavy supply of artillery and his movement is supposed to be aimed against Kentucky. It is reported that the Confederates have repaired the Indianola sufficiently to make her serviceable.

V A R I E T I E S.



Why is a professed joker like a publican? Because he is a licensed wit-teller!

Some insane individual propounds the query, Who sold the liquor that made the times so "tight."

In speaking of a woman of large frame, now-a-days, one refers, of course, to the size of her hooped skirt.

A friend was accosted on the street the other day by a sturdy mendicant in a state of inebriety, who said he wanted a little aid. Friend recommended lemon-ade.

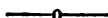
THE MARCH OF TIME.—How solemnly and how steadily Time marches to its goal. Eternity is not more certain than is the speeding of the hours on the wings that never tire. On, onward they fly, never stopping to rest in their weary round. Tick, tick, moments have passed; soon these grow into minutes, minutes into hours, hours into days, days into years. A moment, a minute, an hour, a day, a year, lost, can never be recalled. We may regret the loss, but let us labor ever so assiduously in our appointed task, and still we cannot say the loss is regained. Labor as we may, a blank remains, which through all the years of time and eternity can never be filled nor effaced from the record. Time marches onward, onward. To the right nor to the left does he look or turn. His mission is forward, and he who keeps not pace with him is a laggard. He may live to regret his waywardness, but he can never, never overtake the minutes that have gone before him.

ADDRESSES.

Thomas O. King, 67, Wells-street, Bedford, Bedfordshire.

John Rider, at Mr. Samuel Chandler's, Eynesbury, near St. Neots, Hunts.

P O E T R Y.



THOUGH ALL THE WORLD SAY NAY.

(From the *Deeret News*.)

We cannot dwell in darkness,—
We love the beaming light;
We cannot turn as traitors
'Gainst God and truth and right:
Our rights we'll barter never,
Our God we'll trust for aye—
We'll worship him for ever,
Though all the world say Nay.

When darkness overwhelmed us,
He led us forth to light;
When foes our homes encircled,
He put their hosts to flight;

Great Salt Lake City, 1863.

Should shadows, looming o'er us,
Obstruct our onward way,
He'll clear the path before us,
Though all the world say Nay.

How foolish for a nation
To measure arms with God;
A wretched doom they'll hasten,—
They'll bow beneath his rod:
Kingdoms and kings may perish,
And empires pass away,
But righteousness will flourish,
Though all the world say Nay.

EMILY H. MILLS.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK-DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 18, Vol. XXV.

Saturday, May 2, 1863.

Price One Penny.

ARREST OF PRESIDENT YOUNG FOR POLYGAMY.

(From the *Deseret News* of March 11.)

Ever since we, as a people, were driven from our homes in Illinois, traversed an almost trackless desert and settled in these distant valleys, a constant effort has been made by wicked and designing men to disturb our peace and interfere with those religious rights secured to us by the Federal Constitution. We have neither time, space, nor inclination to review the wrongs and insults that our bodies and we, as a people, have suffered. They are all matters of history; delineating them will present one of the darkest pages ever recorded of any religious people.

It is well known that the Latter-day Saints have publicly proclaimed for many years, through their discourses and published volumes, the *Divine right* of polygamy. It rests upon the sacred Scriptures for its foundation.

As a principle, it is incorporated into and forms part of our religious faith. Our fathers, in forming the Federal Constitution, wisely guarded and protected the religious rights of the citizen. Left free to adopt such faith and mode of worship as the subject might choose, he was secured from all intolerance and interference by law or otherwise.

Well aware, as the late Congress of the United States must have been, that plurality was as much a part of our religious faith as the crucifixion of the Savior for the redemption of man, still, true to that same persecuting spirit which has been too painfully manifest ever since our religion was established upon the earth, they passed a law making this part of our faith penal and criminal.

We have been aware for a number of days that the issuance of writs against President Young was in contemplation. There has been an unusual stir at Camp Douglas; the most ample preparations made for the purpose of making a descent with an armed force upon the President, whenever those writs should be placed in the hands of the Marshal. It was vainly and foolishly supposed that he would resist the service of a writ issued under the act referred to. Persons desiring collision were anxious to make the pretext of an armed military force in executing this process the excuse for gratifying their wicked purposes. But in this they have been disappointed. As a people, we believe in and have ever taught obedience and submission to the law of the land. No

one has more earnestly taught this than the President of this Church. It is well known that in his private and public teachings he has taken the position of obedience to any legal writ emanating from proper authority, whether against him or any of the people under this or any other law.

On the 10th instant, an affidavit was made before his Honor Chief-Justice J. F. Kinney, charging President Young with having violated the act of Congress by taking another wife. Judge Kinney promptly issued a writ for his arrest, and placed it in the hands of Mr. Gibbs, United States Marshal. The Marshal adopted the very prudent course of serving the writ himself, without calling for a "posse," and accordingly waited upon the President, only fortified by the process and with such civil authority as the law invested him.

An immediate response was made to the writ by the prompt appearance of the President before Judge Kinney at the State House, accompanied by two or three of his immediate friends. An investigation was made of the facts charged in the affidavit, by the introduction of evidence, resulting in the Judge holding the defendant to bail in the sum of two thousand dollars for his appearance at the next term of the United States Court for the Third Judicial District.

The sureties were required to justify under oath, when it appeared that they were worth some twenty thousand dollars.

We have no fault to find with Judge Kinney for issuing the process, or his determination upon the testimony. As the Judge of this district, he can make no distinction, and it is his duty to magnify all constitutional law, as we trust it will ever be the pleasure of the people to submit to and obey the authority with which such law invests him.

THE SEQUEL TO THE MASS MEETING.

The committee appointed by the Mass Meeting held in the Tabernacle on the 3rd instant, have handed us for publication the following brief report of their visits to the Federal officers named:—

"Great Salt Lake City,
March 5, 1863.

"To the Citizens of Great Salt Lake City:

"Gentlemen,—Your committee, appointed at the Mass Meeting held in the Tabernacle on the 3rd inst., waited upon his Excellency Governor Harding and their Honors Judges Waite and Drake on the morning of the 4th.

"Governor Harding received us courteously, but, upon being informed of the purport of our visit, both himself and Judge Drake, who was in the Governor's Office, emphatically refused to comply with the wishes of the people, notwithstanding the Governor had repeatedly stated that he would leave whenever he learned that his acts and course were not agreeable to the people.

"Upon being informed that, if he was not satisfied that the action of the Mass Meeting expressed the feelings of the people he could have the expression of the whole Territory, he replied,—'I am aware of that, but that would make no difference.'

"Your committee called at the residence of Judge Waite, who, being absent at the time, has since informed us by letter that he also refuses to comply with the wishes of the people.

"JOHN TAYLOR.

"JESSE CLINSON.

"ORSON PRATT, Secy.

Had we inclination, we might fill the *News* with some very interesting reports in circulation touching the sayings of the Governor and Judges, but we shall only say, that so far as the people of Utah are concerned—the *bona fide* citizens of the Territory—the unpopular officials can make no capital out of their actions to save them from their fast approaching oblivion. If we thought that there was a citizen so far lost to self-respect as to offer an indignity by word or act to such persons, we should certainly commend him to the care of his friends. The people *en masse* have rendered a legitimate verdict upon the conduct of the men whom the Government pays to serve them, and if the said servants are so indigent as to require such unwelcome bread, let them by all means eat it in peace, it is bitter enough. They cannot hire any man to do them the service they so earnestly seem to desire.

MINUTES OF A CONFERENCE,

HELD IN BEDFORD, SUNDAY, APRIL 5, 1863.

Present—President Geo. Q. Cannon, of the Twelve, Joseph Bull, President of the Conference, and Elders Brigham Young, jun., Richard Bentley, M. F. Farnsworth, W. Bramall, Thomas O. King, M. B. Shipp, David Gibson, and Thomas Crawley.

The Conference convened at 10 a.m. and was opened by singing and prayer. President Bull then made a few remarks expressive of his pleasure at meeting so many of the Saints in Conference; hoped that they had left all their cares and anxieties behind them, so that their minds might be open and free to receive the instructions which the servants of the Lord might feel to impart unto them; said he was very anxious that they should enjoy a happy season together, and did not see any reason why they should not do so if all would be united in their faith and prayers for that end; for his own part his motto was to "have good times all the time." President Bull, after stating that he would report the financial and spiritual condition of the Conference in the afternoon, was followed by

Elder Bentley, who said he was glad of the privilege of meeting with the Saints, who were, apparently, enjoying good health and the Spirit of the Lord; that they had a good time last Conference, and might this, if they would act upon the suggestions of their President. He knew the Church of Jesus Christ of Latter-day Saints to be the Kingdom of God; was grateful for a standing in that kingdom and hoped and expected to prove faithful to its requirements; realized more fully than ever what a blessing and privilege it was to be made acquainted with the Gospel, obedience to which, would save and exalt all who received it; exhorted the Saints to increased diligence and faithfulness that they might be sanctified and be prepared to receive and enjoy the blessings which God is waiting to bestow upon his people, and prayed the Lord to bless all the Saints with increasing purity, humility and love for each other and the truth, and to open

the way whereby all the humble, faithful poor may be able to gather to Zion.

Elder B. Young, jun., said he also felt happy in having the opportunity of standing before them to bear his testimony to the truth of the Work they were engaged in. He knew it to be the work of God; that God was its author; that God was its defender and supporter, and that He would bring it to a triumphant issue. He knew by experience that the Spirit of God was present with the Saints when they met together in an acceptable manner before the Lord, and he rejoiced in the possession of a portion of that Spirit and the light, joy, peace and intelligence it imparted. He dwelt upon the necessity of faith and its great power to enable the Saints to accomplish their emancipation from Babylon, saying that the very poorest amongst them might, and would, soon be able to gather home to Zion, if they would only so live as to exercise that faith before the Lord which it is their privilege to do; and concluded by praying the Lord to bestow this faith upon them, and to fill their hearts with the peaceful and comforting influence of his Holy Spirit.

President Cannon then rose and said, I trust that the prayers which have been offered in behalf of our meeting to day may be heard, for I have been looking forward for some time with pleasurable anticipations to the period when I should meet with you in Conference, and I feel earnestly desirous that our assembling together may be productive of mutual good. The remarks which have been made by the brethren are very appropriate, and, if borne in mind and practised, cannot fail to produce the happiest fruits in the future lives of those who are here this morning. The only way to maintain our position in the kingdom of God is to so conduct ourselves that we may have a living testimony of the truth continually dwelling in our bosoms, to live so that the spirit of the Lord may be a constant and abiding guest with us; whether in the privacy of our

chamber, in the domestic circle or in the midst of the crowded thoroughfares. the busy scenes and anxious cares of life. He who will pursue this course will never lack for knowledge, he will never be in doubt or in darkness, nor will his mind ever be clouded by the gloomy pall of unbelief; on the contrary his hopes will be bright, his faith will be strong, his joy will be full, he will be able each succeeding day to comprehend the unfolding purposes of Jehovah, and to rejoice in the glorious liberty and happiness which all the faithful children of God enjoy. It is not enough that we knew the truth of this work yesterday or the day before, or a week, or a month, or a year ago; we ought to, and must, in order to be happy, know it to be true *to-day*. We have often testified that we have received a knowledge from God that this is his work,—and I will here say that every man who has ever received this testimony and witness of the Spirit, and has lived up to the light and the knowledge of the will of God imparted to him thereby, has had that same testimony constantly abiding with him from that time to the present, and still feels and knows and rejoices in it, in all its original brightness, glory and power, as when the light of the Spirit of the Lord first beamed in upon his mind. If we have not this testimony with us to-day, it is because we have not been living faithfully before the Lord; and if any are in this condition, they are in great danger and know not how soon they may fall. We can only retain the testimony of the truth in our hearts by living near unto God. If we call upon him in faith to bless us, and seek to enjoy the companionship of the Holy Spirit,—so ordering our lives that God can, consistently, bless us and the Spirit of the Lord can abide with us, we receive strength to overcome every evil and our minds instinctively recoil from the commission of any act which might grieve that Spirit or bring a stain upon our own character or upon the divine cause in which we are engaged. But here is the great difficulty with men, here is to be found the secret of the apostacy of so many who once shone as brilliant lights in the Church,—it is not because the heavens are closed or that the Lord refuses to

hear and answer prayer now as much as he did one, two, ten or twenty years ago, nor yet that men have received every gift and blessing necessary for their salvation and that the Lord is unwilling to bestow any more upon them,—but it is because men and women *do not live their religion*. This is the true cause. When we are content with past knowledge and with the former enjoyment of the Spirit of the Lord without seeking to possess it now, we are on the verge of a precipice,—we cannot tell the moment we may be overcome by temptation which we have not the power to resist, and fall from our high and happy position into the depths of misery and shame. When I see how the Adversary overcomes my brethren and sisters I sometimes tremble; I know the work will stand, I have no fears on that account, but my great anxiety is for myself and for the brethren and sisters with whom I am associated, that *we* may be able to stand, and prove ourselves worthy to partake of those blessings which God has in store for his faithful children. I rejoice in the certain prospect of the ultimate and speedy triumph of the principles of truth and the establishment of God's Kingdom on the earth; were it not for this assurance I should be discouraged, but as it is I feel to glorify God for the promises which he has given that he will save his kingdom and preserve a righteous government upon the face of the earth which shall stand when all other governments shall have been swept into oblivion, and under the protecting ægis of which, the pure and meek and faithful of the earth shall enjoy the full fruition of all those blessings which have so long been promised to them. We, as a people, however, should understand that the man who *will not do right, cannot be saved*; sooner or later he will be swept from the midst of the Saints. The wheat and the tares must grow together for the present, but the angels are waiting to reap the tares. The Lord is restraining them at present, but there is no security for any one of us except by doing what is told to us and retaining the Spirit of the Lord in our bosoms.

For some time back I have felt like going forth to exhort the Saints and

Elders to reform—not simply to be baptized, but to reform their lives and to awake to their true position before God. I feel there is a time of trial approaching for us—I do not know particularly in what form that trial may come,—the Lord has not revealed it unto me in such a form that I can communicate it unto the people, but nothing short of keeping the commandments of God more faithfully than we have done can avert trouble. If we repent and humble ourselves before the Lord, it may be that he will turn aside the trial from us, or at least greatly modify it and make our strength equal to the emergency. I feel that there is a great responsibility upon me to stand up and warn the Saints and to cry aloud to them to repent and reform, and it is my determination to do this faithfully, so that I may clear my garments of the blood of all men and stand unspotted before the bar of God. May God bless you, my brethren and sisters, and enable you to put away every evil, that you may be prepared for every event, duty and trial that may await you, and that we may all be saved together in his celestial kingdom. God bless you in the name of Jesus. Amen.

[Much more was said by President Cannon which was not reported.]

Two p.m.

Opened by singing and prayer.

President Joseph Bull said,—I rise to give expression to my feelings and to report the temporal and spiritual condition of the Conference. I rejoice in the instructions which we have heard to-day from our brethren, and I earnestly trust we shall treasure them up and act upon them, and then we shall all enjoy those great and glorious blessings which have been spoken of. I have been laboring in your midst for about two years and now the time has come for me to leave you. During that time I have done the best I could, and I am truly happy to be able to say that I believe the great majority of the Saints in this Conference are doing the best they know how. The Lord knows I have tried to bless you, and if I have erred, it has been through ignorance. I have endeavored to carry out the wishes of those placed over me. If any of my reproofs have appeared strong or harsh, I can only say that I had no intention

of unnecessarily wounding the feelings of any one. I have only had one object in view, namely, to do you good; and if any of you feel that I have done you any wrong, if you will come to me and tell me I will do all in my power to make it right. I have tried, however, to take a straight-forward course, and I do not know that I could do any better if I had my time to live over again unless I had more knowledge. The Travelling Elders, Branch Presidents and the local Priesthood, generally, have been doing the best they could, and have been united with me in carrying out my counsels and in endeavoring to bless, comfort and strengthen the Saints. I would not ask for a better set of men to labor with. It affords me pleasure to report the Conference in a healthy condition financially; it is entirely free from debt, with surplus means on hand. I can say that I have financed to the best of my ability, and have made the best possible disposition of the money intrusted to my care which my judgment would enable me to do. The accounts between this Conference and the office in Liverpool will be found straight and correct. In the matter of Tithing, the funds that have been applied under that name have not been simply accounted for and the *figures* sent to Liverpool. I have always sent the *money*. I feel well to-day in representing the Conference and rejoice in the Gospel of Jesus Christ. I feel willing and determined to do as I am told by those placed over me, and to go here or there as they want me. All my interests and hopes are inside the kingdom of God; outside of that kingdom I know there is no salvation for me nor any one else, and I desire to do all the good that I can and to live so that when I lay my body down I may have no regrets about the use I have made of it, but may feel that it has been continually engaged in doing good and establishing truth and righteousness in the earth. I hope and trust that the brief acquaintance we have commenced here may prove the foretaste of an eternal friendship and an increasing esteem in the kingdom of God. I have one request to make of you before I leave you, and that is, that although I shall be absent from you, I wish you to continue to give me the benefit of your faith and prayers that I may be enabled

to do much good in whatever sphere or capacity I may be called to act in the kingdom of God; that I may be instrumental in bringing many of my fellow-beings to a knowledge of the truth, in overthrowing Satan's dominion and establishing God's kingdom upon the earth, and that I may have strength to prove faithful to the covenants I have made with God and my brethren, so that I may be associated with you and all the faithful in the celestial mansions of our Father. May God bless you, preserve you in the truth and enable us to attain to that salvation and glory we have set out to obtain, is my earnest prayer, in the name of Jesus Christ, Amen.

Elder Shipp then made a few remarks and read the Financial Report for the past half-year, after which President Cannon presented the Authorities of the

Church in Zion and throughout the world, who were unanimously sustained, including Elder Thomas O. King as successor to Elder Bull in the Bedford Conference. President Cannon then occupied the afternoon with a highly interesting and edifying discourse.

In the evening, Elders Bramall and Farnsworth briefly addressed the congregation, followed by President Cannon, who gave much pointed, plain and practical instruction to the Saints, who felt greatly comforted and blessed by the peaceful and pure influence of the Holy Spirit which accompanied his words. The day was one long to be remembered by the Saints of Bedford, who separated to their homes with glad hearts and joyful countenances.

M. B. SHIPP,

M. F. FARNSWORTH, } Clerks.

HISTORY OF JOSEPH SMITH.

(Continued from page 261.)

We feel as though we could take brother Rigdon in our bosom along with us; we want such men as brother Rigdon. He has been sent away by brother Joseph to build up a kingdom; let him keep the instructions and calling; let him raise up a mighty kingdom in Pittsburgh, and we will lift up his hands to Almighty God. I think we may have a printing office and a gathering there. If the Devil still tries to kill us he will have enough to do.

The next is President Marks. Our feelings are to let him stand as President of the Stake, as heretofore. We can build the Temple, &c.

You did not know who you had amongst you. Joseph so loved this people that he gave his life for them; Hyrum loved his brother and this people unto death. Joseph and Hyrum have given their lives for the Church. But very few knew Joseph's character; he loved you unto death—you did not know it until after his death: he has now sealed his testimony with his blood.

If the Twelve had been here we would not have seen him given up—he should not have been given up. He was in your midst, but you did not know him; he has been taken away, for the people are not worthy of him.

The world is wide. I can preach in England, Ireland, Scotland, France, Ger-

many, &c. I can preach in all the world, and the devils cannot find us. I'll swear to you I will not be given up.

There is much to be done. You have men among you who sleep with one eye open. The foundation is laid by our Prophet, and we will build thereon; no other foundation can be laid but that which is laid, and we will have our endowment, if the Lord will.

As the authorities do not want us to do military duty, don't do it. If it is necessary, my neck is ready for the knife; as for myself, I am determined to build up the kingdom of God: and by-and-bye there will be a gleanings of grapes, and it may be said, 'To your tents, O Israel.'

We can build on the foundation that was laid by the Prophet. Joseph has finished his work, and all the devils in hell and all the mobbers on earth could not take his life until he had accomplished his work. God said, I will put a veil over his eyes and lead him up to the slaughter like a sheep to be killed, for the people are not worthy of him, though God loves this people.

Let no man suppose that the kingdom is rent from you; that it is not organized. If all the Quorums of the Church were slain, except the High Priests, they would rise up with the keys of the kingdom, and have the powers of the Priesthood upon

them, and build up the kingdom and the Devil cannot help himself.

You can go to a healthy country, buy the land, and don't let a cursed scoundrel get in your midst. Let there be good men, good women, and whenever a man comes with a wheel-barrow-full of goods don't sell him land, don't let him a house, nor buy of him.

Suppose we had ten thousand such places, and increasing in greatness, perfectly free from these poor devils, we should feel better than we do now. Let us all be humble and get our endowments—all be humble, industrious and prudent, what sort of a kingdom would it be. The foundation is laid for more than we can think or talk about to-day.

Is it the will of this congregation that they will be Tithed until the Temple is finished, as they have hitherto been? If so, signify it by the uplifted hand. (The vote was unanimous.)

The men will act that have never acted before, and they will have the power and authority to do it. Is it the mind of this congregation to loose the hands of the Twelve, and enable us to go and preach to all the world? We want to know the feelings of the people. Is it your will to support the Twelve in all the world in their missions? (The congregation sustained this question by a unanimous vote.) Will you leave it to the Twelve to dictate about the finances of the Church? and will it be the mind of this people that the Twelve teach what will be the duties of the Bishops in handling the affairs of the Church? I want this, because twelve men can do it just as well as calling this immense congregation together at any other time. (A unanimous vote.)

We shall have a Patriarch, and the right is in the family of Joseph Smith, his brothers, his sons, or some one of his relations. Here is Uncle John, he has been ordained a Patriarch. Brother Samuel would have taken the office if he had been alive; it would have been his right; the right is in Uncle John, or one of his brothers (read sec. 3, par. 17, Doc. & Cov.). I know that it would have belonged to Samuel. But as it is, if you leave it to the Twelve, they will wait until they know who is the man. Will you leave it to the Twelve, and they dictate the matter. (A unanimous vote.) I know it will be let alone for the present.

I feel to bring up brother Rigdon; we are of one mind with him and he with us. Will this congregation uphold him in the place he occupies by the prayer of faith and let him be one with us and we with him. (Unanimous.) The Twelve will

dictate and see to other matters. There will be a committee for the Temple; and now let men stand to their posts and be faithful."

Adjourned to Oct. 6, Conference.
Benediction by Elder P. P. Pratt."

Thus closes the History of Joseph Smith, the great Prophet, Seer and Revelator, whom God has chosen to lay the foundation for the establishment of his Church and kingdom upon the earth in the last dispensation and fullness of times.

He performed as great and mighty a work as any man that ever tabernacled in the flesh, save Jesus only. His mission lasted nearly seventeen years; from the time he received the plates from the angel Moroni on the 22nd day of Sept., 1827, to the 27th of June, 1844, when he was martyred in Carthage Jail, under the pledged protection of the Governor of Illinois, Thomas Ford.

The History of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were.

Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved of by him.

We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the History of Joseph Smith is true, and is one of the most authentic histories ever written.

We were, much of the time, associated with him in his travels and ministry since he organized the Church of Christ upon the earth. He labored diligently for the salvation and benefit of the human family. He ever taught and practised, in public and in private, virtue, holiness and truth.

His brother Hyrum was martyred at the same time with him. He, also, was a great and good man, a wise counselor to his brother Joseph and a Prophet and

Patriarch in the Church, and the spirit of his office was with him up to the time of his death.

They were slain for the word of God and the testimony of Jesus Christ, and the people and nation who have persecuted them unto death and shed their blood will assuredly find their words

fulfilled upon their heads, even in speedy and certain destruction, as were the words of the Savior fulfilled upon the Jewish nation for stoning and killing the Prophets and shedding the blood of the Lord's Anointed.

GEO. A. SMITH, } Historians.
W. WOODRUFF, }

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 2, 1863.

AN ATTEMPT TO RENEW ACTIVE HOSTILITIES AGAINST THE KINGDOM OF GOD.

The very interesting news we publish in our columns this week, will give the readers of the *Star* some idea of the condition of things in the Valleys of the Mountains. As will be seen by extracts from the *Deseret News*, the enemies of the Work of God are not idle, and are endeavoring, as of old, to annoy the servants of God and to interfere with the progress of his Work. There is no room to doubt that a plan was concocted by the Governor of the Territory (S. S. Harding) and the Judges (Waite and Drake) and Colonel Conner, commander of the California Volunteers encamped close to Great Salt Lake City, to surprise and kidnap Presidents Young, Kimball and Wells. The plan failed in its execution only through the vigilance of the servants of the Lord and the readiness of the people to respond to any summons which had for its object the deliverance of the First Presidency from the violence of these wicked men. When these officers saw that their plans were discovered, they changed their tactics, and suddenly became very desirous to take only legal measures to accomplish their purposes, strongly denying any intention of using violence. The Lord has given them another instance that his wisdom is greater than the cunning of the Devil. The steps taken by his servants have completely frustrated their designs and brought their well-planned schemes to nought. Thus will it ever be in the contest which was commenced thirty-three years ago between the powers of darkness and the powers of light. The powers of darkness may gain what may appear as a temporary success, but they will find, as they have ever found thus far, that every step they take, every measure they inaugurate for the injury of the Work and the servants of God will result in the triumph and success of that Work and of those whom they seek to destroy.

We have felt very strongly led for some time back, and before we were aware of the probability of anything occurring to disturb the peace of the people in the Valleys, to urge the Saints throughout these lands to be diligent in the discharge of their duties, and to live so near the Lord that they could have his Spirit constantly with them. The Adversary, we felt, was beginning to arouse himself and to stir up those who would yield to his influence to active enmity against the Work of God. He cannot bear to see the people of God prospering and enjoying uninterrupted peace, while the rest of the nations are distracted with war and

the calamities which tread in its footsteps. He will, undoubtedly, exert every power he can command to bring about the destruction of the people of God. As Latter-day Saints, we may calculate upon this. As long as he has power over the hearts of the children of men we, as a people, will have difficulty and embittered hatred to contend with. The dominion which he has obtained on the earth enables him to wage a deadly warfare; and the words of Jesus to his Apostles, when upon the earth, will be found verified now,—“The time cometh that whosoever killeth you will think that he doeth God service.” While the Latter-day Saints contend for virtue and purity, and seek to practice them in their lives and to extend the love of them to others, they will have the hatred of the world to contend with. The doctrine of celestial marriage, or, as it is popularly called, polygamy,—a doctrine which, when practiced under the guidance of Heaven, counteracts and removes many of the evils under which humanity groans, is seized as the cause for great persecution. Were the people of Utah to countenance the intercourse of the sexes in all forms, however outrageous, unrestrained by laws which promote purity, they would be quite unobjectionable to Christendom. Brothels might line every street, dens of infamy and corruption be met with on every corner, their young women might be seduced and prostituted by thousands, and their young and middle-aged men might abandon themselves to every kind of vice, and all this would not prompt Congress or the Government of the United States to adopt harsh measures towards us, or to place us under a ban. We would be civilized, in the commonly received acceptation of the term, and, of course, suitable for them to associate with and recognize as brothers and fellow-citizens. This is the secret of the opposition with which we have to contend. The world hate us, because we are not of the world and have come out from the world with a full and avowed determination to forsake the evils practiced by the world. The warfare we wage is not against man, nor against Governments, but it is against the hydra-headed evils which afflict mankind and make this fair and pleasant earth of ours a pandemonium for devils and those influenced by the spirit of the Devil, instead of being a place of happiness and a fit abode for the children of God.

We are pleased to see that there is every prospect of our emigration going through in peace this season. Of course this will depend, to a very great extent, upon the faithfulness of the Saints. As we have often before remarked in these columns, very much depends upon ourselves. The Adversary never yet gained any power over the Saints when they were strictly obedient to counsel; but the advantages he has gained, temporary though they have always been, have been attributable to the transgressions of those who were called, in some instances, the servants of God. Men have disobeyed counsel and indulged in wickedness, have lost the Spirit of the Lord and have rendered themselves willing servants to the Devil; he has used them in opposition to that Work with which they have been connected, and they have become the most bitter and malignant enemies the people of God have had to contend with. Every drop of innocent blood that has flowed in this generation has been shed through the direct or indirect agency of apostates—men who had solemnly covenanted to serve the Lord and who broke their covenants. The blood of Joseph and Hyrum, like the blood of our Lord Jesus, was shed through this cause, and every persecution that we, as a people, have had to endure is directly traceable to apostacy. While the people are pure, and strictly obey the counsel of God through his servants, we have no fears; we know that the enemies of truth cannot have any power over us. But when we see men,

who have been called servants of God, in transgression—when we see the people careless and indifferent to the things of God, then we know that, unless there is a speedy and thorough repentance, the anger of God will be enkindled against his people, and his chastisements will be poured out upon them.

We feel to solemnly exhort the Priesthood and Saints throughout these lands to sincerely repent of all their sins, and to seek unto the Lord with broken and contrite spirits, that they may have his favor continually resting down upon them. If you will do this, brethren and sisters, there is no power on earth nor in hell that can prevail against you; and whether you do it or not, we do know that there is a people on the earth who will do it, and who will, through their faithfulness and diligence in keeping the commandments of God, triumph over the powers of darkness, and be the chosen instruments in the hands of God of continuing to build up that kingdom which he has established, and which he has said shall stand for ever.

TIMELY NOTICE.—We wish it distinctly understood by those who are about to emigrate, that in no case will we knowingly permit any person in debt to their brethren or to the world to emigrate on any of our ships, unless they have first made an arrangement and come to a proper understanding with their creditors. It should be known by this time, from what has been written on this subject before, that we do not countenance fraud or dishonesty; and that the emigration of persons who will indulge in these is utterly discountenanced by us. It is the honest, the virtuous and the meek that we wish to emigrate, and for whose emigration we are willing, as a people, to make any sacrifice within our power. We mention this matter thus plainly, because we have heard since our residence in this country, after the departure of the emigration, of some few persons having gone without having had a proper settlement with those to whom they were indebted, and we desire to prevent the recurrence of such things this year. We wish the Elders to interest themselves in this matter, and to see that this counsel is fully carried out.

NEWS FROM HOME.

By late files of the *Deseret News*, we learn that the past winter, though in some respects an open one, has been particularly severe on stock, that many of the cattle which have been running loose on "the range" have died, and the prospect was that many more would die from cold and hunger. A great deal of snow has fallen in the mountains during the past few months, and many are apprehensive of a renewal of the high waters this season which did so much damage last spring. The prospect is considered excellent, however, for good crops this year. The troops still remain in Camp Douglass, and continue peaceable and orderly within their lines. They have certainly, thus far, manifested a greater regard for the rights of private citizens and the rules of decency, than is usually manifested by an army, whether volunteers or regulars. What their future course will be, time must determine; but they will probably continue very complaisant unless their numbers should be greatly increased by reinforcements. The Seventies' Lectures continue to be attended with increasing interest,

and the Seventies in Ogden have followed the example set by their brethren in Salt Lake City, and are benefiting and interesting the people by a similar course of Lectures in that city. Messrs. T. B. Broderick, E. L. T. Harrison, John Jacques, E. W. Tullidge and J. V. Long, had been delivering highly interesting and instructive lectures on Geology, Tokens of Divinity in our Religion, Fruit Culture, Intellectual development of the Latter-day Saints, and Biblical Witchcraft, to large and delighted audiences. Elder J. S. Brown also delivered an exceedingly interesting course of Lectures in the Tabernacle in Great Salt Lake City, on the Society Islands, to which group he went on a mission in 1849.

The Bannock City express, between that place and Salt Lake City, continues in successful operation, the deep snows in the mountains not having interfered with its regular trips. The news from the Salmon River country is encouraging to gold seekers so far as the obtaining of that precious metal is concerned. Provisions, however, were very high, and the Indians very troublesome. The Indians in the neighborhood of Grantsville, in Tooele County, have also manifested a very hostile disposition. They attacked two men, Messrs. Empey and Garr, who had charge of a herd in Skull Valley, who, however, succeeded in making their escape, but all their effects and most of the stock fell into the hands of the Indians who destroyed what they could not take away.

Mass Meetings have been held in most of the principal towns in the Territory, at which the course pursued by Governor Harding and Judges Waite and Drake was condemned in the strongest terms, and the action of the citizens of Great Salt Lake City, with reference thereto, fully endorsed in every particular. This appears to be the only *exciting* topic among the Utonians at present; and even this does not seem to give them any great degree of uneasiness, nor prevent them from enjoying all the innocent means of recreation at their command, as is evident by the interest manifested in theatrical and other amusements, which have been greatly in vogue during the past winter among the inhabitants of the country towns as well as the residents of Salt Lake City.

The annual session of the Third Judicial District Court for Utah Territory commenced on the 9th of March, Hon. Chief Justice J. F. Kinney, presiding, and the Grand Jury have presented an indictment for murder in the first degree against ten of the Morrisites who were the principal actors in that criminal and unhappy affair; all the rest who remain in the Territory are arraigned for resisting the officers of the law.

We are glad to learn that the work of improving the road round the "point of the mountain," between Great Salt Lake and Utah counties has commenced, for, although it is an undertaking of considerable magnitude and will require a great deal of labor, it is much needed, and when completed will be of much advantage to the citizens of both counties. We are also much pleased to see that the manufacture of glass buttons has been successfully commenced; for, notwithstanding it is a comparatively trifling matter, we feel deeply interested in the establishment of home manufactures, knowing that our present prosperity and future independence depend to a very great extent upon their development, and we hail with joy the smallest steps towards the accomplishment of so desirable an end.

The new meeting-house at City Bountiful, Davis County, which is said to be a fine building, and one of the best in the Territory, was dedicated by Presidents Young, Kimball and Wells, on the 14th of March.

At latest dates the weather was becoming quite warm and spring-like, and

the roads dry and quite passable. Peace and prosperity prevailed throughout the Territory with the exception of the trifling Indian disturbances referred to; the people are all too busily and cheerfully occupied in attending to their own business and preparing for their usual spring work, to find any time to waste in idleness or contention with one another or their neighbors; everything moves on harmoniously and smoothly, and all that we can read or learn about our cherished "Valley Home," indicates that its inhabitants are making rapid progress in the cultivation and practice of those virtues which are necessary for the development and beautifying of Zion, and the happiness of its inhabitants.

NEWS FROM CONFERENCES.

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WALES.—Elder Thomas E. Jeremy writes that a Conference was held at Carmarthen on the 6th inst., which was well attended both by the Saints in that place and from the surrounding Branches, as well as by a good number of strangers. For satisfactory reasons the name of the Conference was changed from Llanelly to Carmarthen, and Elder David L. Davies was appointed to preside over it. The Conference was reported as being generally in a healthy condition. The Authorities of the Church were presented before the Conference, and sustained by the usual unanimous vote of the Saints. A good spirit prevailed throughout the day, and the Saints all felt comforted and strengthened in their determination to keep the commandments of God.

KENT.—Elder John Needham writes from Faversham that a Conference was held in that place on Sunday the 5th instant, which, as it was a pleasant day, was well attended by strangers as well as Saints. The Spirit of God was abundantly poured out upon the Saints as well as upon the Priesthood, which gave much liberty to those who spoke. Elder Needham says he does not remember ever experiencing a more joyful day, and all the Priesthood expressed themselves fully satisfied with the day's proceedings. Elders Sanders and South, and most of the Branch Presidents were present. The Authorities were, as usual, unanimously sustained by the voice of the Conference. The next day the Saints enjoyed themselves in a social party, which passed off exceedingly agreeable to them, after which they returned to their homes refreshed and strengthened, and more determined than ever to live their religion. Elder Needham concludes by saying, "God bless all the faithful Saints in Kent Conference who are seeking the interests of the kingdom of God, and all the pure in heart throughout the Mission."

LINCOLNSHIRE.—By letter from Elder James Bullock we learn that a Conference was held at Grantham on the 5th instant, at which, in addition to the writer, Elders John D. Chase, John Bird, William Weaver and William H. Pitts were present. The meetings were well attended; several Saints from the country having walked twenty miles to enjoy the privilege of meeting with their brethren and sisters in Conference. The Priesthood assembled in the morning at eleven o'clock, when President Chase gave them some excellent instructions relative to their duties in building up the kingdom of God. In the afternoon the regular Statistical and Financial Reports were read, and the Authorities of the Church presented and unanimously sustained. The remainder of the day was principally occupied by President Chase, counselling the Saints and preaching the

*Gospel. Quite a refreshing time was experienced and all who were present appeared to feel greatly blessed. Elder Bullock also adds that, the Travelling Elders are united with him in carrying out the counsels of the Servants of God, and are doing the best they know how to spread the knowledge and practice of the truth.

CORRESPONDENCE.

ENGLAND.

KENT CONFERENCE.

Faversham, Kent, April 8th, 1863.

President Cannon.

Dear Brother,—As I expect this spring to leave my present field of labor for another, I thought a few lines expressive of my feelings would not be amiss nor unacceptable to you.

I have labored in Kent Conference from the beginning of January, 1861, to the present time, with much pleasure and satisfaction to myself, and I hope, with mutual profit to all. Although I have passed through much bodily suffering from sickness, yet through the blessing of God, and in accordance with the promises of his servants, I am this day better than when I reached this land—but still weak and not enjoying that robust health that I hope to be in possession of before I reach home. Those who have been afflicted and restored to health can appreciate my feelings of gratitude to God for the blessing of health; and coupled with that, the blessings of the Gospel of peace, cause my heart to swell with gratitude to the Giver of all good, and I feel to acknowledge his hand and providence that has been over me, not only in private but publicly, and hope and pray I may ever be found worthy to bear the glad message of salvation to the children of men, and have a place with the Priesthood of God. At present this is my ambition, to be found faithful and worthy. I have never labored amongst the Saints in any place but what I enjoyed their society and the Spirit possessed by the pure in heart: it has been the same in this Conference, and would have been the same in any other. Most of the Saints in Kent are striving to be faithful and obedient to the principles of the Gospel, and if I can always live and

labor with as good a people as I have found here, I shall feel greatly blest. The plain and faithful warnings in the *Star* have had a very salutary effect upon most of the officers and members of this Conference, yet, notwithstanding all that has been said and written, some seem to go on in the even tenor of their way, apparently unconscious or careless of their true and dangerous position. Our policy has been to lessen expenses as much as possible, and to give perfect freedom to the Saints with regard to the payment of the Mission Fund, Tithing, &c., though the Elders have not neglected to instruct the Saints regarding their duties in these respects. When this is the case I do not like to see the Saints take advantage of the liberty accorded to them, as some do, and neglect to contribute more than just sufficient to pay the rent of meeting-rooms, and yet pay no Tithing, nor Emigration, but *spend* that which they used to pay into the Mission Fund, in visiting, more fashionable and expensive clothing, chimney ornaments, daguerreotypes, in different styles, of all the family up to the twentieth cousin, and in many other ways that money can be unwisely spent in gay Babylon, not mentioning the little things, such as strong tea three times a day, tobacco, and a little extra beer. Yet such will say, "Oh! I do so wish to gather home to Zion. I want to go so very bad, when will my way open?" But they will make no sacrifice to do so, in the way of giving up fashionable finery, fine furniture, extra living, visiting, and the many other imaginary wants which run away with money. There is a passage somewhere in Scripture that reads, "Gather my Saints together, those that have made a covenant with me by sacrifice;" yet many seem to think the blessings to be obtained by gathering are not worth any sacrifice

or unusual effort; but if the Saints would only be in earnest, and leave alone the extreme fashions of the gentiles, and even pinch themselves in those indulgences named, in order to get home,—not forgetting their other duties, many might soon get to Zion. Hundreds in the Valley can testify to the truth, that by diligence, economy and strict obedience to the counsels of the Priesthood, they are now rejoicing in Zion. It is more than likely if we do not pinch and strive willingly, we may get squeezed where and when we shall not like it, and perhaps harder than if we did it now voluntarily. I know that many in this Conference are taking that course of economy, and will feel the blessing and benefit of it, and hope many more may be persuaded to turn round and be wise, and save themselves from the plagues that are surely and speedily coming upon Babylon.

The Emigration from Kent Conference this spring will not be so large as it was last season; but the prospect seems good for a larger next year; and many are sanguine and rejoice in the anticipation of going home next season.

This Conference, so far as I know, is free from debt and has been for some

time; and in bidding farewell to the Saints here I have only one regret, and that is at leaving so many Saints behind me to whom I have become warmly attached; but I live in the hope of welcoming them to Zion, and there renewing and cementing those sacred ties of friendship which we have begun here, and which I trust may bind us together throughout eternity.

Elder O. W. West visited Kent Conference on the 21st ult. and returned on the 24th. He spent some time at Dover, but mostly with the Saints at Faversham. Through detention of letters I was deprived of the society of brother West, and did not meet with him, but the Saints, where he visited, expressed their pleasure at his visit, and their thankfulness for the good counsel and instructions he gave.

Brother Cannon, may heaven's blessings rest upon you daily, that you may be continued in health and strength and the enjoyment of the Spirit of the Lord, to enable you to continue to counsel the Saints in their duties as you have done.

With kind love to yourself, brother West, and the brethren in the office, I remain as ever, your brother in the Gospel,
JOHN NEEDHAM.

S U M M A R Y O F N E W S .

ENGLAND.—The indirect attempt of the Federal Government to blockade the Mexican port of Matamoras by capturing English vessels cleared for that place, under the pretence that they are in reality bound for some blockaded Southern port, is attracting considerable attention, and threatens to give rise to angry discussion between the two countries, if nothing more. Some of the Irish journals are bitterly complaining of "the oppressive and unjust" government of England, and hint at a "reaction" and an effort "to secure the restoration of their own native Legislature," which, to say the least of it, is a not very covert threat of revolution. A serious riot took place in Preston on the 21st ult. among the unemployed operatives, which was renewed the following day. The military were called out, but the mob was dispersed without their aid.

FRANCE.—Both naval and military preparations for war continue to take place on a grand scale; still, it is hoped that they are made more with a view to prevent hostilities than with any immediate intention of engaging in them. There was a grand review of the Imperial Guard by the Emperor on the 20th ult., on the Longchamp race-course.

PRUSSIA.—The differences between the Crown and the Chamber of Deputies are as far from a settlement as ever. Serious apprehensions are entertained of a war with France in consequence of Prussia's complicity in Polish affairs.

GREECE.—Prince William of Denmark has definitely accepted the Crown of

Greece, which, it is hoped, will tend to unite all parties and bestow a stable and popular government upon that long oppressed nation.

POLAND.—The insurrection still continues, and, is apparently increasing. The Poles have obtained several victories over the Russian troops. No concessions are expected from Russia in reply to the notes from the Three Powers.

AMERICA.—The New York Legislature has passed the bill prohibiting the Banks from loaning money on gold. The *New York Tribune* continues to assert that the relations of the Federal Government with England are the topics of anxious interest in official circles at Washington. The *New York Herald*, is of opinion that there are strong probabilities of a speedy rupture between England and America, growing out of the offensive attitude of England on the privateer question. The Confederates, under Generals Hill and Pettigrew, 10,000 strong, have surrounded Washington, South Carolina, which is occupied by the Federals, under General Foster, variously estimated at from 2,000 to 4,000 strong. General Foster's position is still critical. He refuses to surrender. Only one gunboat has succeeded in reaching him from Newbern, the rest having been repulsed with the loss of one sunk. It is reported that Washington (S. C.) was burned; but it is not said by whom. Admiral Porter's attempt to reach Yazoo by the Sunflower River was a complete failure. The expedition was finally checked and forced to return when within 800 yards of its destination. The Confederates have burned two Federal steamers on the Tennessee River. The *Richmond Sentinel*, referring to the recent riots at Richmond, says it was an attempt to rob under the excuse of a scarcity of good food, as the dry goods suffered as much as others. There has been a bread riot at Petersburg. Symptoms of insubordination have manifested themselves among a Massachusetts cavalry regiment at Boston. One of the Mutineers was killed by the colonel. The majority of the Pennsylvania Senatorial investigation committee, in their report, declare General Cameron guilty of the charges of bribery preferred against him. On the 10th ult. Admiral Farragut held the Mississippi from Port Hudson to Vicksburg. Southern journals state that General Banks with 10,000 men, left New Orleans and went down Bayou Plaquemine to reinforce Weitzel and attack the Bayou Teche country. The cannonade on Fort Sumter opened on the 8th ult, from nine of the Federal iron clads; and on the 7th they succeeded in passing the bar safely and commenced a furious bombardment of the several forts which continued till about 4 p.m. when the Federal fleet withdrew with the loss of one iron clad sunk. Admiral Farragut was taking measures to destroy a fleet of Confederate gunboats said to be preparing up the Red River. A Union force of 15,000 men is advancing on Columbia, and a battle is imminent in that quarter. The Confederate General Longstreet, with four divisions of troops, was on the river Blackwater. It is conjectured that this is merely a strategic show intended to mask the evacuation of Richmond. The distress and want of food and army supplies in that city are said to be seriously embarrassing the Confederates. The President has paid a visit to the army on the Rappahannock. The steamers *Lovell* and *Saxonia* were captured and burned by the Confederates, fifteen miles above Clarksville. General Grant and Commodore Porter had gone up the Yazoo river on a reconnaissance. It is reported from Fort Pemberton that the Union troops had re-embarked and were in full retreat. The Confederates under Van Dorn have attacked the Federals at Franklin, Tennessee, and after two hours' fighting retreated, leaving their dead on the field. General Wright has issued a proclamation to the people of California, stating that although the great mass of the people on the Pacific coast are loyal, there are traitors who are endeavoring to involve the country in a civil war. He warns such that retributive justice will be their doom. The arrest of four persons, charged with being knights of the Golden Circle, caused a large mob to assemble at Reading, Pennsylvania, but order was preserved. One witness swore that he was at a meeting of knights when the abduction of President Lincoln and the establishment of the North-western Confederacy was proposed.

VARIETIES.

"Rum change this!" as the toper said when the New York bar-keeper paid him his balance in dirty postage stamps.

SHOPPING IN NEW YORK.—The fatigue of climbing stairs is justly regarded as one of the greatest afflictions of an artificial existence. But as long as real estate is at its present figure, and the *desideratum* of space has to be sought skyward, so long will stairs be necessary, until Yankee invention supplies a cheap and practical method of getting up stairs without exertion. This has been done in New York with success—steam has been made to do the work of the crural bones and sinews. By an engine of fourteen-horse power a lady is hoisted from one floor to another, or through the whole series of floors, with perfect safety. This journey is made in a snug little chamber with windows. Shopping is known to be one of the most arduous and painful duties that devolve upon ladies in this stage of the world's progress; and anybody who will facilitate their journeys from floor to floor in an enormous dry goods store is a real benefactor to womankind.

NOTICE.—If any of our readers should know the names of the authors of the poetry published in this *Star*, "Israel is Free," and of a piece published in the *Star*, Vol. XIX., No. 15, entitled, "Up! arouse thee, O beautiful Zion," signed E. M., Glasgow, or have a copy of the hymn by Elder C. W. Penrose, commencing "O, ye mountains high," as it is sung in Great Salt Lake City, particularly the fourth verse and chorus, they will confer a favor by forwarding them immediately to this office. Presidents of Conferences are requested to interest themselves to obtain this information without delay.

ADDRESS.—Miles P. Romney, 20, Florence-street, Cross-street, Islington, London.

POETRY.

ISRAEL IS FREE.

Israel awake from thy long silent slumber,
Shake off the fetters that bound thee so long;—
Chains of oppression! we'll break them asunder,
And join with the ransomed in Victory's song!

Arise! for the time has come
Israel must gather home,
High on the mountains the Ensign we see;
Fall'n is the Gentile power,
Soon will their reign be o'er,
Tyrants must rule no more,
Israel is Free!

Tremble ye nations of Gentiles, for yonder
The hosts of the despot in battle array
With Engines of war shake the earth with their
thunder,—

The bright sword is drawn and the sheath thrown
away!

Sound the alarm of war,
Through nations near and far,
Let its dread tones be heard o'er land and sea
Zion shall dwell in peace,
Israel will still increase,
Liberty ne'er shall cease,
Israel is Free!

Come to the land of the mountain and prairie,
Gather in strength to our home in the west;
Free are her sons as the breeze round the aerie,—
Birth-place of Prophets and home of the blest.

Come let us haste away,
Here we'll no longer stay;
Zion thy beauties we're yearning to see
Saints raise the heavenly Song,
Join with the ransomed throng,
Angels the notes prolong,
Israel is Free!

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

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Saturday, May 9, 1863.

Price One Penny.

MINUTES OF A CONFERENCE,

HELD IN SHEFFIELD, SUNDAY, APRIL 12, 1863.

REPORTED BY E. L. SLOAN.

Present—President Geo. Q. Cannon, of the Twelve, President of the Mission, Elders Joseph F. Smith, President of the Conference, Brigham Young, jun., S. H. B. Smith, George Stanneforth, and E. L. Sloan.

Meeting called to order at half-past ten a.m. by singing "The morning breaks, the shadows flee," when Elder Brigham Young, jun., offered up prayer, after which another hymn was sung.

Elder Joseph F. Smith then opened the proceedings of the Conference, expressing his gratification in meeting with so many of the Saints, and at having the society of President Cannon and the brethren who were present. He said the object of the Saints in coming to a Conference assembly was, or should be, to be more fully instructed and receive counsel with regard to their duties as members of the Church of Christ, to have an understanding of the condition of the Conference, and give an expression of their faith and confidence in the Authorities by sustaining them by their votes. He continued,—
"We have received a mission to bear the

Gospel to the children of men, and to bear testimony to them of the establishment of the kingdom of God on the earth—not merely to say that the kingdom has been established, but that we know it, and that all who will obey the Gospel we preach can know it for themselves, that the world may be left without excuse before the Lord. The Gospel has gathered within its fold all those who have received it, and has enabled them to lay a foundation to secure and inherit eternal life in the world to come, if they will live faithful to its principles.

I can say conscientiously that the Conference is in a good condition, taking it as a whole. There are some exceptions; but I presume there are such in all Branches in the world, for everybody will not do all that is right. This is not to be wondered at, for men have degenerated and have wandered far from God, and it is a hard matter to get people to embrace the Gospel, and after they have embraced it to love and practice its principles in their lives. Still, there are many who have embraced

the Gospel who are assiduous in keeping the commandments of God, and so it is with many in this Conference. In the last year, that of 1862, a considerable number have been baptized into the Church—more than emigrated last spring, though quite a number emigrated then."

He then read a Financial Statement of the condition of the Conference, and continued by making some remarks upon the matter of finances, pointing out the necessity of all doing the best they can, and expressed a wish and desire to leave the Conference in a condition that would cause his successor no trouble when he assumed the responsibility; and urged the importance of all seeking to be worthy of a standing here, and then they might hope to be worthy of it when they would reach Zion; while those who would not do right here would give but a poor assurance of their determination to do right there.

President Cannon said,—I feel very pleased at having the opportunity of being with you this morning, and trust that we may have the influence of the Spirit of God with us while we are together to-day. The Report which has just been read should, I think, be quite satisfactory to all the Saints present, because every detail has been given with such minuteness that there need not be any misapprehension of the funds having been misappropriated. I think the plan of reading these reports a very good one. It gives the Saints an understanding of the financial condition of that part of the Work with which they are more immediately connected; they are made acquainted with the amounts they have donated and the disbursements made of them, and if any errors should have occurred there is an opportunity afforded to have them corrected. A course of candor and fair dealing is preferable to any other that can be pursued; and if there should be any debt upon a Conference it can be known, and exertions made, commensurate with the amount of the liability, to clear it off. When a Conference is in debt, I know that the President of the Conference, the Travelling Elders laboring in it, and the Priesthood and Saints composing it, do not feel as free as they would do under other circumstances.

There is a load resting upon them, and they feel it, which clogs their movements; and if they would be free and feel so, that load must be removed.

There have been some ill feelings in times past, throughout this Mission, respecting finances. What cause there was for them I am not prepared to say; but, so far as I know, they are removed. I think there is less cause for ill feelings upon that subject now than there has been for years. I believe there is a disposition on the part of the Elders to make expenses of every kind as light as possible. In some instances, indeed, Elders have borne their own expenses—have clothed themselves and, to a great extent, have paid for their own food themselves. This is pushing matters to an extreme, and I do not think it is required. I do not imagine that President Young ever intended this to be the case; neither did the Presidency in Liverpool. It is as binding upon the Saints—upon the weakest and most humble in the Church, to bear the Gospel to the people, as it is upon the Elders, only that the latter have received the Priesthood empowering them to preach the Gospel and administer its ordinances; but it is equally as obligatory on all to have it preached to the nations. There is no discrimination between one class and another class, between the people of one nation and those of another nation; and for one man to do all, while his brother, who is or ought to be equally interested with him, sits by with folded hands and does nothing, is more than is required of him; and those who foolishly imagine that they will receive and enjoy the blessings of God, and yet do nothing to roll forth his Work, will find themselves deceived.

I have frequently said, when talking about money matters to the Saints, and, in fact, my own experience proves to me its truth, that where a people are prompt in paying what is incumbent upon them,—in paying Mission Fund and Tithing, they are also prompt in paying into the Emigration Fund for their own deliverance. It would seem, looking at it in a natural point of view, that when a man took his Tithing and Mission Fund out of twenty-five shillings per week, supposing that to be his wages, he could not save as much

towards his emigration as the man who did not do so; but my experience proves to me that the man who is wisely liberal and does his duty in such matters is a far richer man than the man who is niggardly in his feelings and who does not do his duty: his money goes farther, for the blessing of God is upon it and upon him. Yet, if we were to look at matters as the world look at them, it might not appear so. The world would say that such a thing was impossible; that 25s. must go farther and accomplish more than 22s. could do—that is, in the same hands. This is leaving the blessing of God altogether out of the question; reasoning that there is no such thing as an overruling Providence, that God does not own and reward the diligence of those who strive to do his will and keep his commandments; and supposes that the creature man possesses all the wisdom, intelligence and power that can be enjoyed; that it is through his management and wisdom alone that he enjoys the blessing of prosperity. It completely ignores the wisdom and blessing which God bestows upon those who are faithful in keeping his commandments. There is a giving which increaseth, and I do know that those who are prompt in assisting to roll forth the Work of God our Father are blest by him; and money in their hands goes farther in accomplishing what they wish, than it does in the hands of those who are niggardly and hold back that which they ought to give to sustain the Work of the Lord. The entire history of the Church proves this; and I doubt not but the experience of many before me to-day confirms it. There is a giving that produces a blessing and an increase which more than compensates those who give for what they have done.

There are no fixed rules laid down in this Mission making the payment of Tithing compulsory, and the Saints have had the opportunity, to a great extent, for some time back, of doing as they pleased in monetary affairs. Many do not seem to realize that the Lord is trying them in this respect, that they may manifest what they will do when left to act upon their own agency. I would just as soon, and, indeed, rather have it this way, than to have a different policy adopted. Those who are grounded in the truth, and who understand prin-

ciple for themselves, act upon their agency, and increase to a far greater extent than if there were some fixed law or regulation that would exact some contribution from them to a stated amount. Though it may not appear to operate so well now, yet in the end it will operate better, and the results will be far superior; for the people will learn to be prompt in the discharge of every duty devolving upon them, doing their part willingly and cheerfully, and their faith will become strong and powerful before God; while those who do not do their duty will become more dilatory and faithless, and soon there will be a very marked difference between them and those who do their duty. The latter will grow in everything great and noble and godlike, progressing in everything relating to the building up of the kingdom of God, with minds broad and comprehensive, grasping everything necessary for their well-being, prosperity and growth to exaltation; while the others will fall so completely in the rear that if they do continue in the Church they will be behind in everything, incapable of understanding and appreciating the designs of the Lord, and unworthy to be exalted in the kingdom of God. Every day we live, as well as everything we do, contributes to our eternal exaltation or eventual degradation. We may do but little in a day, but every day's actions and experience, trifling though at times they may appear, contribute to our exaltation or our condemnation—to our increase or our decrease in power and in the things of God.

I feel, so far as my own heart is concerned, that I have as great an interest in the work of God as any other man who ever lived, or who now lives, upon the earth. If a man does a work, no matter what it is, and in the providence of God I should be required to do the same work, or one of a similar character, I desire to be ready, and to have power from the Lord to do it as well as he did it. I feel that I have as great an interest in the development and eternal triumph of the work of God as any other person, for all my life is bound up in it: my salvation, and that of all who are loved by me, is involved in it. And in my labors among the Saints I have endeavored to act upon this principle.

I have felt to lay the principles of the Gospel before them, and to preach as little as possible about money matters—to show them the importance of assisting to roll forth the kingdom of God with all their power, and that I felt was what was necessary. If men and women will not do everything in their power for the prospering of the work of God in the midst of the earth, there is no use in fixing standards to make them come up to, which somebody may imagine to be right; because, if they were to do so, it would be unwillingly and murmuringly. They would do so with a grudging spirit and with bitter feelings, for they would feel they were compelled to do something which they lacked faith to perform voluntarily, and which they had not light enough to see the importance of. But when the Saints are doing right—doing all they can to roll forth the purposes of God—there is an energy aroused within them which is irresistible, and they can accomplish more, much more, than they could do under any other influence. A man feeling and acting so has power. The Spirit of the Lord is with him, the Spirit of revelation rests upon him, and he sees his way before him in a manner which those who are not thus acting do not do, for they are groping in darkness while he walks in the light. There is a blessing in this which only those who have experienced it can properly appreciate.

There have been times in this Mission when things were very rigid, when a rigorous policy was adopted, and one very binding upon the people. But even under that policy there was a vast amount of good done; and when I look back I am fairly astonished at what was accomplished when all the exertions of the Saints were called into requisition and employed under that policy. I do not think that policy would be wise at the present time: I merely allude to it to show you what can be done by a people when their energies are fairly roused, and they exert themselves with faith under the blessing of God their heavenly Father.

The whole history of this people is full of such examples. When they have gone forth in the power of faith, with an irresistible perseverance and an indomitable energy which shrunk from

nothing, they have been able to accomplish all that was required of them.

The Spirit of God resting upon us makes us go forth in his power and might, even as he would, taking into consideration our weaknesses—to go forth as his sons and perform great works. It is so in these last days, and it is by this means that the kingdom of God will be built up. It is surprising what has been done, and is being done, by the Saints, and manifests to every thinking mind, that will open to admit the truth, that the power and blessing of God are with them. When I think on what is being done by the Saints in the Mountains, who are now sending down 500 four-yoke ox teams,—500 wagons and 4,000 head of cattle, and consider that they are a comparatively poor people,—that but a few years ago they went there in extreme poverty and were under the necessity of cutting down thistle tops and picking such scanty roots as they could find to live upon, I feel exceedingly grateful to the Lord for his preserving care over us, for the manifestations of his power in our behalf, and for the manner in which he has blessed us. Yet this poor people are doing more for the salvation of their fellow-beings than all the aristocracy of England are doing for the distressed and suffering operatives of this country. Compare the exertions of the Saints in Utah with what has been done by the noble and wealthy of England in the present crisis, and the latter sinks into insignificance; though they have done nobly too in this country. All that is being done, or that has been done by the Saints in Zion, is being, and has been, performed by having their faith developed, just as you can have your faith developed by keeping the commandments of God, and having the blessing of the Lord with you. You are required to sustain the Work here, equally as much as the Saints in Zion are to do their part; and you are required to keep the commandments of God while you are here, to gather away to Zion and to help to build up the kingdom there. You cannot say, and be justified, I will attend to my emigration and let everything else stand—I will neglect Mission Fund and Tithing, and use all the means I can spare to gather out. You cannot act on this

plan and hope to have the blessing of the Lord with you; but you must do something in all these things. True, you have but little means to work upon, but God desires to have you put your means to the best use, to be employed advantageously for the use of the Work and your own benefit, so that you may grow to understand how to be wise stewards, to use the means you may have wisely for your own benefit and the benefit of others, however little it may be; and if you so use the means you now possess, and are diligent in keeping the commandments of the Lord, he will bestow upon you wisdom and understanding to increase in wealth and power and influence. It is written that the time will come when it will be said, "Thou hast been faithful over a few things, I will make thee ruler over many." People talk about temporal things and spiritual things, but they forget that the cattle upon a thousand hills belong to the Lord; that the earth is the Lord's, and the fulness thereof; and that it is necessary we should learn to make a right and wise use of the few things he puts in our possession now, if we would ever be rulers over a great many things. That is the way he is doing with the people in the Valley; and it is not too much to anticipate that the Latter-day Saints will be the richest people on the earth in everything that will make a people great and mighty. I think I can see the principle upon which it will be accomplished; and those who are grasping after riches will not secure them; while those who take a course to have the wisdom to use aright that which the Lord puts in their possession, will be blest with them.

It is only a few years since the first company of the Saints arrived in Zion, and you can see what they are now doing and what they have done. The year before last they sent down 200 teams, last year they sent down 300, and this year they are sending down 500, to assist the poor from Florence; and not only that, but they are endeavouring to develop the resources of the country, making new settlements, sending out exploring expeditions, and doing all in their power to make the community great and independent, as well as providing food for those going through,

and for those who come with the teams and go back with them. Yet they are increasing, and they will continue to increase, in wealth, power, and influence. God will bless them, and they will see means and ways of developing themselves and the resources of the country which they could not see under other circumstances. The blessings of God will be around them, his Spirit will be with them, and, with their energies aroused and their faculties called into active exercise under its influence, they will continue to work wonders.

I have exhorted the Elders and Saints wherever I have been to get themselves and keep themselves out of debt. The man who is in debt is in bondage. The unsettled condition of affairs among the nations warns us to be ready for any contingency that may arise. The Priesthood may be called upon at a very short notice to leave these lands; and if such a thing should occur, I would like to see this Mission left free from debt, so that there might be no burden of that kind left to oppress those who would have to take the charge of it. I would like to see my brethren and sisters taking hold of this Work with all their energies. It is your work. It is called the Work of God; but we are the children of God, and it is as much our work as it is his, because our salvation is concerned in it. He has sent it forth to bring us back into his presence, to enable us to do that which is well pleasing in his sight, and he bestows upon us his Spirit, that we may aid in establishing his government upon the earth. It is the government of God, and every man and woman upon the earth should be interested in it and labor to have it prevail on the earth. We have come out from the various sects and parties and embraced the truthful principles of the Gospel; yet we have had scarcely any conception of what is involved in it; for in the building up of the kingdom of God and the salvation of mankind there are many things involved which at present it is difficult for us to comprehend the full meaning of. It is to accomplish these things that the Gospel has been revealed to the earth, and the Elders have been sent forth to preach it, and that you are called upon to do what is required at your hands.

That you may do so and have the

blessing of God with you, and that you may ever be found pursuing the path that leads to salvation, is my prayer, in the name of Jesus Christ. Amen.

After a hymn was sung, Elder S. H. B. Smith offered up prayer.

Half-past Two p.m.

After the meeting was opened by singing and prayer, President J. F. Smith made a few remarks on the ordinance of the Lord's Supper, stating that it was instituted for the benefit of those who were members of the Church, and not for those who were not baptized, and pointing out the necessity of the Saints partaking of it worthily. President Cannon then presented the Authorities to the Conference, who were unanimously sustained, and continued as follows:—It is probable that in the course of a week or two you will have Elder Joseph Bull here to take Elder Smith's place when he is released to go home. Elder Bull will come here as soon as he can be spared; at present he is engaged at the Office getting out the new edition of the hymn book. He has been laboring diligently in Bedford, and is much beloved by the Saints of that Conference, and I am sure you will love him when you become acquainted with him. I need scarcely say how warmly we feel towards Elder Smith, and how well satisfied we have been with his labors in this District. I am sure the Saints, themselves, can imagine from their own feelings how we feel; and, I trust, as he will in all probability leave this spring for Zion, that he will have the faith and prayers of the Saints in his behalf, that he may be blessed and prospered on his return home.

At the present time this Mission is probably as destitute of experienced help from the Valley as it has been for many years, with the exception of the time when the Elders were called home, and it will be necessary that the native Elders should exert themselves with all diligence to magnify their callings and to preach the Gospel unto the people.

This will be the more necessary, too, because there will be a very serious withdrawal of experienced Elders with this season's Emigration, and, as yet, I have received no information whether there will be any sent from Zion this spring or not. But whether there should or should not be Elders sent, the Elders here should arouse themselves and do all in their power to proclaim the Gospel to the people. It does not require, probably, as much preaching to declare the Gospel to the people as many imagine. It was the practice in past times, and is to a certain extent now, to preach very elaborate sermons, quoting largely from the Scriptures, and proving from the old Prophets that the Work we are engaged in is the Work of God, and is in fulfilment of ancient prophecy. The Elders have labored diligently in proclaiming the principles we teach unto the people, and in bringing the Scriptures to support them, until there is scarcely a town or village in the entire country that has not heard the Gospel from their lips, and scarcely a house in which some book or tract has not been left for the perusal of the inmates. Yet there are hundreds and thousands who have not had a fair opportunity of investigating the principles of the Gospel. There are thousands of young people who have grown up since the Gospel was introduced to these lands. It has been preached here since their birth, and previous to it in many instances, but they have not had the opportunity of hearing it. There is, consequently, a very large portion of the people at the present time who are waiting, if I may use the expression, to receive the truth. Thousands of honest hearts, though naturally religiously inclined, are unsatisfied with the present state of things and with the systems of men, yet they have no correct knowledge of the Gospel. Although it has been preached throughout this country, Branches and Conferences have been organized, Districts formed, and the Elders have travelled to and fro over the whole face of the land, yet large numbers of the people are in this condition.

(To be Continued.)

Love of beer sends a man often to the barrel, and going too often to the barrel often sends a man to his bier.

HISTORY OF BRIGHAM YOUNG.

—o—

My grandfather, Joseph Young, was a physician and surgeon in the French and Indian war. He was killed by the falling of a pole from a fence in 1769.

My father, John Young, was born March 7, 1763, in Hopkinton, Middlesex County, Massachusetts. He was very circumspect, exemplary and religious, and was, from an early period of his life, a member of the Methodist Church.

At the age of sixteen he enlisted in the American Revolutionary war, and served under General Washington. He was in three campaigns in his own native State and in New Jersey. In the year 1785 he married Nabby Howe, daughter of Phinebas and Susannah, whose maiden name was Goddard. In January, 1801, he moved from Hopkinton to Whitingham, Windham County, Vermont, where he remained for three years, opening new farms.

He moved from Vermont to Sherburn, Chenango County, New York, in 1804, where he followed farming, clearing newland, and enduring many privations and hardships with his family, incidental to new settlements.

My mother bore to my father five sons and six daughters, viz. :—

Nancy, born in Hopkinton, Middlesex Co., Mass., Aug. 6, 1786.

Fanny, born in the same place, Nov. 8, 1787.

Rhoda, born in Platauva District, New York, (where the village of Durham now stands, in Greene Co., New York) Sept. 10, 1789.

John, born in Hopkinton, Middlesex Co., Mass., May 22, 1791.

Nabby, born in the same place, April 23, 1793.

Susannah, born in the same place, June 7, 1795.

Joseph, born in the same place, April 7, 1797.

Phinebas Howe, born in the same place, Feb. 16, 1799.

Brigham, born in Whitingham, Windham Co., Vermont, June 1, 1801.

Louisa, born in Sherburn, Chenango Co., New York, Sept. 25, 1804.

Lorenzo Dow, born in the same place, Oct. 19, 1807.

In 1813 my father removed to Cayuga

Co., New York, and continued farming and making improvements.

My mother died June 11, 1815.

In 1817 my father removed to Tyrone, Steuben Co., in which year he married widow Hannah Brown, who bore to him one son, Edward, born in Wayne, Steuben Co., New York, July 30, 1823.

In 1827 my father removed to Mendon, Munroe Co., where he continued farming.

In 1831 he heard the Gospel preached by Elders Eleazer Miller and Elial Strong; and in the month of April, 1832, he went with his sons, Joseph and Phinebas H., to Columbia, Pennsylvania, to investigate the principles of the Church of Jesus Christ of Latter-day Saints, and to see the Saints, and their method of administration, where he was baptised on the 5th of April, by Elder Ezra Landon.

He removed to Kirtland with his family, in the fall of 1833; and in 1834 he was ordained a Patriarch by President Joseph Smith, and blessed his family. He was the first ordained to that office in the Church.

September 19th, 1838, in company with his daughter, Fanny, and his grandson, Evan M. Greene, and family, he left Kirtland for Missouri. On arriving at Fayette, in that State, he found himself in the midst of General Clark's command of militia, amounting to about one thousand men, who left that night for Far West. The next day he proceeded to Old Chariton, and found the General had left a guard at the ferry, so he had to return to Illinois. They were frequently met by companies said to be militia, who declared that if they knew they were Mormons they would kill them. When they returned to Columbia General Gaines was there raising a company to go to the assistance of General Clark to exterminate the Mormons, and Evan M. Greene made application to General Gaines for a pass to go out of the State with the company, representing that his grandfather was a revolutionary soldier. The General replied, that if he would change his wagon, which was a very good eastern wagon, for a Virginia wagon,

or would go on horseback, they could go without molestation, otherwise he could give him no pass that would benefit them. Thus they were compelled to change their wagon, and could get nothing but an old Virginia dear-born, and getting into this they travelled without even being hailed by the companies they met, which were not a few. He went to Morgan County, Illinois; from thence he went to Quincy in 1839, on a visit to his children, where he died on the 12th day of October.

The following obituary notice is from the History of Joseph Smith:—

“This day, President Young’s father, John Young, sen., died at Quincy, Adams County, Illinois. He was in his seventy-seventh year, and was a soldier of the Revolution. He was also a firm believer in the everlasting Gospel of Jesus Christ,

and fell asleep under the influence of that faith that buoyed up his soul in the pangs of death, to a glorious hope of immortality, fully testifying to all that the religion he enjoyed in life was able to support him in death. He was driven from Missouri with the Saints in the latter part of last year. He died a martyr to the religion of Jesus, for his death was caused by his sufferings in that cruel persecution.”

My sister Nancy was married to Daniel Kent in the fall of 1803, to whom she raised six daughters, viz. :—Emily, Polly, Fanny, Nancy, Susan and Abigail. She also bore him two sons, Edward and Edson, who died while young. In company with her husband, she joined the Church in the year 1833, in Tyrone, Steuben Co., New York. They moved to Kirtland in 1836.

(To be continued.)

THE LATTER-DAY SAINTS’ MILLENNIAL STAR.

SATURDAY, MAY 9, 1863.

DEVELOPMENT OF STAPLE PRODUCTS IN UTAH.

Who would have believed a few years ago, if it had been proposed to them, that cotton would be imported from Utah to the United States and be made to pay. Yet so it is. Last year’s crop of cotton in the Southern part of the Territory of Utah has been put down at 74,000lbs. at the lowest estimate. A large quantity of it will be freighted to the States this season for sale, and, with the proceeds, machinery for its future manufacture will be purchased and freighted back. It is by such measures as these that the independence of Zion will be fully established. The portion of the Territory where this staple has been produced has been principally settled within eighteen months. It is true that there have been small settlements, of a few families each, there for some years; but the fewness of their numbers has prevented them from accomplishing any very important public results. The emigration thither in the autumn of 1861 and in the spring of 1862 has given an impulse to the development of that portion of the Territory, which bids fair to make it one of the most important and wealth-producing sections of the country. The changes which have been, and are being, wrought out in the Territory of Utah, are most surprising. It is but little more than fifteen years since the Territory was first settled by a people who had nothing but the blessing of God and their own brave hearts, stout arms and industrious energies to rely

upon. But, as has been beautifully said by an American writer, in speaking of emigration:—

“From the hour when Columbus sprang exulting upon these western shores, the great interest of America has been emigration. That country of the new world has prospered most which has attracted the greatest number of the best emigrants, by affording them the best chance to attain the sole object of emigration, the improvement of their condition; and that portion of that country has out-stripped the rest which offered to emigrants the most promising field of labor. For, a MAN, view him in what light you may, is the most precious thing in the world. He is wealth in its most concentrated form. A stalwart, virtuous, skilful, thoughtful man, progenitor of an endless line of such, planted in our western wilds, to hew out home and fortune with his own glorious and beautiful right hand and heart, is worth to the State that wins him a thousand times his weight in Koh-i-nor. Such have poured into the Northern States, in an abounding flood, these fifty years. Behold what they have wrought!”

And when “stalwart, virtuous, thoughtful men” are filled with the Spirit of the Lord, and governed by that wisdom which he has revealed and bestowed upon those who keep his commandments, they are truly the greatest wealth and power that can be bestowed upon a country. Every man and woman of this kind who emigrates from the nations of the earth to that land, increases the strength of the kingdom of God, and weakens Babylon and the power of Satan in the earth. It matters not how poor they may be when they reach there, if they be but virtuous, industrious, and obedient to the commandments of God, they enrich the land where they take up their residence, and are soon able to accumulate for themselves, from the abundant elements by which they are surrounded, everything necessary for their own happiness and the happiness of those connected with them.

It is by this means that the Latter-day Saints will inevitably become the richest and most powerful people upon the face of the earth. Their union and knowledge of and obedience to the principles of truth give them advantages which no other people possess. In the land which God has selected for their dwelling-place the elements of wealth are accessible in inexhaustible profusion. They have but to stretch forth their hands to obtain every blessing necessary for their independent existence on the earth. A more fitting place for the development of a hardy, energetic, skilful and thrifty people could not have been selected, it appears to us, than the Territory of Utah. In years past apostates and weak-minded people thought that there was something wrong in the location of the Church in Utah. They asserted that, as Jackson County was the place of our final destination, we should linger somewhere in that vicinity until we could regain that land. It has been remarked, and how wisely subsequent events have fully proved, that the shortest road to Jackson County was by way of Great Salt Lake City. Now that war and its concomitants have overtaken the nation of the United States, it requires but little perception to see what a pitiable condition ours would have been had the Lord not provided us a refuge in the Valleys of the Mountains or some other place equally remote from the scene of strife. And it requires, also, but little knowledge of human nature to perceive how futile and unsuccessful any attempt would have been to settle in Jackson County, and to become the people that the Prophets had predicted Zion should be, without the preparatory training and development which is now being gained in the school of Utah. The Church of God, in its present condition, is being cleansed from time to time from impurities which would have inevitably collected around it and probably remained connected with it, in a land more favorable to the indulgence of ease and worldly gratification.

NOTICE TO THOSE DESIRING TO EMIGRATE.

NOTWITHSTANDING the reiterated cautions and counsels which have been given to the Saints through the columns of the *Star* and the teachings of the Elders, relative to the course which should be pursued by those intending to emigrate, we are constantly receiving calls from persons who have made their way to this town not only without the means to pay their passages to New York or Florence, but without a shilling to defray their expenses while they sojourn here, and expecting to be emigrated at the cost of this office. We have repeatedly cautioned the Saints against coming to Liverpool unprepared with the means to subsist upon while they remain here, as most of the Saints in this Branch are, as elsewhere, in straitened circumstances; but there are many who will not heed these instructions, and who also seem to think the Church, or its Authorities here, to be possessed of an inexhaustible mine of wealth which should be used for their benefit. Even thus early, we have already been overrun with persons of this kind and with applications for assistance, and although our sympathies for our suffering brethren and sisters are taxed to their utmost and we are anxiously and earnestly laboring for their deliverance, yet we wish it to be *distinctly understood that we cannot extend any further assistance in this respect* this season, and that if parties will persist in coming to this port devoid of means, they must do so on their own responsibility and not expect aid of us, for were we to attempt to help all those who have made urgent appeals to us, we should not only seriously embarrass ourself, but probably cripple the future operations of the Church for the benefit of the Saints in these lands. There are also many who have an impression that if they can only get to New York they are all right,—that the Church or the Saints or somebody else will take them on from thence to Florence whether they have any means or not. It needs but a little reflection to convince persons of the unreasonableness of such expectations. By the arrangements which the Agents of the Church are enabled to make with the railroad companies there, the Saints are taken through to Florence for less than one-half of the sum it would cost them were they to go singly or in families. This is a great saving to the Saints; but if the Agents in New York were to attempt to assist all out to Florence who were able to make their way to the former port, they would soon be inextricably involved in financial embarrassment. Emigrants should remember that it is about 1,500 miles from the sea-board to Florence, and if they choose to go to New York without means to pay their fare to the frontiers, they must do so, hereafter, at their own risk and with their own faith and not trusting to other people, for if they do they will be very likely to be left behind.

We do not wish to say a word to discourage the Saints from making any laudable effort to gather to Zion, nor to weaken their faith in the power and willingness of the Lord to open their way to do so, even though they may not have the visible means with which to go; but neither do we wish to see their faith all centred in this office, because that is not true faith in God, but simply a low faith in the *money* which they falsely suppose this office to possess abundantly. We have long felt, and still feel confident that many of the Saints might gather to Zion, if they would so live as to exercise the faith which it is their privilege to do; but it must be that faith which is produced by the possession of the Spirit of the Lord as the consequence of strict and humble obedience to its suggestions,

and must take a wider scope than the mere present physical means which our limited comprehension may enable us to perceive.

Presidents of Districts and Conferences are particularly requested to attend to this matter, and to urge its importance upon the Saints under their charge.

DEPARTURE.—The packet ship *John J. Boyd*, Captain J. H. Thomas, sailed for New York on the 30th ult., with 767 souls of the Saints on board. The company was organized the same afternoon by President Cannon, who, together with Elders C. W. West, Jesse N. Smith, J. M. Kay, B. Young, jun., and others, visited the vessel as she lay in the river. Elder William W. Cluff was appointed to preside over the company, with Elders Knud H. Brown and William S. Baxter for Counselors. The Saints, who were mostly from Denmark, Sweden, and Norway, were addressed by President Cannon through an interpreter, also by Elder Jesse N. Smith, President of the Scandinavian Mission, and by Elder William W. Cluff: they appeared to enjoy and appreciate the counsels and instructions which were given to them, and we trust they will remember and practice them. Elder Cluff arrived in England in December, 1860, and proceeded to Scandinavia, where he labored assiduously, travelling throughout the various parts of the Mission for upwards of two years, with much success, having been enabled, by the blessing of the Lord upon his assiduity and perseverance, to speedily acquire a knowledge of the language. Elder K. H. Brown reached Liverpool in the spring of 1860, and has also been laboring faithfully in Scandinavia, where he presided over the Fyen and Fredericia Conferences. Elder William S. Baxter arrived from Zion in September, 1860, and has been laboring zealously and with good results in the Scottish District, having presided for some time over the Dundee Conference. Elders Frederick E. Muller, of the Swiss and German Mission, and George Stanneforth, from the Sheffield District, who arrived from Zion at the same time as Elder Baxter; Elder Hans O. Hansen, who reached here from the same place in the fall of 1862; Elders Neils Rosengren, who has been presiding over the Skåne Conference in Sweden, Peter O. Thomason (and family) who has, for some years, been laboring in the *Scandinavian Star* Office, and Richard Smyth, who has been travelling in the Liverpool Conference, principally on the Isle of Man, also took their departure for Zion in this vessel. While all who realize the glorious nature of the Work in which we are engaged, and live so as to enjoy the light of the Spirit of the Lord, must rejoice in being permitted to labor for the salvation of their fellow-beings, even at the sacrifice of their own comfort and feelings, yet we doubt not that the brethren who are returning to their homes in Zion will find the pure air of our mountain home sweeter than ever and all its attractions doubly endeared to them by their temporary absence. We wish them, with all the Saints under their charge, a safe and prosperous journey; pray that the blessings of the Lord may rest upon and his protecting care be round about them, that his Holy Spirit may abide in their hearts and dwell continually with them, not only during their journey but after their arrival, that both those who are returning and those who, for the first time, are gathering to Zion, may alike rejoice in being permitted to breathe its air and associate with its inhabitants.

ARRIVALS AT NEW YORK.—By letters from Elders W. C. Staines and J. G. Bigler we learn that they landed in New York on the 1st ult., after a pleasant passage and with their health somewhat improved by the trip. We were also

pleased to hear that General H. S. Eldredge, accompanied by Colonel Feramors Little, Mr. John W. Young and Mr. Lewis S. Hill, had also arrived in good health, having been appointed to superintend the Emigration and general Church business on that side of the water. Matters were progressing favorably under the efficient management of General Eldredge and the brethren with him in the business, whose experience and success in the conduct of affairs hitherto, is a sufficient guarantee that everything will move on securely and harmoniously. We trust that the Saints will pay strict heed to their counsels and instructions.

SENATOR HOOPER.—We were much pleased at the receipt of a letter from the Hon. William H. Hooper, Senator elect from Utah, dated March 30th, from which we learn that he was well and devoting himself with his usual energy and ability to the work of promoting the interests and welfare of his constituents. We wish him pleasure and success in his important and responsible duties.

ABSTRACT OF CORRESPONDENCE.

—o—
LAND'S-END CONFERENCE.—Elder W. H. Pitts, writing from Lincolnshire, on April 7th, says, that while he feels thankful for the privilege of going to Zion, he cannot but regret leaving behind him so many of the Saints to whom he has become warmly attached, but the separation from them, which he trusts will be but temporary, is somewhat compensated for by the assurance which he feels that he possesses their confidence, and the consciousness that he has done all in his power to do them good, strengthen their faith and build up the kingdom of God. He left Elder William Willes, who was full of faith and zeal, in charge of the Conference, and there were bright prospects for doing good in the future.

SCOTTISH DISTRICT.—Elder David M. Stuart, writing from Edinburgh, under date of April 13th, says,—“In company with Elder Robert Sands, I have been visiting through the Branches of the Glasgow Conference, cheering and comforting the Saints, exhorting them to put their trust in God and to purify themselves that they may be saved from the calamities that are coming upon this, and all other nations having a form of godliness, but who reject the power thereof. All moves on right in the Glasgow Conference; as also in other portions of the District.”

HOLLAND.—Elder Van der Woude, writing from Amsterdam under date of April 17th, says that, although he had been sick, his health was then improving, and he was visiting among the Saints, endeavoring to comfort, instruct and encourage them and spread the knowledge of the truth among the people. They have a great deal of opposition and persecution to contend with, still the work of God is progressing steadily, though slowly; there are a few honest-hearted among the people who are awaking to a realizing sense of the signs of the times, and who, through faithfully seeking unto God for direction, have been led, by the revelations of his Holy Spirit, to turn their eyes to the place of refuge which God has appointed for His Saints in the last days.

SOUTHAMPTON.—Elder W. S. Snow says it was a general time of health and peace among the Saints in that Conference when he wrote, (April 23rd) and he feels encouraged with the prospects of the future. He had the privilege of

speaking to some thousands of persons who had assembled in the Cemetery to hear him "preach a funeral sermon" on the death of Elder Mill, as they had been informed he would deliver one upon the occasion. Elder Snow availed himself of the opportunity to speak on the Resurrection, and to bear his testimony to the first principles of the Gospel as revealed through Joseph Smith. The best of order was preserved.

CORRESPONDENCE.

—o—

AMERICA.

Great Salt Lake City, }
March 13th, 1863. }

President G. Q. Cannon,

Dear Brother,—You, of course, have learned through the New York press of our "expected collision between the military and citizens of Utah," and will learn through Captain Hooper (he being just informed by telegraph to write to you) that comparative peace is restored. I shall now give you some details of the trouble. As you are aware, we have been of the opinion that the mission of the troops despatched from California last year was not altogether to be confined to the guarding of the mail and and telegraph lines and the protection of the California emigration, and, consequently, have been watchful of their proceedings; the more so, that they made their winter quarters within the City limits, and on one of the most commanding benches above the City, instead of being distributed at the several posts along the line of travel.

We also have been made acquainted with the doings of Governor Harding and Judges Waite and Drake; that they were corresponding with the authorities at Washington, and moving everything that could be moved to bring the army here in contact with the people, and to have the War Department send on two to three thousand more troops. These and other movements compelled the citizens to be on their guard and prepared for any emergency. On Monday last a reliable person overheard Colonel Conner and Judge Waite in conversation. The Colonel says, "These three men must be surprised." The Judge replied, "Colonel, you know your duty." In half an hour after, from a signal given, which was previously understood,

about 1,000 citizens were armed and on duty, and in another half hour another 1,000 men were on duty. This sudden demonstration proved to them that their secret was known and that we were fully prepared for them. In the meantime, our "outside" friends in this City telegraphed to those interested in the mail and telegraph lines that they must work for the removal of the troops, Governor Harding, and Judges Waite and Drake, else there would be difficulty and the mail and telegraph lines would be destroyed. Their monied interest has given them great energy on our behalf. They have placed their line at the disposal of President Young, to be used to Washington or New York. We fully expect the Colonel, Governor, and Judges will be recalled. The Colonel stoutly denies having had any intention of disturbing us. We have good evidence, subsequent to his conversation with the Judge, that he *did* intend trying to surprise Presidents Young, Kimball and Wells. We do not intend being caught napping, and they will very soon find that out, if they do not already think us wide awake.

The President is under arrest for violating the act of Congress lately passed for the punishment of polygamy. All is moving right.

The City Council has passed an ordinance requesting the troops to move on beyond the City limits. We do not expect they will respond; but teams and men will be offered to assist them to move.

The theatre is still open, and, from the appearance inside, no one would think there was trouble. By looking up to the boxes several officers and men of Conner's command, as well as the objectionable Judges, are to be seen enjoying themselves. The President attends, but

takes care of himself. The First Presidency, with a strong guard, start north, to Canyon Creek Ward, to-morrow morning, to hold a two-days' meeting and dedicate a very fine and large meeting house just completed there.

The Saints in the southern settlements have been most successful in raising cotton. Last year's crop has been set down at the lowest estimate as 74,000 lbs. A large quantity of it will be taken down to the States this season for sale. It will pay well to do so, inasmuch as there is not machinery in this country to work it up, and they can get about 40 cents per lb. advance, and with the proceeds purchase more machinery.

I am obliged to close, as I am rather hurried.—Your Brother in the Gospel

DAVID O. CALDER.

The following extracts are from a letter, dated March 13th, received by Elder E. L. Sloan, of this office, from Elder Thomas Williams, recently of Liverpool, now in Salt Lake City:—

I can truly say that I am thankful I am here. Those who feel right in the Gospel can appreciate the privilege of being in the society of the Priesthood and Saints in Zion; but when people lose the spirit of their religion, it is hell for them to mingle and associate with those whose interests are identified with the building up of the kingdom of God upon earth. I trust that many of the faithful Saints in Europe will be able to effect their deliverance this season. I believe there are over five hundred teams going to Florence in a few weeks, to assist in gathering the poor.

We have had considerable snow in the valleys this winter, but the last few days we have experienced delightful weather, and I think that spring has made its appearance.

We have had a good time this winter in the city. Our theatre, as you have doubtless perceived from the *News*, has been opened to the public, and we have had a nice lot of plays put on the stage to the satisfaction of crowded audiences. I have been surprised, indeed, to see the manner that the plays are put on the stage; it would do credit to any first-

class theatre in Liverpool. Mr. Lyna, who has taken the leading characters in "Damon and Pythias" and "Pizarro," is a good actor, and has been well sustained in those characters.

You will, ere this reaches you, have learned that some of the government officials here are at their dirty work again. Since the "Mass Meeting" they have had pretty hard feelings and doubtless would, if it had been in their power, have got up trouble between the troops and the citizens; indeed, we have had quite exciting times all this week. There is not a shadow of doubt on the minds of those posted in such matters that Colonel Conner fully intended to have arrested the President and Council on Monday last; but in the course of an hour or so there were several hundred men under arms and ready to resist such an attempt: this, I presume, was the only thing that prevented it. I should not be surprised if the troops were removed east in the course of the summer; there are so many interested, in a variety of ways, with this Territory in the east, that influences will be brought to bear to prevent a collision just now, although we can realize that nothing but policy on the part of our enemies would bring about the removal of the troops. We are not liked a bit better; but the fact is, the kingdom of God is making rapid strides to influence and power in the midst of the earth, that we command a little respect, and, probably, are a little dreaded. A petition has been forwarded to Washington, signed by several thousand persons, for the removal of the Governor and Judges Waite and Drake. We wait the result. The Governor is the most consummate hypocrite that I ever saw, to my knowledge. Well, it is all right whatever way matters turn; we are in the hands of the Lord and have nothing to fear. It seems that when our enemies think they have about got us in a fix, the Lord puts a hook in their jaws and turns them round in a different direction altogether.

President Young and Council left this morning, accompanied by a number of citizens from the city, for Sessions settlement, to dedicate a new meeting house there, which, I am informed, is about the finest house of the kind in the Territory.

SUMMARY OF NEWS.

ENGLAND.—Important and very pointed correspondence has taken place between Earl Russell and Mr. Adams, U.S. Minister, relative to questions arising out of the war now raging in America, which involve the interests of both countries.

FRANCE.—The French Government has instructed M. Mercier to ask for explanations from Mr. Seward relative to the fact of Mr. Adams having granted a safe-conduct to a ship carrying arms for the Mexicans.

POLAND.—An important engagement took place between the Russians and the insurgents on the 25th ult., near Warka, south of Warsaw. The Russians were defeated with great loss. A sanguinary engagement also took place at Jerzyce, near the Prusso-Polish frontier, which resulted in a body of Russians being driven across the Prussian frontier. The Poles have also met with many serious reverses.

AMERICA.—A steamer with one regiment and supplies had succeeded in reaching General Foster at Washington, N.C., on the 14th inst. The Confederates, under General Longstreet, reported 30,000 strong, continue to invest Suffolk. They have attempted to get round Suffolk and cut off the Federal communication with Norfolk. It is supposed that, in case of the capture of Suffolk, the Federals would burn Norfolk. Fifty-three Federal gunboats have proceeded up the Coldwater River. Refugees from Vicksburg state that there are sufficient supplies there to last them for two years. Vicksburg is fortified by 225 cannon. At present there are not more than 5,000 troops in the town, but in case of attack reinforcements can be had. The *Richmond Whig* says a fight took place at Williamsburg, Va., on the 14th. The Confederates, under General Wise, drove in the Federal pickets and occupied the town. The previously noticed address of President Davis states that the ration is now reduced sometimes to one-half the usual quantity in some of the Southern armies. The Governor of New York recommends an amendment to the Constitution giving the Legislature power to pass a law to enable absent soldiers to vote. The New York press generally, with the exception of the *World*, is assuming a highly belligerent tone towards England. The *New York Herald* urges President Lincoln to call an extra session of Congress to consider what measures ought to be adopted in case of a collision with England. The *New York Times* says:—"It is physically certain America will exact atonement for British outrages. The only uncertain thing is the question of time: it may be next month, or next year, or ten years hence, but every dollar destroyed by English privateers must be made good by voluntary payments or reprisals." The *Richmond papers* of the 16th state that all is quiet at Charleston. The *Charleston Mercury* says that Fort Sumter, although somewhat pitted, is as strong as ever. No one was killed in it. Two Federal gunboats and three transports have been destroyed in Cumberland River by Wheeler's Confederate cavalry. It is stated that 14 vessels, laden with cotton from Southern ports, arrived at Nassau between the 16th March and 10th April, including the former Isle of Man steamer *Douglas*. It is reported that Mr. Seward is in favor of surrendering the Peterhoff. The report of the Secretary of the Treasury estimates that the Government (Federal) expenses for the six months ending December, 1863, will exceed \$50,000,000 per month, and recommends further taxation. The *Richmond Sentinel* says that the Federal iron-clad fleet left Charleston harbor for the South on Sunday, the 12th ult. It is said that General Stoneman's force, after making a feint attack at Kelley's Ford, crossed the Rappahannock and pushed on to Culpepper and Gordonsville. This movement is to turn the flank of the Confederates at Fredericksburg. The *World* says that Mr. Seward's last despatch to Mr. Adams submitted to the British Government the alternative of preventing from leaving port the vessels alleged to be building in England for the Confederate service, or the rupture of diplomatic relations between the two countries.

VARIETIES.

—o—

Seven murders were registered in London in the week ending 25th ult.

The man who is "nothing if not original," thinks that Macaulay's flowers of rhetoric might aptly be called Ma-caulay flowers.

"Rum change this," as the toper said when the New York bar-keeper paid him his balance in dirty postage stamps.

The difference between the teetotalers and the liquor dealers is this: the former rejoice to see rum going up, while the latter are in favor of its going down.

A Yankee, writing from the West to his father, speaking of its great matrimonial facilities, says,— "Suppose you get the girls some new teeth and send them out."

Says Dick to Jack,— "Your neighbors say you wrangle with your wife each day." "Pooh, pooh," said Jack, "they only joke. 'Tis now a fortnight since we spoke."

Can a manufacturer of doll's eyes be a good Christian? Of course not—he is an eye-dollater. (The author of this atrocity has been to sent to "cell number four," to remain till called for.)

At the late inspection of the troops forming the Plymouth garrison, the Duke of Cambridge, taking umbrage at the manner in which the lieutenant-colonel in command of a battalion of marines handled his men, rode up to him, and in loud and not very mild terms told him, in the hearing of every man on the ground, that he was thoroughly ignorant of his business and that the sooner he took himself off to his barracks the better he would be pleased.

DIED:

In Southampton, on the 13th of April, Eldor Charles Mill, aged 71 years. (*Deseret News* please copy.)

ADDRESS.—Charles Taylor, 32, Swan-street, Hanley, Staffordshire.

P O E T R Y .

—o—

THE LAND OF THE WEST.

We sing of the land in the west,
Of that country so bright and so fair,
Where the faithful and righteous are blessed,
While the wicked are trembling with fear.

We sing of the land in the west,
Its clear streams and its pure mountain air,
Where the aged and helpless find rest
From oppression, from want and from care.

We sing of the land in the west,
Where the Gods from their storehouse have deigned
Sutton.

To gladden the hearts of the blessed
Who there have deliverance gained.

From sorrow and strife they are free,
From pestilence, famine and crime,
And soon shall their enemies see
Zion reared in its beauty sublime.

Then Saints, now, in weal or in woe,
Let our praises and songs fill the air;
If faithful, we all soon shall know
What a pleasure it is to be there.

THOMAS THORPE.

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LIVERPOOL:

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LONDON:

SOLE AT THE LATTER-DAY SAINTS BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 20, Vol. XXV.

Saturday, May 16, 1863.

Price One Penny.

MINUTES OF A CONFERENCE,

HELD IN SHEFFIELD, SUNDAY, APRIL 12, 1863.

REPORTED BY H. L. SLOAN.

(Continued from page 294.)

Now, my brethren and sisters, and especially those who have the Priesthood, if we go forth—and even the weakest Saint can do this—if we go forth and bear testimony unto the people with whom we are thrown in contact, in all solemnity, calling upon God to bestow his Holy Spirit upon us, he will sustain us. The Lord will bear testimony with his Spirit to those who give heed to our words, weak though they may be, and our testimonies will be powerful to the convincing of the honest. It is true that it is needful to refer at times to the Scriptures to prove that the principles we teach are the same as those taught by the Saints and servants of God anciently, but there are events taking place now which go to prove in the clearest and most positive manner that God has bestowed upon his servants in these days the Spirit of revelation and prophecy. The world could plead years ago, with a show of reason, that they wanted evidence and signs to prove that we were the people of God. They could ask then, with apparent consistency, for some signs to prove that the Elders were what they professed to be. But there is no longer

any necessity for men to come and ask us for the evidences of the divinity of the Work in which we are engaged, for there is spread out before us a vast amount of evidence open to the sight and plain to be understood by every individual who will permit himself to reflect a little. The Elders and Saints can go forth, at the present time, bearing testimony in the name of Jesus with the power and demonstration of the Spirit, and with signs following such as have not been witnessed for generations previously. The Lord said years ago, that after the testimonies of his servants he would send powerful testimonies in the shape of calamities and tribulations, of wrath and indignation, and he is now vindicating his word. He is sustaining the testimonies borne by his servants for so long a period of time to the inhabitants of the earth; and they will not be able to say hereafter they did not know whether what the Latter-day Saints taught was true or not—that they had no evidence in support of it, for they have evidence now given them of such a character that it should awaken within them a spirit to seek after God; it should stir

up reflection within them and prompt them to seek to know for themselves whether what is taught by us be from God or not, seeing it is sustained by such weighty confirmation in the events now transpiring. When the Elders go forth and testify of these things to the people they point out to them the path they should pursue to obtain a knowledge for themselves. That path is plain and the way to walk in it is easy of comprehension, and everybody is capable of travelling in it. When we tell them to pray to the Lord in the name of Jesus, to entreat him to quicken their understandings and enlighten their minds, there is nothing strange or mysterious in their doing so. It does not come in contact with their preconceived ideas and opinions; therefore the inhabitants of the earth will be left without excuse in this thing, for they say they do believe in prayer; and when they are told to go and ask the Lord for the knowledge which we assure them he will bestow, they cannot say it is contrary to their former belief or to the teachings of the Scriptures which they profess to revere. The Lord in ancient times sent forth his servants to bear testimony unto the people in the same manner that he does now. It is the course he has always taken. They had not the Bible in a printed form to refer to as we have, but they had the power and Spirit of God with them. It is true, there were copies of the Scriptures or the writings of the ancient Prophets in their midst, but the knowledge of them was confined to a very few comparatively. There were men who made it their business to study and expound these writings, as there are men now who make the expounding of the Bible their sole business, and these men were unwilling to receive the Gospel because they thought they knew better what was taught in them than those unlearned men who came bearing the message of God. They had access to the ancient writings and were not prepared to receive the testimony of men coming in the name of the Lord and exposing their traditions and errors. So the servants of God went forth, appealing to the Scriptures of course, but it was by their testimony the inhabitants of the earth were warned, and for the rejection of which they

were condemned. They went forth bearing the testimonies which the Lord bestowed upon them, being inspired by his Spirit; but there was nothing extraordinary in their appearance. People now, when they think of a Prophet of God—an inspired man, conceive of some being whose appearance is so striking and remarkable that they would have no difficulty in knowing he was a man empowered by God. They think of him as a being clothed in sackcloth, girt round with a leather girdle, with brilliant and piercing eyes and long, flowing hair, and having a strange, a peculiar look, which would convince the beholder he had walked and talked with God. They imagine, when they read about a Prophet, that there was something in his appearance that would strike people with awe; and, doubtless, people in ancient times had ideas equally as untrue with regard to what a Prophet of God looked like. A careful perusal of the Scriptures will give us to understand that these ideas are erroneous. The ancient Prophets of God were like other men; they had like passions and desires; their language was similar; and though they spoke by the Spirit of God, those who had not that Spirit were not disposed to receive their testimony. They could see nothing heavenly, nothing prophetic, according to their ideas, and nothing godlike about them or their testimonies. It was in the power of testimony that these men went forth; and it was by the people receiving their testimony that they received a knowledge for themselves from God respecting its truth. How could we know anything about God if we did not take this course? People talk about the Bible, and it is customary to place a great deal of confidence in it. It is believed in and valued by the people because their fathers valued it and impressed upon their minds a necessity in its belief; and, in many places, it is considered one of the greatest insults that could be offered to any people to speak lightly of the Bible. How can we know that it is the Word of God? "O," says one, "I know it to be the Word of God, for my father and mother have told me so, and my teachers have impressed it upon me." If this be all the foundation we have for saying we know the Bible to be true, the Moham-

medans might just as consistently say that the Koran is the Word of God, for their fathers and teachers inculcate that belief upon them from infancy to manhood, and they are taught to believe that the Koran is the Word of God. If we have no better foundation for our belief than this, we are on the same level as the Mohammedan, the Hindoo and the Chinaman, who severally believe in the sacred books handed down to them by their fathers; we place the Bible on a level with the spurious writings of men who called themselves prophets of God but were not. You can know this book to be the Word of God by the same means and upon the same principle that you know the testimony of a servant of God to be true. You cannot know a servant of God from a servant of the Devil, and you cannot tell whether this is the Word of God or of the Devil, without knowledge from God; and there is not a man in Christendom or upon the earth to-day who can say that he knows this to be the Word of God and speak truthfully, unless he knows it by revelation from God. If they have not that testimony they are as destitute, so far as knowledge is concerned, as the Hindoo or Chinaman who believes in his mythological deities, or the Mohammedan who believes in Allah and his prophet. I am sure Christendom would scarcely like to be placed on a level with these idolators, yet such is the position in which they place themselves. Those who sincerely, humbly and honestly desire to know God will know that the Elders of Israel are his servants the moment they hear the testimony of the Elders, for the Spirit of God will bear witness to them of its truth; and I am not afraid to say that all the honest in heart among the nations will, sooner or later, obey the Gospel and receive a testimony of the truth. There is no man or woman who is honest and sincerely and truly humble before God, but will, sooner or later, receive the testimony of the truth. There is a power in testimony—one that is irresistible to the honest soul; and where there is a man or woman who desires to know the foundation on which their faith is based, they seek unto God for it, and when they hear the truth and the testimony of men who have the

principles of salvation to proclaim unto the people, they are ready to receive them, because they take the right course to obtain a knowledge of the truth for themselves.

As I was remarking, the duty that devolves upon us is to warn the people. The Lord has said this is not a day of many words but of warning; and the older I get the more I am convinced of this, and of the importance of keeping it before our minds continually. It is our duty to bear testimony wherever we have an opportunity of doing so; and if the people choose to reject it, we can leave them in the hands of God. We can stand justified before our God: the condemnation will rest upon them, and the purposes of God will be answered, because the inhabitants will be warned.

The people have a great many singular notions upon these points. They say to us, "If you are the people of God, why do you not give some striking evidence, or sign, that we may believe you?" Many signs and much striking evidence have been given them, but they have refused to receive them. Many gifts and blessings have been bestowed upon the Saints; and I have seen a great deal of anxiety, in the past, manifested by some because they had not received such of the gifts of the Gospel as they desired, and they have not been able to understand why they have not received them. There is one thing the world has yet to learn, and so have many of the Saints, and that is, "God's ways are not as man's ways, nor his thoughts as man's thoughts." If the salvation of mankind were left in the hands of the inhabitants of the earth, they would have a very different plan of doing it to that which the Lord has revealed, and one that would signally fail. I would like to have the Saints understand that God's plans are not as our plans, his ways are not as our ways, and his thoughts are not as our thoughts; and measuring his ways by our very imperfect ideas and notions is a poor way of arriving at the truth. The very blessing an individual or a people would seek for might be the very means of bringing condemnation upon him or them. God does not take this way of building up his Work. Jesus did not do it when upon the earth. He

said it was a wicked and adulterous generation that sought after a sign; and you may set it down as a fact, whenever you hear a man asking for signs and seeking for them in the spirit of the world, that that man is a wicked and adulterous man. I have never known it fail in my experience. So with many who come into the Church and lust after the things of God for the purpose of gratifying a vain and unholy ambition. Many would like to speak in tongues, because they think it would give them a certain amount of importance. Many would like to have the interpretation of tongues through a similar vain desire. Many would wish to have the ministration of angels, the gift of prophecy or the power to work miracles, that everybody might know they were so gifted and blessed above their fellows.

There is a right and proper feeling with regard to the possession of these blessings which God approves of, and a desire that is perfectly laudable; and there is a feeling that is displeasing in the sight of God. There is such a thing as lusting after the gifts of God our heavenly Father in the same way that Simon Magus sought them,—that he might do the same things he saw the Apostles do, and make merchandize of the power of God. The spirit which prompts such a feeling in any of the members of the Church is a corrupt and unholy one, and they who possess it are indulging in a wicked and adulterous spirit which will destroy them unless they repent. Those who come into the Church in humility, and continue to be led by the Spirit of God which they receive, are willing to be content with what the Lord bestows upon them. When they receive the truth, and the testimony thereof is bestowed upon them, they are satisfied with it, though they do not dream once in a year, have no visions, and do not prophesy. The presence of the Spirit of God is to them an abundant reward, and they feel happy and blessed under its influence, and grateful to God for the blessings they have received. Such individuals, in the due time of the Lord, will have visions, dreams, the gift of wisdom, the discerning of spirits, revelation from God and power to prophesy. There is no gift that the Lord will with-

hold from those who keep his commandments, live purely and uprightly before him, and acknowledge the hand of the Lord in all things. And when they receive a gift, they will prize it more than all the things of the world.

I would like to see you seeking for the things of the spirit of God in humility and meekness. There is too much of a feeling among the Latter-day Saints that they have conferred some honor upon the work of God by becoming united with it. Such feelings are productive of the most disastrous consequences to those who entertain them, unless they speedily become dispossessed of them. It is a dreadful thing for a people to indulge in them. What did you sacrifice in the world by embracing the Gospel? Had you any pleasure in the ways of sin and wickedness? No, you had not. You might drown thought for a time; but it would rise and assert its right to be heard; and when it began to have sway, there was a bitterness in your souls which deprived you of every satisfaction. You have given this up to enjoy the Spirit of God, to be blessed with a joy and peace that are ineffable. You have had this joy and this peace with you in the streets when passing along, in your beds, at your daily labor, among the people around, and everywhere you have been they have been with you; and though people derided you and called you fools, fanatics, Mormons, or other such expressions, in order to wound your feelings, it has never robbed you of one moment's enjoyment of those blessings. What favor, then, have we conferred upon the work of God by embracing the Gospel? None: and if we never received any gift but the sweet and calm influence of the Spirit of God, we would be abundantly rewarded for all we have done; its testimony would be with us, the joy and peace and happiness would remain with us while keeping the commandments of God, and we should begin to realize the blessings bestowed upon those who faithfully serve the Lord.

So it is with the world. If, instead of demanding signs, they would open their eyes to behold the workings of God among the nations, they would see that there are evidences before and around them as plain as the sun that

shines in the heavens. God is doing a mighty work in the midst of the nations. This present trouble in America, the effects of which you feel here, and from which Lancashire is now suffering, has been foretold years and years ago. I heard it when a boy, going to school, twenty odd years ago; and this nation, to which it was then declared, as it was in the United States, beholds its fulfilment now. People ask for signs, while they are spread before them in such abundance that the dullest of comprehension might read and understand if they were so disposed.

I wish, before I sit down, to impress upon you the importance of cultivating the Spirit of God, and taking the course to have that Spirit with you at all times and under all circumstances.

There is a spirit gone forth among the children of men that is leading them down to destruction: it is a spirit of lust which delights in corruption; and the Saints who are baptized into the Church, among the nations, come out, having it to a greater or less extent with them. They have become familiarized with it, and do not perceive all its hideousness. But it is producing the most dreadful results among mankind, and filling the earth with corruptions and abominations. I speak of this now, because lustful desires are the producing causes of such great evils among the sexes in all classes of society, and I want to tell you that the man or woman who gives way to this spirit and acts under its influence, will sooner or later deny the truth. The Spirit of God is pure and holy, and the man who gives way to impure thoughts, to impure actions or words, will lose that Spirit, and will sooner or later be severed from the Church of God. The work of God is progressing in purity, and it is by cultivating pure and holy thoughts and feelings that we can progress and remain connected with it. When an impure thought gets an entrance into your mind, drive it out, as you would a housebreaker from your premises; for the evils that will flow from that thought, if it be permitted to remain, are incalculable. I know the words of the Lord will be fulfilled, where he says,—"Whosoever looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not

have the Spirit, but shall deny the faith and shall fear." I know that more great men, more mighty men—men who had the brightest prospects before them, and who seemed pillars in the kingdom of God, have fallen and denied the faith because of this sin than from any other cause. And I want to warn the Priesthood and Saints that so surely as they give way to this spirit and indulge in it, so surely will they lose their standing in the kingdom of God and deny the faith. I do not care who it is—no matter how great the man may appear to be who does so—God has spoken it, and it will be verified in every instance. This is the great and crying sin of this generation. It is bringing destruction upon the nations of the earth. Wherever you go, you see it on every hand; and virtue has become a by-word—a thing to be laughed at and looked upon with contempt. To be virtuous is to be sneered at. The man or woman, but particularly the man, who is virtuous becomes an object of ridicule to his fellows. If a young man were to avow his purity, he would immediately be sneered at by his companions; while women, both married and single, in all ranks of society, extend to the avowed libertine all the courtesy and respect that the most virtuous could demand. You may go among the rich, among the middle classes, and among the poor, and you will find the same contempt of virtue and purity, the same following after the gratifying of unholy lust and libidinous desires among them all. It is the great crime of this generation, and the anger of God is kindled against it, and he will "come out of his hiding-place and vex the nations." I want you to forsake this evil. Shun it as you would a pestilence or a plague, and purify your thoughts before the Lord, and you will grow in faith and power and have the gifts and blessings of God bestowed upon you. He will reveal himself to you, give you his holy Spirit and the gifts thereof, and they will increase within you continually. My prayer is that the Lord will pour out his Holy Spirit upon us while we are together, and enable us to so purify ourselves that his blessings may be ours continually, in the name of Jesus. Amen.

Elder S. H. B. Smith followed in a

few remarks, testifying to his knowledge that it is the Gospel of Jesus Christ which the Elders of Israel preach; that through their ministrations, under the blessing of God, a mighty people are being gathered together in the valleys of the mountains—mighty because of their unity; for the Lord has revealed principles which are calculated to make them one in their thoughts, feelings and

desires,—principles which, under the influence of the Spirit of God, they are learning to practise and apply in their lives; and that the Lord is fast bringing to pass his purposes, and will accomplish all his designs in saving his people and building up his kingdom.

Singing, "Away with our fears," and prayer by President J. F. Smith, closed the meeting.

(To be Continued.)

HISTORY OF BRIGHAM YOUNG.

(Concluded from page 296.)

My sister Fanny was married, when 16 years of age, to Robert Carr, who resided in Charleston, Montgomery Co., New York. In February, 1832, she was married to Roswell Murray, and in the April following she was baptized by Elder Alpheus Gifford. They moved to Kirtland in 1833.

She accompanied her father to Missouri, and with him returned to Illinois. After staying with her nephew, Evan M. Greene, about one year in Morgan County, her brother Lorenzo sent for her to come to Macedonia, Hancock County, which she did. Subsequently she moved to Nauvoo City.

My sister Rhoda was married on the 11th of February, 1813, to John Pourtaneous Greene, to whom she was truly a helpmate through all the varied travels of life. She received the Book of Mormon from Samuel H. Smith, and his testimony, while on a visit in the fall of 1830, which she never rejected, and was never satisfied until, with her husband, she was baptized, in 1832, by the same Elder that her husband was, and united all her efforts to assist him to labor in the vineyard of the Lord.

She passed through the trials and privations with the Saints in Kirtland, Ohio, from the fall of 1832 till the spring of 1838, when she, with her husband and family, moved to Far West, Missouri. There she endured the persecutions of that season, and was driven in the fall by the mob.

After her husband had fled to Illinois she, with the true spirit of a Saint, gathered up her effects and family, and moved out of the State to Quincy, Illinois. The fatigues and hardships of

this journey so overcame her feeble frame that, as soon as the toils and exertions to escape were over, she began to sink, and the inflammatory rheumatism fastening upon her, confined her mostly to her room, and much of the time to her bed, until the 18th of January, 1840, when she died at Commerce, Illinois, aged 51 years 4 months and 8 days.

She was the mother of seven children, three sons and four daughters.

She bore all her sufferings and privations with a fortitude and patience that showed she was a Latter-day Saint.

My brother John, in early life, labored with his father, assisting him in farming. In the fifteenth year of his age he joined the Methodist Church, and was devotedly attached to that religion.

In the year 1813 he married Theodocia Kimball, who bore to him five daughters, viz.:—Charlotte, Caroline, Louisa, Clarissa and Caundice.

In 1825 he received his license as a Methodist preacher, and zealously labored with that body until he heard the Gospel as restored in this dispensation. He was baptized by his brother, Joseph Young, in Hector, Tompkins Co., New York, October 6, 1833, after having thoroughly investigated the principles of the new and everlasting covenant. He was ordained an Elder under the hands of Elder William Quigley.

On the 4th of July, 1834, he proceeded, in company with Elder Evan M. Greene and other Elders, on a mission through the States of Ohio, Pennsylvania and New York; preached the Gospel and baptized several, and raised

up a small branch in Nunday, Pike Co., New York. In 1836 he removed to Kirtland, assisted to build the Temple, and received his blessings therein.

In the year 1841 he was ordained a High Priest, under the hands of Elders Lyman Wight and John P. Greene, and was set apart as Counsellor to Lester Brooks, President of the Stake at Kirtland; when Brooks apostatized, he was appointed to preside.

My sister Nabby died when she was fourteen years of age.

My sister Susannah was married to James Little in 1814, by whom she had four children, viz.:—Edwin, Eliza, Feramorz and James.

James Little died in the year 1822. In 1825 she had a natural son, Charles H. Oliphant.

She was married to William Stilson in 1829, by whom she had three children—Emeline, William Lacy and Cornelia Ann; the former died at Pittsburgh, Pa., at the age of two years and eight months.

June, 1832, she was baptized into the Church of Jesus Christ of Latter-day Saints.

She moved to Nauvoo in 1840, and in 1841 moved to St. Louis. William Stilson died in the spring of 1844 at Jefferson Barracks, Mo.

My brother Joseph was born in Hopkinton, Middlesex Co., Mass., April 7, 1797. In early life he became attached to religion, and was very moral and devoted. He assisted his father in agricultural pursuits. He was a Methodist preacher for many years, and labored in the States and Canada.

On April 6th, 1832, he was baptized into the Church of Jesus Christ of Latter-day Saints, by Elder Daniel Bowen, in Columbia, Penn., and was ordained an Elder a few days after under the hands of Ezra Landon. After preaching in the State of New York for several months, he took a Mission to Canada in the summer of 1832, in company with brother Phinehas, Eleazur Miller and others. They raised two small branches, and returned in about four months. He then went to Kirtland with brother H. C. Kimball and me. His next Mission was to Canada, in the winter of 1832-3, in company with myself. We raised a branch of about twenty members in West Low-

boro'. We were gone about six weeks, and baptized upwards of forty souls.

On February 18th, 1834, he married Jane Adeline Bicknell, who has borne to him five children, viz.:—Jane Adeline, Joseph, Seymour Bicknell, Marcus De La Grande and John Calvin.

He went in company with Presidents Joseph and Hyrum Smith, in 1834, to Missouri, as a member of Zion's camp, returning to Kirtland with the Prophet and others, in the fall.

February 28th, 1835, my brother Joseph was chosen and ordained as one of the Seventies, at the organization of the first quorum of Seventies in the Church, and was set apart to be a President over that quorum.

In 1835 he went to the States of New York and Massachusetts in company with Burr Riggs; they travelled and preached in many places, sowing the seed as they journeyed along.

In 1836, after having received our blessings in the Temple at Kirtland, he, agreeably to the Prophet's instructions, accompanied me to the East, amongst our relatives and friends, and preached the Gospel to them and bore testimony of the latter day-work. We were gone several months, and subsequently many of our relatives and friends came into the Church.

July 6, 1838, my brother Joseph and family left Kirtland in company with many of the Saints, and went to Missouri, arriving at Haun's Mill on the 28th of October. He remained until Tuesday, the 30th, and witnessed the horrid massacre at that place, during which catastrophe he was miraculously preserved.

In the winter of 1838-9 he was driven out of the State of Missouri, under the exterminating order of Governor Boggs, and arrived at Quincy, Illinois, in May, where he farmed during the season, and in the spring of 1840 removed to Commerce, afterwards called Nauvoo, where he followed the occupation of painting and glazing, and attended to his ministerial labors as senior President of the quorum of Seventies.

In the spring of 1844 he went to Ohio to lay before the people General Joseph Smith's views of the powers and policy of the Government of the United States. After hearing of the massacre of the Prophets, he returned to Nauvoo.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 16, 1863.

PRECEDENTS.—THE LESSONS TO BE DERIVED FROM THE HISTORY OF THE PAST.

MEN are, to a great extent, governed by precedent, arrive at conclusions and decisions by consulting it, and make it a standard of reference. Certain causes ordinarily produce certain results, and when circumstances or causes appear of a character similar to ones which before occurred or were noticed, the same results which attended them then are again expected to follow. When unusual circumstances of a prominent character occur, the consequences resulting from them are noted, and the whole becomes matter of precedent for some future occasion. Hence it is that it is so greatly respected in legislative assemblies, is viewed with such regard in judicial determinations, and that by its light the future history of nations is attempted to be read by statesmen and politicians who would fain unravel the perplexing maze of passing events by reference to the past, and from analogy and precedent draw consolation and safety for the future. History often repeats itself; and the same changes through which nations passed centuries ago will, to a great extent, when modified according to concurrent circumstances, represent the changes which nations, in many respects similarly circumstanced, have to pass through now. Politicians can, in this way, often sagely determine the result of revolutionary struggles, the fate of kingdoms passing through a condition of transition, and the consequences of a certain combination of circumstances or measures.

But there is one thing for which precedent affords no guide, and with regard to which mankind look in vain to the history of the past; and another, concerning which, if they would search deep enough and travel down the stream of time a sufficient distance, they might learn much to profit by. The Work of God since its organization has afforded more new and startling developments, without a parallel in the past, than any preceding organization whose history is accessible to this generation. Its success might have found a parallel in the results of the labors of the Apostles of Jesus in former days, but the working out of its development thus far has continually involved new features which puzzled and chagrined those who earnestly sought its overthrow, and who tried in vain to console themselves by referring to the repeated failures of impostors and impositions, drawing, as a conclusion therefrom, the hope of its speedy annihilation. If they had as sedulously set themselves to examine the predictions of Jesus and his Apostles respecting the fate that would overtake the Jews for their blood-thirstiness and rejection of the Gospel, and the fearful fulfilment of them in the destruction of Jerusalem, in the misery, degradation and long dispersion of the Jews, and having thus established a precedent by which to be guided in their reception of

the servants of God commissioned to bear the Gospel to them, they might have escaped much misery, war and bloodshed themselves; nay, they would have done so, if they had permitted that precedent to guide them and had obeyed the Gospel. But the hand of Heaven was visible in the fate that befell the Jews. The Lord magnified his word and fulfilled his threatenings upon a wicked and stiffnecked people, however natural the means employed; and with vanity and pride of heart they have rejected and continue to reject his overtures of mercy, and have brought upon themselves the consequences of their own wicked stubbornness. In that episode of history the fate of Christendom may be read, if they will persist in their rejection of the Gospel and continue to persecute the servants of God.

But though precedent is thus clear with regard to those who are contumacious and rebellious before the Lord, it affords but little light upon the future of the kingdom of God. If it were an organization of man, framed by man's wisdom, sustained by his policy, extended by his influence alone, and governed merely by his intelligence, its future might be read, to a great extent, by the understanding of man aided by his knowledge of the past. It would be looked upon as the embryo of a future State or power which at no very distant day would take its position in the family of nations, by right of its wealth, power and importance, and remain as one of that family, subject to the same changes and vicissitudes and mixing up in the quarrels, contentions and jealousies which disturb their harmony and constantly militate against their prosperity. But though the kingdom of God will, ere long, be recognized as one of the powers of the age, its destiny is of a higher and more exalted character than would be thus assigned to it; the object to be accomplished by its organization is nobler and more lofty than any other power on earth aspires to—the regeneration of mankind and the establishment of the government of God upon the earth. This has been assiduously proclaimed by the Elders for years; this the Lord is surely bringing to pass: his mighty arm is being made bare for the accomplishment of his purposes, and every word which he has inspired his servants to utter will be fulfilled.

Even to the Saints, the phases through which the Church has already passed do not form precedents for the future. If it were so, then the means by which the machinations of the enemies of truth have been defeated in former times might be successfully employed in the future. The faith which the Saints are required to exercise that they may be developed and become all that God designs they should become might lie dormant, and the continual presence of the Holy Spirit would not be sought after. But though we may expect, as formerly, that difficulties will arise and trials lie in our way which will require to be overcome, and though we may look for seasons of peril in the future as in the past, we need not expect that they will be of precisely the same character or have exactly the same appearance as those we have already encountered. Every fresh difficulty that is thrown as an impediment in the way of the Work of God will bear a distinctive character, and, when overcome, will give that Work a higher stand and more power to combat subsequent opposition; and as it grows in power the Adversary will bring fresh forces and more potent auxiliaries to the attack, only to be defeated and triumphed over if the Saints are faithful to their covenants and diligently keep the commandments of God.

No other people have such incentives to do right, for no other people aim at possessing such great blessings. These blessings are to be attained through continued faithfulness. And they who are unfaithful, who neglect to keep the

commandments of the Lord, will find a time when, and a place where, they will be tried and their lack of faith become apparent. They only who live so as to possess the Spirit of God to enlighten their minds, strengthen their faith, and make manifest to them the future as it opens before them, will be prepared for the events which the future is waiting to disclose. While the world look vainly to precedent to judge of the future of the kingdom of God, and rejoice when they see the forces of the Adversary arrayed against the advocates of truth and righteousness, the wise will seek to be led by the Spirit of prophecy; and, by the light which it imparts, they will be cheered and comforted by views of the bright prospect which lies before them, and will gain courage and assurance to wait with hope and combat successfully every opposition that may intervene between them and the blessings which God has in store for his children. And, if the clouds should gather thick and lowering over the horizon, they will see the sun of promise shining brightly behind, for the eye of faith can pierce the darkest gloom that may gather around the pathway of a faithful Saint.

NOTICE.—At a General Council Meeting of the Priesthood of the Birmingham Conference, at which were present several Elders from Zion, Elder William G. Mills was excommunicated from the Church of Jesus Christ of Latter-day Saints for adultery.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

THANKS.—Our friends will please accept our thanks for the prompt manner in which they have responded to the request to furnish us with the necessary information respecting the hymns "Israel is free" and "O, ye mountains high."

DEPARTURES.

—o—

The packet-ship *B. S. Kimball*, Captain H. Dearborn, sailed, on the 8th instant, from this port for New York, having 657 souls of the Saints on board. The Saints, who were principally from Scandinavia, were organized in the morning of the same day by President Cannon, who, together with Elder Jesse N. Smith, President of the Scandinavian Mission, Elders C. W. West, J. M. Kay, B. Young jun., Joseph Bull and others, were visiting the Saints on board the vessel previous to their departure. Elder H. P. Lund was appointed to preside over this company of Saints, with Elders P. Beckstrom and C. S. Winge for counsellors, and Elder P. V. Poulsen as clerk. The Saints on board were addressed by Presidents Cannon and Smith and Elder Lund, who gave them such teachings and counsels as were calculated to comfort, edify and bless them if they will only remember and practice them. Elders Lund and Beckstrom arrived in Liverpool from Zion in the summer of 1860, and proceeded to the field of their labors in Scandinavia. Elder Lund devoted his time to travelling throughout the Mission, wherever President Smith required his labors, strengthening the Saints and building up the kingdom of God everywhere he went. Elder Beckstrom was similarly occupied in Sweden. Elder C. S. Winge also labored zealously in th-

Scandinavian Mission under President Smith's direction. Elder Poulsen had been President of the Copenhagen Conference.

The packet-ship *Consignment*, Captain Tukey, left at the same time, from the same port and for the same destination, with 38 souls of the Saints on board under the care of Elder A. Christensen, who also arrived in this country from Zion in the summer of 1860, and since then has been laboring in Scandinavia, where he presided over the Aalborg and Vensyssel Conferences.

Much good has resulted from the faithful labors of these brethren, and many will have reason, throughout eternity, to thank the Lord that they ever were sent into their midst to proclaim the principles of life and salvation. We pray God, our heavenly Father, to bless these Elders and the Saints under their charge, to let his Holy Spirit be continually with them to preserve them from evil and to strengthen them to resist every temptation, and to grant them a safe, prosperous and speedy journey to Zion.

SOUTH AFRICA.—The barque *Rowena*, Captain Stapleton, sailed from Port Elizabeth, Cape of Good Hope, for New York, on the 14th of March, with fifteen Saints on board, under the charge of brother Robert Grant. The ship *Henry Ellis*, Captain Phillips, was also expected to leave the same port on or about the 28th of March, for New York, with about thirty souls of the Saints on board, under the care of Elder John Stock. We are happy to hear of the Saints gathering from the distant portions of our globe, and trust that they will have a pleasant and prosperous voyage and a safe arrival at New York, and pray that the blessings of the Lord may be round about them and that his Spirit may dwell in their bosoms, not only while journeying to Zion, but that it may abide with them during the whole of their future lives.

NEWS FROM CONFERENCES.



DURHAM.—A Conference was held at Sunderland, on Sunday, the 12th of April, at which Elder John S. Gleason, District President, Elder Joseph Bull and Elder M. F. Farnsworth were present. Elder Gleason expressed his satisfaction at meeting so many of the Saints once more in Conference, especially as it was very probable it would be the last time he would enjoy the pleasure of assembling with them in that capacity, as he expected to be released soon to return to Zion. He was glad to see the Saints wearing such cheerful and happy countenances, for that was a strong evidence that they were enjoying the Spirit of the Lord which removes from the bosoms of all who enjoy it every feeling of fear, and fills them with a calm and peaceful assurance and an unwavering confidence in the protecting care of their heavenly Father. Elder Gleason stated that the spiritual and financial condition of the Conference was satisfactory and the prospects for the future encouraging. Elder Farnsworth spoke after Elder Gleason, and was followed by Elder Bull, who occupied most of the time during the day, and imparted much valuable instruction to the Saints. After the business pertaining to the Conference had been transacted the Authorities of the Church were presented, including Elder Farnsworth to succeed Elder Gleason as District President, and were sustained in the usually unanimous manner. A very good spirit prevailed during the day, much good

instruction was given, and the Saints all appeared to feel blessed, comforted and edified.

WALES.—Elder Thomas E. Jeremy, President of the Welsh District, writing from Cardiff, on the 4th inst., says:—

"I take pleasure in informing you that I attended a Conference in this town yesterday; and our hall was crowded with Saints both in the forenoon and in the afternoon. Many of the Saints from the country left the town with the train at four p.m., and, in one sense, it was all right, for in the evening the hall was densely crowded with strangers filling up the places of the brethren and sisters who had gone home. Brother Joseph W. Morgan was released from the Presidency of the Conference, and brother George Stokes was appointed to succeed him. A very liberal portion of the Spirit of our heavenly Father was poured upon both speakers and hearers through the day. Brothers Bywater, J. W. Morgan, George Stokes and myself addressed the congregations through the day, and also brother Hughes, President of the Western Glamorgan Conference."

ABSTRACT OF CORRESPONDENCE.

The following extracts are taken from a letter written by Elder Charles R. Jones, of Utah, to his brother in England.

Dear brother William,—We started from Florence on July 27th and arrived in the Valley on the 1st day of October, in good time for the Conference. We found Great Salt Lake City to be *all* that we expected, and *more*; and the improvements that the Saints have made are truly surprising. The city is about four miles square, and well laid out. The Tabernacle is a fine building, and will hold some thousands of people. Meetings are held in it twice every Sabbath. The Theatre is also a fine place, and built after the style of those in London. During the winter it is open twice a-week. We have been twice, and the performance and everything about it was first-rate. I think you will say so too when you come. In crossing the Plains we found many things of interest, and I found considerable amusement in fishing and shooting.

For the first month after my arrival here I worked at a molasses mill, and had two dollars a-day; since that time I have been working at my trade. I would not come back to the old country for a good deal. Everybody that will be industrious here can get along and have plenty of the necessaries of life; no one lacks here, all have plenty. This is the place for the Saints of God, where they can be taught the truths of heaven from the fountain head. President Brigham Young is a gentleman in every sense of the word, and a man of God. Heber C. Kimball, D. H. Wells and the Twelve are also good men, and men in whom the Saints can *safely* trust. Over 300 teams came from the Valley last year to Florence, to bring the Saints across the Plains, and this year, thank God, President Young is sending 500 teams, which speaks fair for a large emigration. I hope you will be coming; I shall be glad to meet you and make you as welcome as I can. Give my love to all the Saints in your travels; I hope they and you are doing right. God bless you.

SOUTH AFRICA.—By letter from Elder William Fotheringham, under date of March 18th, from Port Elizabeth, Cape of Good Hope, we learn that the Saints in that distant region are alive to the signs of the times and making every effort in their power to gather to Zion, but business is so exceedingly dull there that the Saints find it extremely difficult to dispose of their little effects and make the necessary arrangements to emigrate. As will be seen elsewhere, a small company, numbering fifteen, left for New York on the 14th of March, and another, numbering thirty, was to start for the same port about the 25th of the same month. The Elders in that Mission were well and laboring faithfully and zealously, and the Gospel was making gradual but steady progress, one new Branch of ten members having been recently raised up through the labors of

Elder Zyderlaan. We are ever glad to hear from our brethren who are laboring in distant lands for the salvation of their fellow-beings, and they have our continual faith and prayers that God will abundantly bless their labors, comfort, sustain and strengthen them in body and in mind, and open their way before them, so that they may be able faithfully to discharge their duties.

WARWICKSHIRE CONFERENCE.—Elder Edward Clifff writes from Longton, on the 30th ult., that the pleasure of the prospect before him of going to Zion this year is enhanced by the fact that he leaves the Conference in a good condition, both financially and spiritually, and he is happy to be able to say that it is free from debt with the exception of a trifle due for books. Elder Clifff expresses his gratitude for the blessings he has received, for the kindness of the Saints towards him, and for the privilege he has enjoyed of laboring in their midst, and hopes to continue in the enjoyment and cultivation of that spirit which will enable him to retain and prove worthy of their confidence.

NEWS FROM HOME.

—o—

We are indebted to the *Deseret News*, of March 25th and April 1st, for the following summary of events in that distant but interesting region :—

INDIAN AFFAIRS.—A band of Humboldt Indians attacked the mail stage from California, on the 22nd of March, about ten miles west of Deep Creek, killing the driver, Henry Harper, and seriously wounding a passenger named John Liverton. Judge Mott, delegate to Congress from Nevada, was also passenger by the same stage, but was uninjured, and brought the stage on safely to Deep Creek. Two men, named Wood and M'Carty, were killed at the station eight miles west of Deep Creek, soon after the stage was attacked. Arrangements were immediately made to send out troops to protect the line, and several stage loads were promptly despatched to the site of hostilities, which they reached in twenty-four hours from the time the outbreak occurred, which was a surprisingly rapid movement, considering that the scene of the difficulties was over 160 miles from Salt Lake City. The same band which committed these enormities also ran off about forty horses belonging to Major Egan, from Deep Creek Ranch. Dr. Anderson, of Salt Lake City, went out immediately to render aid to the wounded passenger. Major Gallagher, though still suffering from the wound received in the battle with the Northern Indians, left for Ruby to resume his command at that post. Since then Willow and Boyd's Stations were both attacked, but we do not learn that any one was killed. Several detachments of cavalry were sent over the road by Colonel Connor, and, according to latest advices, peace was temporarily restored upon the Western route, and the mail was running with its usual regularity. The stock which was stolen by the Indians on March 13th, from Skull Valley, had been nearly all recovered by Captain Knowlton and his party, who went in pursuit.

FEDERAL OFFICERS.—Public meetings continued to take place in the various settlements through the Territory, relative to the proceedings of Governor Harding and Judges Waite and Drake, at which the course pursued by those officers was condemned in strong terms and unmistakeable language. Judge Waite, in accordance with the example which has been set him by some of his predecessors, but in defiance of law and justice and in violation of every principle of courtesy or decency, instead of proceeding to and residing in and attending to the business of the Judicial District assigned to him by the Legislature, has preferred to remain in the vicinity of Camp Douglass, and has, therefore, taken up his residence in

the Twelfth Ward in Great Salt Lake City, whence he has been issuing writs for the arrest of persons over whom he has no legal jurisdiction. Salt Lake City and vicinity is included in the District assigned to Judge Kinney, and no man possessed of the simplest principles which enter into the character of a gentleman would thus intrude upon the rights and duties of another, especially when that other is his superior in position as well as in every true qualification for the office. What good can be expected to result from the administration of laws by men who are themselves the first to violate them? But this is only one of the concocted series of acts of this clique of traitors to involve the Government in increased embarrassment. We would advise them to pause, and remember that, as sure as there is a God who rules in heaven, the time will come when they will have to render an account of their course while in office and receive the justly merited reward of their treasonable acts. Colonel Connor received the commission of a Brigadier-General for his successful campaign against the Indians on Bear River. It was expected he would leave shortly for California, and be succeeded by a Colonel Evans.

SEVENTIES' LECTURES.—We have been much pleased to note the progress of these lectures and the deep interest manifested in them, and are glad to see that they were being continued to the latest practicable date, although, we presume, ere this, both the lectures and the theatre have been discontinued on account of the opening of spring and the duties consequent thereupon. On the 20th of March, President Joseph Young delivered an instructive lecture on "The Signs of the Times." On the 24th, Elder Levi W. Hancock gave an interesting outline of his experience in the Church of Jesus Christ of Latter-day Saints. On the 27th, Mr. John Pack delivered an excellent practical lecture on agriculture.

THE WEATHER.—March, as usual, had been stormy, cold and disagreeable, but spring had opened cheerily and the prospects for crops of every kind were very encouraging.

PREPARING FOR HIGH WATER.—The prospects for high water the coming summer are such that parties having farms on the west side of the Jordan, north of the Tooele road, are busily engaged in constructing a levee from the bridge, as far down as the Point of Willows, to keep the water from inundating their lands as it did last season. Thousands of dollars have been expended within the last four years to get the water out of the river to irrigate that valuable tract of land, but last year a large portion of it was submerged to that extent that it could not be cultivated. The levee which is now being constructed will, in the event of another flood, be of much benefit to the farming interests in that part of the country, as thereby the waters may be kept within proper bounds.

C O R R E S P O N D E N C E .

—o— .

ENGLAND.

CHELTHENHAM CONFERENCE.

Cheltenham, April 15th, 1863.

President Cannon,

Dear Brother,—Thinking that a brief report of the District Conference recently held in Cheltenham, when the Saints were cheered and blessed by your presence, teachings and counsels, might be interesting to the readers of the *Star*, I have seated myself to pen a few lines concerning it. As you are aware, the Saints turned out well on the 28th ult., many of them walking 16

miles to meet with the brethren and enjoy the benefit of their teachings; and they returned home fully repaid, feeling well and inspired with renewed desires to prosecute, with unremitting zeal, the duties devolving upon them as Saints of God. This feeling, I am happy to say, continues with them, and, without doubt, good will be the result of their attendance during that day.

As was agreed at Conference, a tea meeting was held by the Saints, on Good-Friday, when over one hundred persons sat down to an excellent tea, which could not do otherwise than give

satisfaction to all. After tea, the evening was spent in singing, reciting, &c., the entertainers performing their parts creditably and to the satisfaction of the entertained.

Since Conference, brother Holman and myself have been taking a tour through the Conference, holding meetings nearly every night, at some of which we had crowded houses—Saints and strangers. We have also held one District meeting, which was well attended; much of the good Spirit prevailed to the rejoicing of all hearts. The Saints who think of emigrating from this Conference are making every preparation that their means will allow necessary for the journey, and look forth with joy to the time when they shall have the privilege of bidding adieu to the thraldoms of Babylon, and of meeting the many dangers that lie between this their native land and the land they so much desire to see. May the Lord, who guided Israel, guide them in all of their journeyings to their homes in the west is my daily prayer.

Brother Holman joins me in kindest regards. Hoping that you are well, and praying that the smiles of our ever beneficent God may continually beam upon you, I remain, your brother,

W. G. SMITH.

SOUTHAMPTON DISTRICT.

Southampton, May 1st, 1863.

President Cannon,

Dear Brother,—Our Conference was held on Sunday, the 11th ult. A goodly number of Saints met, and the Branches were represented in good standing generally. The financial report was read and accepted, and the Authorities of the Church sustained without a dissenting voice. After the business was attended to, the Saints were addressed by Elder E. F. Bird, of Dorset, Elder G. A. Wiscombe, of the Reading Conference, followed by Elder W. S. Snow and myself. A very good spirit prevailed with the people; their hearts were made to rejoice in the truths of the everlasting Gospel taught by the Priesthood, and all felt more determined than ever to live more faithfully to God and to themselves, and abide the counsels of God's servants appointed to labor with them, and to carry out that coun-

sel in their lives, as that is the only path of safety.

On the Monday we had a farewell tea party, which went off very pleasantly without a murmur of any kind, which was a credit to the committee and to all who participated in it.

The majority of the Saints are striving with all their power to build up the kingdom of our God and deliver themselves from Babylon; but the enemy of God's kingdom is not dead,—he is alive to his work, and doing all in his power to thwart the efforts of the Saints to accomplish their deliverance the present season, as he has ever done, and, I suppose, will continue to do for some time to come. I am happy to say, however, that the Conference is in a good condition, and the Saints, generally, feel well.

It is two years, this day, since I received my appointment to take charge of the Southampton District. I was painfully conscious of my own weakness; but, relying on the promises of God and believing that whom he calls he qualifies, and having, also, the utmost confidence in my leaders, I determined to do my duty in my humble way, and, by the help of God, to bless the people. I can truly say that God, my heavenly Father, has blest me and my brethren with me. We have been enabled to baptize more than have emigrated, although a goodly number have gone.

I can truly say that I have found many good friends among the Saints in the Norwich and Southampton Districts whose acts of kindness and friendship to me in the past will never be forgotten by me in the future, but will ever have a place in my memory; and I trust that when we have the pleasure of seeing one another's faces again in Zion, we shall meet better Saints, better friends and with our interest in, and love for, the kingdom of God and its principles increased instead of diminished. I hope and pray that the God of Israel will speedily open the way for the honest, pure and faithful Saints to gather.

Ever praying the Lord to abundantly bless all his faithful Saints in this country, to strengthen you for your arduous and responsible duties and to crown your labors with abundant success, I remain, your friend and brother,

W. BRAMALL.

V A R I E T I E S .

—o—

E PLURIBUS UNUM.—A member of a Western debating club, wishing to display his proficiency in "the languages," when moving for an indefinite adjournment of the club, said, "Mr. President, I move we adjourn *e pluribus unum*."

IKE IMPROVING.—"Mother," said Ike to Mrs. Partington, the other day (Ike has caught orthography of the old woman, and has it pretty bad), "the school-marm gave me fits this morning, because I couldn't find the epileptic line."

JUST SO.—Advertising for a wife is as absurd as getting measured for an umbrella. "Talk up" to the poor creatures, if you'd marry them. One-half the world was born to marry the other half.

THE WEAKER VESSEL.—Nobody likes to meddle with a woman whose disposition contains the essence of lightning, vitriol, cream of tartar and hartshorn; who manufactures words by the mile, and measures their meaning in a thimble.

HANDY.—The *Venango Spectator* publishes the notice of the marriage of an eminent trussmaker in Pennsylvania, with the intimation that in case of a rupture between the two, the remedy would be at hand.

CHEWING.—Never *chew* your words. Open the mouth, and let the voice come out. A student once asked, "Can *virchue*, *fortichude*, *gratichude* or *quiechude* dwell with that man who is a stranger to *rectichude*?"

ADDRESSES.

George Stokes, 85, Union-street, Cardiff, South Wales.
John M. Kay, 93, Albion-street, Birmingham.

P O E T R Y .

—o—

E X H O R T A T I O N .

Ye Saints, be true to heaven's noble cause,
And yield not to the Tempter's trying power,
For Satan—rival to the Gospel's laws,
Will battle strongly till his latest hour.
Be like the oak, unyielding to the blast,
Or as the sturdy rock upon the shore,
And fancy not that trials all are past,—
Satan will strive to sift you more and more.
His bitter hate and fear of losing ground
Will make him strive to lead the Saints astray,
Dysart.

For well he knows where love and truth abound,
They form a mighty barrier in his way.
Then strive, ye Saints, to have the Gospel's light;
For by its aid alone we can perceive
His cunning schemes that lead to error's blight,
And cause men virtue's saving paths to leave.
Since we have vowed that we will battle sin,
And help to bind the great usurping foe,—
Wield truth's bright sword that we may victory win,
And institute the reign of peace below.

JAMES CRYSTAL.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS BOOK DEPOT, 20, FLORENCE STREET, ISLINGTON
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy!"—AMOS.

No. 21, Vol. XXV.

Saturday, May 23, 1863.

Price One Penny.

COURT PROCEEDINGS IN UTAH.

(From the Deseret News.)

THIRD DISTRICT TERRITORIAL COURT.

Wednesday, March 25th.

Court met pursuant to adjournment. The record of Tuesday was read and signed by the Judge.

The following witnesses for the defence, in the case of the people *vs.* McCue, were then examined, viz.:—

John Eardley, Winter Hastings, Mrs. Parsons, Joseph Marsh, David Richards and Ellen Cook. The defence then rested.

Messrs. Miner and Furguson, counsel for the prosecution, then introduced Thomas Abbott and Wells Smith to give rebutting testimony. By these witnesses it was clearly shown that Forcett had perjured himself when he testified on the part of the defence, for both these men testified that he came out to the posse, held up his hands and claimed protection, whereas he had sworn that he was arrested and did not give himself up. Mr. Miner addressed the jury for the prosecution, followed by the counsel for the defence. The prosecution made a brief closing speech and the case was submitted.

The jury were instructed in the law and their duties in the case in that able

and lucid manner so characteristic of the Judge presiding, after which they retired in charge of the proper officer.

On the court resuming its session, after a short recess, the jury came in, and on being asked the usual questions, answered them satisfactorily to the court.

The names of the defendants were called by the clerk, when it was found that several of them were absent, and thereupon his Honor instructed the jury to seal up their verdict and place it in the hands of their foreman, to be by him retained until the meeting of the court on the following day; and they were further instructed not to reveal their verdict to any person until after its announcement in the court.

The court then adjourned till ten o'clock next morning.

Thursday, March 26.

Court met pursuant to adjournment. Jury called; all present.

The list of the defendants' names were then called, numbering about eighty-five; after which the jury rendered the following verdict:—

"We, the jurors, in the case of Peter L. McCue and others, indicted for resist-

After charging the jury, the court took a recess at half past one to await the action of the former.

The session was resumed at half-past five, when the jury came into court and returned the following verdict:

"We, the jurors in the case of the people of the United States in the Territory of Utah, vs. Peter Klemgard, Christian Neilson, Abraham Taylor, Kadrup Neilson, Jens Christiansen, Andrew Lee and Andrew M. Mason, render a verdict of 'Guilty' of murder in the second degree, and attach a penalty, to wit: Peter Klemgard, to fifteen years' imprisonment at hard labor; Christian Neilson, to twelve years at hard labor; Abraham Taylor, Kadrup Neilson, Jens Christiansen, Andrew Lee and Andrew M. Mason, to ten years' imprisonment each at hard labor.

John Parsons and John E. Jones, we find
'Not guilty.'"

That verdict was signed by all the jurors, and I said that I had a verdict for Mr. Appleby's notice, that on tomorrow he would file a motion to set aside the judgment as contrary to law and the evidence, and ask for a new trial. (Exhibit B) In a business sense, I was ignored till the next day at ten o'clock, and a business card I sent on Saturday, Tuesday.

Court met as per adjournment. Richard Cook, John Parsons and John E. Jones pled guilty to the indictment for receiving an officer, and thereupon the court assessed a fine of one hundred dollars each with costs of suit; Co. Attorney, Mr. Schuler, the State

of fifty dollars assessed against Richard B. Douk for contempt on the 19th day of June last was remitted. The proposed motion to get aside the verdict was not

[illegible]

those who have manifested the greatest bitterness against us and have sought to deprive us of life itself.

If will be seen, by reference to the remarks of the presiding judge, the Hon. Chief Justice, J. F. Kianey, that the prisoners, brought before the Court for trial and judgment were men who had taken an active part in the rebellion against, and armed resistance to the execution of, the laws of the United States and the Territory of Utah in the spring of 1862, made by a band of men generally known as "Morrisesites," and in the suppression of which rebellion two useful and exemplary citizens and faithful brethren lost their lives. These seven persons convicted of murder in the second degree and sentenced to the penitentiary for a term of years, were among the principal actors in that atrocious affair, and in any civilized or uncivilized country in the world, they would be regarded as having justly forfeited their lives, but the jury of their fellow-citizens, doubtless wishing to spare to them and to the world, that the people of Utah, were not actuated by any revengeful or bitter feelings, brought in the wildest verdict possible, consistent with the evidence, and with an extremely merciful penalty attached thereto. We doubt not our readers will be as much astonished and indignant as we were, to learn that Governor Harding, so soon as he was apprized of the action of the Court, immediately issued proclamations granting a full, free and unconditional pardon to all the prisoners, not even requiring them to enter into recognizances for their future good behavior, either towards the citizens of the Territory of Utah or the Government of the United States. Governor Harding, by this act, has proved himself to be a corrupt and villainous traitor; he has also made himself an accessory after the fact to the murder of those two innocent men, and by the deliberate manner in which he has acted in this outrageous proceeding, the evident result of which is to approve the deed and by the unconditional liberation of those prisoners he has made himself at least an accessory to the murder of these two innocent citizens; whether he designs in this respect to even accomplish or not.

He is, therefore, in principle, guilty of the innocent blood which has been shed, and in company with such beings as Judas, Ford, Boggs and others of the same class, he will some day have to answer for that heinous crime. He has most unquestionably been guilty of the rankest treason, in "aiding and abetting the enemies of the United States," and if he be not immediately removed from his office an eternal disgrace will rest upon President Lincoln and his Administration. No man would dare to

pursue such a course in any other portion of the civilized world, for the citizens of any other country but Utah would not wait for the action of the Executive to rid themselves of so foul a nuisance, and none but a madman or the most cowardly and despicable wretch would take advantage of the well-known attachment to the laws, love of order and forbearance of a loyal people to inflict upon them such flagrant and tyrannical outrages.

MINUTES OF A CONFERENCE,

HELD IN SHEFFIELD, SUNDAY, APRIL 12, 1863.

REPORTED BY E. L. SLOAN.

(Continued from page 310.)

Half-past Six p.m.

Meeting opened with singing and prayer.

Elder Brigham Young, jun., said,—Brethren, sisters and friends, it is with pleasure that I embrace the privilege of bearing my testimony to this congregation and of telling you that I know that this is the Work of God. Whether my remarks be few or many, I would like to have the benefit of the prayers and faith of the Saints. Those brethren who have labored in the Ministry undoubtedly understand my feelings in rising to address a congregation, for we all have this man-fearing spirit to a greater or lesser extent; and it is necessary that the Spirit of God should inspire the speaker, for it is very difficult for a man to furnish both spirit and matter. If the Saints have a desire to hear the word of God in its purity, let them pray for it, seek unto the Giver of all good, in earnestness and faith, that their desires may be gratified.

We have convened here to-day to speak of the kingdom of God being built up on the earth in these last days, and to sustain those whom God has chosen to direct the affairs of his kingdom upon the earth. To establish and build up that kingdom, the Elders of Israel have penetrated into almost every part of the civilized world, proclaiming that God has revealed himself to the children of men. This is what I have

to declare, and this I have a knowledge of—that God has set his hand a second time to gather in Israel. I did not receive this knowledge from man by his telling me so; but through obeying the commandments of God, which his servants are declaring to the children of men, I have received a knowledge for myself—a knowledge that the path which is thus pointed out is that which leads to life eternal. We have within our grasp the greatest gift that God can bestow upon the human family—the gift of everlasting life. We are placed here to see whether we will prove faithful to our Father in heaven. It is many centuries since the Gospel was preached in purity, previous to its being revealed in these days; and now, through the knowledge it has imparted to us, we can say unto the people that God is a living, moving Being, who can speak unto the people and reward his servants who keep his commandments.

It is a source of joy to me that I have this knowledge and this testimony to bear to my fellow-men. I am thankful that the Lord will and does hear my prayers, and that I can bear the same testimony the ancient Saints bore,—that he is a hearer and answerer of prayer. We have got to suffer the same as the Saints anciently suffered, if we would enjoy the same rewards. Let us, then, seek to build up the kingdom of God, and he will prove himself

powerful and willing to sustain his people, if they will put away hypocrisy and all wrong-doing from them.

People let little things turn them away from the light, till their eyes are blind to sin and its consequences. I can see the condition the human family are in, though it is something new to me to witness the degradation and corruption that are to be seen around us in these old countries. I can see that a reformation is absolutely necessary. God has set up his kingdom, in which mankind can be saved, revealed the truth by which they can be regenerated and sent forth his servants to proclaim the glad news of the Gospel to them; yet it is hard for us to get the people to believe. We go to them and tell them they need not believe our words alone, if they will only believe them sufficiently to investigate the truth; yet it is but a small portion of the people who will give heed to our words. Still, the Work of God is progressing. There is the germ of a kingdom in the Valleys of the Mountains that shall eventually fill the whole earth. The Saints can see that upon natural principles this will be accomplished, for God works upon

natural principles. God has revealed unto us the principles necessary to regenerate ourselves and to prepare us to enter into the presence of holy beings, yet we are not living as we should do at all times. Let us act according to the principles taught us and cultivate obedience, for unless we are obedient as little children we can in no wise inherit the kingdom of heaven.

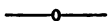
You have my blessing to be with you. I can say to you, God bless you; and I can bear my testimony here to-night that this is the kingdom of God; and if those who have not investigated the principles of the Gospel of Jesus Christ will do so with honest and sincere hearts, they will find them soul-saving and worth adopting. May God bless you. Amen.

President Cannon then delivered a discourse of considerable length, treating on several subjects connected with the Gospel and the Work of God, which was reported and will be published when space permits.

After a few remarks by Elder E. L. Sloan and singing a hymn, President Cannon dismissed the Conference with prayer.

CHAPTERS ON ASIA.

BY ELDER MATTHEW M'CUNE.



"A wilderness of sweets, for nature here wantoned as in her prime, and played at will her virgin fancies, pouring forth more sweets, wild above rule or art,—enormous bliss."—MILTON.

In the present chapter I purpose giving as short and concise an account of that portion of Asia, known as India, as possible. The continent of Asia, from north to south, extends 5,300 miles, and from east to west a distance of 5,600 miles, being about four times the extent of Europe. The greatest length of India from north to south, or from the Himalayas in Cashmere to Cape Comorin, is about 1,870 miles, and the greatest breadth, from the Hala Mountains in Scinde to the eastern extremity of Adsam, is about 1,800 miles; and nearly all this vast extent of country is ruled over by the British Government, and even upon the eastern shores of the Bay of Bengal England

holds possessions and governs multitudes, for a considerable portion of what was once the Burmese Empire now acknowledges her sway. The Tenasserim coast, the island of Pula Penang, (now called Prince of Wales Island,) Malacca, and the island of Singapore, are British settlements. The once independent kingdom of Peque has been annexed to the dominions of the British crown, and even a nook in China and a point of Borneo are held by that Government. The town and anchorage of Aden, in the Straits of Babelmandeb, secure to them the right of navigating the Red Sea. South of the peninsula of India is the great island of Ceylon, which is

likewise British territory; and thus upon some part of every state on the shores of the eastern hemisphere the English ensign flutters in the breeze.

As the greatest portion of India is situated to the south of the Tropic of Cancer, the climate of the low countries is tropical, and the year is divided into two seasons—the wet and the dry. Yet you will find in it every variety of climate to be met with in every degree of latitude from the equator to the poles; so that whilst the plains are burnt up in intolerable heat, some of the mountains which overlook them are covered with everlasting snow. Between these extremes the climate is delightful, and in luxuriant productiveness it rivals, if not surpasses, the most highly-favored portions of southern Europe. In the lower parts of Bengal the thermometer rises to 100°, and frequently to 108° and 110°. The heat is occasionally modified by the most terrific thunder-storms, termed

north-westers, which purify the atmosphere, refresh the soil, and give new life to vegetation. The cool season, which follows the rains, continues from November till the middle of February, and during all that time the atmosphere is clear, and the thermometer ranges from 65° to 84°. But the most remarkable feature of the Indian climate is the periodical changes of the wind, which blows alternately, for about half a year at a time, in opposite directions. These are termed the monsoons, and blow from the south-west and the north-east; on this account ships proceeding to Asia, when they get into the Indian Ocean, run to a certain degree of latitude, frequently a long distance out of their course, to get into the monsoon, or trade wind as it is called, by which means they insure a fair wind the remainder of the outward voyage, and on the return voyage the same, as far as these winds extend.

(To be Continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 311.)

My brother, Phinehas Howe, gives his history as follows:—

My earliest recollection of the scenes of life are relating to myself and my brother, Joseph. A short time before I was two years old, he cut off my right hand, except a small portion of my little finger, with an ax, while we were at play; my mother doctored it and saved it.

The same winter, or soon after this accident, my father moved to Whitingham, Windham Co., Vermont, where he lived three years, and during this time I recollect being taught to pray, and obey my father and mother. We then moved to the State of New York, where we lived for many years, most of the time in Chenango and Cayuga Counties.

At the age of nineteen I married Elvira Hamilton, and commenced in the world for myself. I now began seriously to think of getting religion, and according to my best light I sought the Lord, but finding very little or no

consolation, I soon gave it up, and concluded to make the best of this world.

I sought for riches, but in vain; there was something that always kept telling me that happiness originated in higher pursuits, and in the fall of 1823, a few months previous to my twenty-fourth birthday, I again commenced seeking the Lord with greater energy and a more fixed determination than at any former period of my life.

I forsook all my former associates, and commenced praying and fasting, and watching every weakness of my nature, and the more I prayed the more I saw my weakness and felt my dependence on God.

Thus things continued with me until the February following, when I found relief and felt the spirit of justification resting upon me. I was then told that I had got religion, but my mind was not wholly satisfied; I felt to pray day and night for greater manifestations of the spirit and power of God.

In April I gave my name to the Methodist-Reformed Church, and thus was numbered with that body. In the fall of the same year I was baptized by immersion, that being the only mode that I could acknowledge, or that would in any way satisfy my mind. About that time I received license to speak in public, and I felt a great responsibility resting upon me, and I prayed continually to God to make me holy and give me power to do good.

While in this state of mind I had a very singular manifestation, which I will here mention. I was at a prayer meeting at the house of Israel Pease, in the town of Hector, Tompkins County, New York; the congregation were mostly praying for sanctification; I felt like one alone, for I could pray for nothing but to become holy, and I had not in one corner, as much alone as possible, when all of a sudden I saw a body of light, above the brightness of the sun, descending towards me; in a moment it filled me with joy unutterable; every part of my system was perfectly light and perfectly happy; I soon arose and spake of the things of the kingdom of God, as I had never spake before. I then felt satisfied that the Lord had heard my prayer, and my sins were forgiven.

Soon after this, while at home, I was called to see a young woman in the neighborhood, who had long been sick of consumption. The messenger said the lady was dying, and her friends wished me to come as soon as convenient. I called on my brother John, who lived on the way, and asked him to accompany me, which he very readily did.

We soon arrived at the house. On entering, we found the family and friends weeping, and the young woman, who appeared, breathing her last. I stepped to the bedside and adjusted the pillows of the dying girl, as she seemed to respire with great difficulty.

At this moment her mother approached me, and asked me if I thought she had a sense of her suffering. I replied, "I cannot say; she appears to be about through with the struggle." She then said, "Will you pray?" I immediately knelt and commenced to invoke my Father in heaven in her behalf, and to ease her out of

this world of sorrow, and take her to a world of bliss.

After praying thus a few moments, I felt a check on my spirit, and a voice whispered to me, "Pray for her recovery." I immediately commenced praying that she might be restored to health, and almost the same minute the same voice said, "Lay hands on the sufferer and rebuke the disease." I did not wait to think of the probable result, but arose without saying Amen, went to the bedside, laid my hands on the dying girl, and bade the power of the destroyer to flee, and said, in the language of the Savior, arise and be made whole. (Here I would say that I had never seen anything of the kind in my life, but had always believed that the people were living far beneath their privileges.) The girl arose as one from the dead, and sat up in bed and praised God with a loud voice, and soon became a hearty and healthy woman, and, as far as I know, is still living and well: her name was Mary Webley.

Soon after this I went into the town of Canandaigua, Ontario Co., and commenced preaching in a little village called Cheshire, which was said to be the wickedest place in western New York. I was very successful in my labors, and soon raised up a branch of forty-five members, and then returned home, after an absence of forty-one days.

I then settled up my affairs, took my family, and moved to Cheshire, in Ontario Co., where I stayed and preached three years, laboring for the support of my family. During that time, in the fall of 1826, I became acquainted with Heber C. Kimball, in the town of Mendon, while on a visit there to see my brother-in-law, John P. Greene; and having understood that others of my father's family were going there, I concluded to sell out and move to Mendon, which I did in the spring of 1828.

About this time my father, brother Lorenzo and others of my father's family, moved into the town. We immediately opened a house for preaching, and commenced teaching the people according to the light we had; a reformation commenced, and we soon had a good society organized, and the Lord blessed our labors.

The Baptist Church, with their minis-

ter, all seemed to feel a great interest in the work; the reformation spread, and hundreds took an interest in it.

Thus things moved on until the spring of 1830, and I might say until 1832;

there was little or no change in the progress of the reformation: notwithstanding, I, as an individual, felt that we had arrived at the zenith of our enjoyment in the course we were pursuing.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 23, 1863.

REPREHENSIBLE COURSE OF FEDERAL OFFICIALS IN UTAH.

THE records of modern times do not contain the history of a people who have been more flagrantly and systematically abused, and whose rights and liberties have been more unblushingly trampled upon, than has been the case with the Latter-day Saints. The outrages and cruelties which have been inflicted upon the Poles, the Hungarians and other nations, or peoples, in their struggles after the heaven-bestowed boon of liberty, of which man so ruthlessly robs his fellow-man, have elicited the commiseration and indignation of almost every civilized nation; but we have endured atrocities greater than those which are said to be perpetrated at the present time upon the poor struggling Poles, and that at the hands of a government to which we were loyal, and to whose laws we were ever obedient, and our history will prove that our sufferings have been more severe and our sacrifices greater, in proportion to our numbers, than those endured or made by any other people in modern times; and if we do not now suffer such diabolical outrages and abuse from the hands of our enemies, it is only because they have not the power to inflict them. Their will to do so is as strong as it ever was, and we know that they have more than once indulged in the fiendish anticipation of seeing the inhabitants of Salt Lake City, and the Territory generally, turned over to the tender mercies and lusts of a brutal soldiery, whose passions had been wrought up and whose minds had been prepared, by the professed champions of liberty and morality and the pretended followers of the peace-loving Savior, for the performance of their hellish work, which was nothing less than the violation of every virtuous woman and the utter extermination of the people. Doubtless there are many who would hold up their hands in horror against such a consummation, and who do not believe such to be the ultimate design; but we know that nothing less than this would satisfy the bloodthirsty disposition of our enemies, and the only reason they have not done so is, because it has not yet been in their power. When in Missouri and Illinois our women, as well as our men, suffered such demoniacal outrages as would tinge the cheek of the vilest and most depraved with the blush of shame, and cause the blood of every right-minded man and woman to boil with virtuous indignation, and the only reason they did not exterminate us then was because the Lord would not permit them to do so; otherwise they had the disposition, and the order for our destruction had gone forth. The same spirit has been manifested against us

ever since; and, notwithstanding we left our homes in civilization (P) and went into the interior of the American continent, a thousand miles away from the abodes of our fellows, in order that we might there enjoy the privilege of worshipping God in peace and in accordance with the dictates of our own consciences, where we have been a blessing to the whole country and have saved the lives of many of our former enemies, who must have perished on their way to the El Dorado of the West when, sick and dejected, weary and starving, they reached the spot chosen for the home of the Saints, had there not been some one to shelter them, feed them and nurse them, as has been done in thousands of instances,—yet they are still intriguing to bring us into difficulty, still persecuting us and trampling upon our rights, and endeavouring to bring upon us all the horrors of war which themselves are enduring, and this, be it remembered, when we are not only not in open nor secret rebellion against the government of our country, nor even asking for more privileges than its Constitution guarantees unto us, but when we have cheerfully and promptly responded to every demand that has been made upon us, whether just or unjust, so long as it had for its object the maintenance of the integrity of the Government and the honor of the nation.

The American Colonists rebelled against the government of Great Britain for far less provocation than we have received at the hands of the descendants of the former. The levying of taxes and the quartering of troops in and near towns in time of peace were two of the evils most complained of by the colonists, and to redress which they flew to arms. We have endured these and a thousand other indignities unresistingly, almost unmurmuringly; and so far from being disposed to quarrel about a little filthy lucre, the United States government has been frequently assured, both before and since the commencement of the suicidal war that is raging within its borders, that if it would guarantee to us the possession and secure us in the enjoyment of our constitutional rights, it could command the last man and the last dollar in Utah. One of the most powerful and extensive governments of the old world has recently been plunged into a civil war which threatens to involve the whole of Europe, in consequence of its attempt to enforce an iniquitous conscription upon the Polish people, and in resisting which, the latter have enlisted the sympathies of nearly the whole of Europe: but the despised and hated "Mormons" have endured and submitted cheerfully to a conscription more severe in proportion to their numbers, and more rigorous and barbarous than that, when all the circumstances are considered, without eliciting one word of sympathy or admiration from the mighty and noble among the nations of the earth. The Poles, when enlisted, had to leave their families at their homes and go to distant portions of the Russian Empire; the Latter-day Saints, when they responded at Council Bluffs in 1846 to the unjust demands of a government which had stood calmly by and seen them driven from their homes and estates at the point of the bayonet, left their families *without* homes, many of them without necessary food or clothing, and took up their march of between two and three thousand miles over the arid plains, the sandy deserts and the barren mountains of the American Continent, to plant their country's flag in a distant land, and to gain for their government the possession of that very region where we have since made our homes and from which they now seek to eject us. View it in what light we may, it will be found that we have patiently endured wrongs that would have driven any other people to madness and desperation. Still, they are not willing either to grant us those *positive* rights which are guaranteed to us, in common with the rest of our fellow-citizens, by the Consti-

nation of the United States, nor could as alone in the enjoyment of those, so to speak, *negative* rights or blessings which, under the favor of God, we have been able to procure for ourselves independently of the government and without its fostering care. The General Government appears to be still as desirous and determined to accomplish our destruction as was the government of Missouri thirty years ago; and as its members, notwithstanding the infamous lies that have been put in circulation respecting us, have been unable to find one law which we had knowingly violated, or which we were unwilling to submit to when we were informed upon it, they determined to enact one, no matter how unconstitutional it might be, which they knew our religious faith would compel us to violate: by this means they hoped to bring about a collision and thus have an apparently justifiable pretext for employing military force, which would enable them to carry out their long-cherished and philanthropic intentions respecting us before referred to. But, to their infinite chagrin and mortification, they were checkmated in this move also; for, notwithstanding the utter unconstitutionality of the law referred to, the Officers of the Government found us ready and willing, even in the person of the President of the Church whom they, as well as we, regard as our leader and representative, to be tried by it and to await the decisions of the legal tribunals of our country. This has, for the present, so completely foiled and so thoroughly exasperated the agents of the government in Utah, that its principal representative there, Stephen S. Harding, Federal Governor of the Territory, has proceeded to acts in the exercise of the prerogatives of his office which, if he be a sane man, which we doubt, ought to hold him up to the execration and contempt of mankind generally, and which he well knows would not be tolerated in any other country or by any other people. It will be seen elsewhere that Governor Harding has, not only unasked, but contrary to the wishes of the citizens of the Territory, granted a full and unconditional pardon to the seven persons convicted of murder in the second degree by an impartial jury of their countrymen, and sentenced to the Penitentiary for a term of years by the Hon. Chief Justice Kinney, for having aided one Joseph Morris in resisting the execution of the laws of the United States, and who, in the course of such resistance, had killed two of the citizens of the Territory who had, together with several hundred others, been called out by the Federal Governor as a Sheriff's posse to aid in suppressing the insurrection, restoring order and maintaining the supremacy of the laws; also, that he has granted a similar pardon to between eighty and ninety others who were concerned in that tragical affair; and who had been dealt with in a most surprisingly lenient manner, and upon whom a remarkably trifling penalty had been imposed, when the nature and enormity of the offence are considered. This is neither more nor less than a renewal of what was done some five years ago by the army which came to Utah at that time, viz.,—offering a bounty for the lives of our citizens: it is saying to them, "Go on and murder any of the peaceable, law-abiding citizens of this Territory you please, and all you can; and do not fear, for if you are convicted I will pardon you and set you free to commence your work again." Such a course speaks for itself; comment is unnecessary: and besides, we have not words at our command at present to express our indignation at such an outrageous proceeding. It is not the first time, however, that murderers and thieves have, by means of Federal courts and representatives of Federal power, been purposely set at liberty to prey upon our defenceless community. The great crime with which we are charged is that of being *unorganized*, while at the same

time we have been spending our money and shedding our blood to sustain those laws, the protection of which is denied to us when our own interests and safety are concerned; and, when United States officials come into our midst, they will countenance and pardon the only persons who are known to have resisted the laws or rebelled against the authority of the government, and by their oppressive and illegal acts endeavor to irritate or force the law-abiding citizens into resistance to their unreasonable measures that they may then cry out "Utah is disloyal; send us more troops, that we may exterminate the Mormons." We know what their intentions are, and what their design is; but we would once more calmly assure them, as we have often before said, *It cannot be done*. God is at the helm, and he will guide us safely through the sea of malice and wrath that surrounds us; and instead of our enemies being able to force us, as they have so long tried to do, into rebellion against our country and its institutions, they will be the rebels themselves and must meet the traitor's doom. They can console themselves with this reflection, for they are sure to experience its truth; and they may as well bottle up their thunder and reserve their powder and blood for times and places where they will need them more than they do in Utah. For ourselves, we are willing to take Governor Harding's advice in his first speech to the citizens of Salt Lake City, and are "content to abide our time;" we know that time will come quite as well as Governor Harding does, and he, and may others if they live, will see the day when they will be glad to come as humble suppliants at the feet of those men they now insult, belie and oppress.

The only reasons which we can offer in explanation of the course and conduct of Governor Harding are, that from all we can learn of him and his actions, we are inclined to the belief that, either through some early misfortunes or his subsequent corrupt actions, his mind has lost its proper balance and become so exceedingly variable and eccentric as to render him more worthy of a residence in a lunatic asylum than to be the occupant of a gubernatorial chair. If this be the case, of course the Governor is excusable; but we cannot imagine what should prompt the Federal Government to render itself ridiculous in the eyes of the world by sending and retaining a lunatic to represent its interests and stir up strife among its loyal citizens. One of two things is pretty evident, either that Governor Harding is an insane man or that he and his clique are traitors, acting in conjunction with, and under instruction from, the leaders of the Southern Confederacy, and endeavoring to create difficulty between Utah and the Federal Government; hoping to find employment in that direction for some of the troops and means of the Government, and thus weaken its hands in its struggle against the great rebellion.

NEWS FROM HOME.

We extract the following items from the *Deseret News* of April 8th:—

THE ANNUAL CONFERENCE.—The thirty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints was commenced on Monday (April 6th), and has not terminated. The meetings have thus far been held in the Old Bowery. Thousands of people from the country and other places north and south are in attendance. We have met with friends since Saturday last from every county in the Territory with the exception of Green River. Of the pro-

ceedings we cannot definitely speak, as we have not had the privilege as yet of attending so much as one meeting. The minutes entire will appear next week.

ANOTHER FIGHT WITH INDIANS.—On Wednesday last (April 1st), late in the afternoon, a fight took place between a small detachment of U.S. troops from Camp Douglas, under Lieutenant Ether, and a party of Indians, a little north of Cedar Fort and some five miles from Fort Crittenden. There are various rumors in circulation concerning the skirmish, generally agreeing that the troops retired in good order and that no one was either killed or wounded. Reinforcements were sent out from Camp Douglas that night, but if there has been any more fighting done it has not been reported.

IMPROVEMENT.—Some specimens of glass buttons, from the works of Messrs. Stewart and M'Latchie, were shown us last week, which were much superior to those referred to a few weeks since. We trust they will use all reasonable diligence and celerity in preparing for the manufacture of window glass, which is in contemplation.

FURTHER INDIAN ATTACKS.—The eastern bound mail stage coach was attacked and fired at by Indians, a short distance east of Shell Creek station, on Thursday night last, as reported. Two guns only were heard by the driver and passengers. The driver immediately increased the speed of his horses in order to escape the attacking party, but had only proceeded about a mile when one of his horses fell dead on the road, and, upon examination, it was found that the animal had been shot through the body. One of the other horses, also, was wounded, but not fatally. One of the lead horses was taken to supply the place of the dead one as quickly as possible, and they drove to the next station without further molestation. On Monday, about noon, a party of six Indians made a demonstration at Faust's station, in Rush Valley, and tried to obtain possession of the stock there, but were driven off by the men at the station. It seems strange that the Overland Mail cannot be protected against these repeated Indian attacks. Where are the soldiers who were sent for that purpose?

FORWARD SPRING.—The weather has been unusually warm during the last two weeks, and vegetation has put forth rapidly. The season is nearly one month earlier than it was last year at this time—that is, more forward. Apricot and many peach trees in this city are in bloom, and apple trees will be in a few days. The prospects for fruit this season are now most favorable. Fears are entertained, however, that it may be injured by frost, in consequence of the trees putting forth blossoms so early.

The *News* of the above date also contains an excellent practical lecture on "Political Economy," delivered in the Seventies' Hall in Great Salt Lake City, on the evening of March 24th, by Mr. William S. Godbe, which, if space permits, may appear in our columns in some subsequent issue.

C O R R E S P O N D E N C E .

—o—

AMERICA.

G. S. L. City, April 6, 1863.

Brother Geo. Q. Cannon.—Your communication, dated Feb. 27th, has been duly received and read to the Quorum. We are truly glad to hear from you. The progress of affairs in Zion is quite satisfactory.

Our last communication, dated Jan. 22nd, '63, which we think you could not have received when you wrote, gave you a sketch of the labors of the several members of the Quorum for the past year. Since that time Elder Hyde has preached in all the principal settlements in Juab and San Pete counties, nine in number. The brethren in San

Pete county have raised 51 teams, which take nearly all the available work-cattle in that county.

Brother E. T. Benson returned to Cache county from his services in the Legislative Assembly. He has visited all the settlements in the county, eleven in number, comforting the hearts of the people with the good things of the kingdom, and stirring them up to diligence in preparing for the emigration season. As an evidence of the result, most of the brethren drove their cattle to the several yards, and told the Bishops to take what cattle they wanted, which secured first-class cattle for the expedition, consisting of 53 teams, of four yoke of cattle each, with a complete outfit of guards and teamsters. Bishop William Preston is captain, and takes charge of the company. Thomas Irvin is assistant captain.

Notwithstanding Col. Connor and his soldiers destroyed some 250 men, women and children of the Indians, the latter have manifested no hostilities to any of the Saints, or disposition to disturb any of the settlements, excepting their accustomed petty stealing. Some of the braves threaten to disturb the emigration to the gold mines, and no doubt they will.

The settlements in Cache Valley have been on the continual increase, and still there is plenty of room for 100,000 Saints to get a living. It is a fine country for grain and vegetables.

Brother Lorenzo Snow's field of labor is less extensive than brother Benson's. The results in relation to the Indians have been something similar to Cache; it is more a point of arrival and departure for trains to California and Nevada, and this brings the Indians more in contact with them, and some traders go up there.

Brother Orson Pratt has travelled and preached and lectured considerably in Tooele and Davis counties. He has lately suffered a severe attack of pleura pneumonia. He expects to return to St. George.

Brothers C. O. Rich, A. M. Lyman, J. Taylor and F. D. Richards have been preaching in this city and the adjoining counties, as much as their ability and state of health would permit.

Brother E. Snow is also attending the Conference. He has continued his

labors in the cotton country, suffering materially from sore eyes. He boasts of good health and general prosperity. There are nine settlements, containing over 25 men each, and many other places of smaller numbers. Many newly-discovered springs and small creeks that have never been known before by whites, have sprung into existence since the country has been settled by the Saints, which give promise for many valuable cattle farms and ranches, while St. George itself is one of the cities of the country.

The prospect is good that you will have a very efficient body of young recruiting officers.

The President and several of the Twelve held a two days' meeting at Bountiful, in Davis county, dedicating the meeting-house, which is a building of a highly creditable character, well finished.

A disposition on the part of a few of the Federal authorities to get up a military interference with President B. Young and our affairs generally, has created no small indignation here. Hostilities were prevented by counter-movements of a semi-military character, which conveyed a direct and conclusive evidence that the commencement of hostilities for the present was not politic. The excitement has passed off, and the building of a Tabernacle, 250 feet long and 150 wide, is now under contemplation. The theatre has been well attended, and is a great point of attraction. Its inside finish is highly creditable.

April 10th.

The Conference has selected 47 missionaries to be sent to your assistance. I give you a list of their names:—Isaac Bullock, Wm. W. Riter, Collins Moore Gillet, Benjamin Stringham, Charles S. Kimball, David P. Kimball, Wm. Perry Nebeker, Oscar F. Lyons, James Alma Cunningham, Joseph Romney, Evan A. Richards, Jonas Nutall Beck, John Sharp, jun., John Evan Evans, Ensign Israel Stocking, Samuel L. Sprague, jun., Finley O. Free, Harry Luff, Joseph Henry Felt, Julius Sextus Fullmer, Alfred Lee, John Gray, Henson Walker, Robert Watson, jun., Oswald Knight, Elnathan Eldridge, jun., Heber John Richards, Stephen W. Alley, Frederick Walter

Goins, Nathaniel Leavitt, Wilford Woodruff, John A. Matthews, Henry L. E. Raymond, Franklin Merrill, Joshua H. Whitney, Richard H. Parker, Chas. Wm. Starnes, Justin Wixom, Orson Pratt, John L. Dilton, S. H. Hill, Martin Wood, William S. S. Willis, W. D. Huntington, George M. Brown, Charles A. Benson, Brigham Y. Lamb; 85 of whom received their blessing yesterday, the residue reside in the country and were absent. You will discover they are mostly young men, and some of them indeed fatherly super-vision. The most of them sustain the character that would say they are capable of doing good to others and guiding themselves, and it is believed that like the sons of Ammon they will become mighty men.

For two days the Conference was held in the opera-house.

April 12th.

The Presidency and several of the Twelve had their annual dinner with Mrs. Jane Blackhurst yesterday—she being the first fruits of "Mormonism" in Ireland. She was in high glee. The President related a number of incidents which occurred on board the ship *Rochester*, in which the Twelve returned from England, Jane being a fellow-passenger.

The theatrical season closed last evening with a full-house and Shakespeare's play of "The Merchant of Venice," followed by the farce of the "Widow's Victim." For the last few evenings, during Conference time, the house has been unusually crowded.

Elder Hyde has returned to San-Pete. Elders L. Snow and E. T. Benson to the north. Elder O. Pratt is again sick. The President has planned to start on a southern tour on the 20th, and has given a general invitation to the Saints to accompany him.

Apricots and early peaches are in bloom in the city. The last month the weather has been exceedingly fine, with the exception of a snow-storm, which was much needed to aid in bringing up small grain and early seed. An immense number of fruit trees of improved varieties has been sold by the nursermen in this city, and scattered over the country, this season. Many

of them have disposed of nearly all their stock, and his very nearly all which takes nearly all the time of the P.S. The postage on all foreign letters is now required to be paid in coin, which has disappeared from circulation since Uncle Sam began to manufacture and issue "greenbacks" by the cord.

ENGLAND.

Liverpool May 5, 1863.

President George Q. Cannon;

Dear Brother,—As I am about to leave this my native land to gather to the bosom of the Church in the west, I have seated myself to give you a brief account of my labors, which have extended a little over seven years.

My first Mission, taken in 1856, was to the Channel Islands, where I labored two years. I was appointed in March, 1858, to the Southampton Conference, where I labored ten months, and the subsequent four years in the Cheltenham and Worcester Conferences. In these Conferences, as in all others where I have travelled, I have found many friends whose acts of kindness, at least while memory lasts, will not be forgotten by me. I trust that each of them will accept my best thanks for all favors received, and I pray that Heaven's blessings may attend them. In bidding them adieu I realize that I leave many who have proven themselves worthy of the appellation, *friend*, by years of uniform kindness. This gives rise to feelings of sorrow, and especially when I reflect that they long for the privilege of gathering to Zion, that they may spend their strength in building her up and in making her more powerful on the earth. To-day their strength is being spent in building up kingdoms that will perish, while in Zion, and they pursued the right course, they would be spending their strength in building up a kingdom which is destined to be as permanent as the throne of God. May Heaven grant that they may soon get there.

As regards my labors during the past two years,—we have succeeded in baptizing about sixty persons into the Church, and including this season's emigration, about that number will have emigrated; and if my humble

efforts have been acceptable to my brethren, I am satisfied. I have tried in my feeble way to do what I could towards furthering the cause of truth, blessing the Saints and endearing their hearts to the work. My feelings to-day respecting the truth are as they have been the last ten years. I felt to love the truth then, when it was first preached to me, and I love it to-day: my desire is to see it spread. I know that it possesses power to cheer and bless, likewise to save; and if the Saints will live to the truth as we teach it,

they will refrain from doing what is debasing and wrong and will do what is ennobling and right; and thus they will be saved. That all who embrace the truth will live to it, that it may quickly spread throughout the wide domains of earth, that you and your associates may have increased joy in your labors in seeing the honest yield obedience unto the truth, that they may be saved, and that God may be glorified, is the sincere wish and prayer of your brother,
WILLIAM THURGOOD.

DEIRAM

SUMMARY OF NEWS.

ENGLAND.—The Wellington Monument which has been erected in this town was inaugurated on Saturday, the 16th instant. The municipal authorities and the volunteers took part in the ceremony, which was witnessed by an immense assembly. The Polish party in the House of Commons are not quite satisfied with the steps which her Majesty's Government has taken to obtain from Russia those rights which the Poles claim. On the 29th instant Viscount Raynham intends to move that—"In the opinion of this House, Great Britain, by having been a party to the Treaty of Vienna, assisted in placing a portion of ancient Poland in subjection to Russia, under stipulations favorable to Poland, which have been grossly and systematically violated by Russia, who has thereby forfeited all claim under that treaty to that country."

POLAND.—Letters received from Warsaw state that, on the 10th instant, the Revolutionary Town Captain, in order to prevent the emigration of desponding citizens, issued a proclamation forbidding any person to leave Poland without a passport from the National Government. The Provincial Revolutionary Committee for Lithuania has published a reply to the Imperial ukase granting an amnesty, which says,—"As the object of the insurrection is not to obtain concessions from the Emperor, but to establish the independence of the whole of Poland within the frontiers which existed before its partition, the national struggle shall continue until the last Muscovite soldier has been driven from these Polish provinces or till the last Polish army has ceased to fight." Between the 8th and 10th instant an insurrection broke out at five different points of Volhynia. The insurgents confined in Galicia have all refused to avail themselves of the amnesty, in spite of the solicitations of the Russian agents.

AMERICA.—The *Persia* brings accounts of two most desperate battles fought in the neighborhood of Fredericksburg on Saturday, the 2nd, and Sunday, the 3rd of May, in which the Federal army under General Hooker appears to have been driven back for a distance of several miles by the Confederates under General "Stonewall" Jackson. It is supposed that another and more decisive battle took place on Monday, the 4th of May, but the Federal Government had not allowed a single fact with regard to it to be communicated to the public up to six o'clock on Tuesday. Reports were in circulation when the *Persia* sailed that Hooker's entire army had been destroyed. Other reports, however, were in circulation to the effect that the Federals had entered Richmond without a struggle. Had any such event occurred, or had the events of Monday in any degree improved the position of the Federal army, the Government had the strongest reasons, not only for publishing the news with the utmost promptitude, but for circulating it through every part of the Union without the loss of a single hour.

V A R I E T I E S .

—o—

IMPORTANT QUESTION FOR DEBATING SOCIETIES.—In sickness, which suffers the most, a short man or a long one? In other words, isn't there a greater pang in six feet of pain than in five feet four.

SENTIMENT FOR NORTH AND SOUTH.—A speedy end to this fratricidal war, and a fast arrival to the Millennium and reign of universal peace; when we shall see baby-shows of little children a playin' with rattle-snakes.—*Punch*.

NOTICE.—If any of our readers have Vol. III of the *Nauvoo Times and Seasons* which they are willing to dispose of, they will confer a favor by communicating with the Editor of this paper immediately.

M A R R I E D :

At Preston, on the 27th of April, by Elder P. P. Pratt, Elder John F. Smith to C. V. Vernon, both of the Hull Conference.

D I E D :

On Friday morning, May 8th, very suddenly, of apoplexy, sister Isabella Newby, aged 57. She was a good Saint, an exemplary wife, a kind and indulgent mother, and was much beloved by all who knew her.

P O E T R Y .

—o—

Z I O N M U S T B E F R E E .

(From the Deseret News.)

For our faith and freedom
We have struggled long,
Bent beneath the burthen
And the pain of wrong;
But the time is hastening
When no longer we
Can bow to the oppressor—
We must, we will be free.

We have changed the desert
(Thanks to busy hands)
Into goodly places,
Into fruitful lands;
For our God is with us,
Great and good is He!
Henceforth and forever
His people must be free.

Though the Devil's minions
Envy our success,
Zion's broad dominions
Never shall be less;

Great Salt Lake City.

Yet her flag triumphant
Shall float from sea to sea,
And though the world oppose them,
Her children must be free.

Love of truth and justice
Make the weakest strong;
Love of right compels us
To resist the wrong;
In the cause we cherish,
Strong of heart are we,
Rather would we perish
Than be aught but free.

What if scheming traitors
Forge for us new chains?
They alone will wear them—
Truth to us remains!
Still "the Lord's Anointed"
Shall our ruler be,
And at the time appointed
Zion must be free.

EMILY H. MILLA.

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L I V E R P O O L :

EDITED, PRINTED AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON.

L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS BOOK DEPOT, 36, FLORENCE STREET, ISLINGTON
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 22, Vol. XXV.

Saturday, May 30, 1863.

Price One Penny.

COURT PROCEEDINGS IN UTAH TERRITORY.

PRESENTMENT OF THE GRAND JURY OF THE THIRD JUDICIAL DISTRICT, AND
CLOSING ADDRESS OF THE HON. CHIEF JUSTICE J. F. KINNEY.

(From the Desert News.)

To the Honorable United States District Court for the Third Judicial District of Utah Territory, now in session at Great Salt Lake City:—

We, the United States Grand Jurors for the said Third Judicial District, in the discharge of a duty due the Court and community, and in accordance with a time-honored custom, when anything notoriously offensive or deleterious to the health of the people, or that is obnoxious and revolting in its character, exists, to make presentment thereof to the Court, beg leave to make this statement of facts, and ask that it may be spread upon the records of the Court.

We desire to state, that before the commencement of the nuisance herein-after complained of, there was and still is an ancient watercourse or stream, commonly called Red Butte creek, flowing from the mountains east of Great Salt Lake City, county of Great Salt Lake, the waters of which, either in the original channel of said stream, or in artificial channels, canals, sects, or ditches constructed for that purpose, were and are conducted into Great

Salt Lake City aforesaid, for the use of the inhabitants thereof, to wit: for the use and benefit of the people residing in the fourth and first municipal wards of said city, some three thousand of whom did and do use the said water, and were and are entirely dependent upon it, not only for irrigating, but for drinking and culinary purposes.

That, on or about the 20th day of October, A.D. 1862, there was established, on or near said watercourse or watercourses, in the suburbs of Great Salt Lake City and within the limits of the said corporation, a military encampment called Camp Douglas, where have since been stationed a large body of troops commonly known as "California Volunteers," who have, since the establishment of said military encampment as aforesaid, erected stables, yards, corrals or inclosures for their animals, on or near said watercourses; have diverted the water, or part thereof, from its former channels, and caused it to run through the yards thus built for their stock, and from thence into another watercourse leading into said city; have placed obstructions in the stream; have built privies on or close

to one of said streams of water, and in divers other ways have the said troops and those following them or attached to their encampment, who are also located on said creek, fouled the water thereof, and rendered it extremely filthy and nauseous, to the great inconvenience of the people of the said city, and deleterious to their health, to wit, of the three thousand persons who use said water for the purposes herein-before set forth.

That the amount of water in said creek or streams thus running into Great Salt Lake City as aforesaid, by the diversion of a portion thereof from its regular channels, and the use made thereof by the said military encampment has been, and will be, so long as the said troops shall remain at Camp Douglas, particularly in the summer season, when needed for irrigating purposes, materially lessened, from which great loss and damage will inevitably accrue to the citizens aforesaid, who were and are entirely and solely dependent thereon for the watering of their lands, orchards and gardens, and without which they would be unproductive, and soon become, as formerly, a barren, desolate waste.

So the jurors aforesaid, upon their oaths, do say that said stream of water, in manner and by the means as aforesaid, has been and is rendered corrupt and unwholesome, and is made unfit for drinking and culinary purposes as aforesaid, and lessening the amount of said water used for the purposes as aforesaid, to the great injury and common nuisance of all the persons aforesaid, against the peace and dignity of the commonwealth of the United States.

George A. Smith,
Franklin D. Richards,
Elias Smith,
William S. Muir,
Samuel F. Atwood,
Phillip Margetts,
John Rowberry,
Claudius Victor Spencer,
Charles J. Thomas,
John W. Myers,
Alfred Cordon,
George W. Ward,
Horace Gibbs,
Lewis A. West,
Leonard G. Rice,

Isaac Brockbank,
George W. Bryan,
James Bond,
John B. Kelly,
Gustavus Williams,
Wells Smith,
John D. T. McAllister,
Andrew Cunningham.

To the Honorable United States District Court for the Third Judicial District of Utah Territory, now in Session at Great Salt Lake City:—

We, the United States Grand Jury for said district, in discharge of that which we consider a duty to the Court and community, and in accordance with a common custom with Grand Jurors after concluding their labors, if there exists anything in the district *prominently offensive*, to call the attention of the Court and the people to the fact by solemn presentment, beg leave to tender this statement, and ask that it be spread upon the records of the Court.

We desire to state in advance, that we have not resolved to make this statement inconsiderately, or arranged the facts incautiously, but upon mature deliberation, and fully appreciate the responsibility which rests upon us as Grand Jurors under oath, and pledge ourselves to the entire truth of the facts herein stated.

As preliminary to what we desire to say, we lay it down as a political axiom, that the existence and perpetuity of a Republican Government depends upon the equilibrium and harmony with which the three branches, legislative, judicial and executive, are maintained and kept in subordination to each other, so that neither may encroach improperly upon the other. Interference, as upon private rights of individuals, becomes oppressive, the department interfered with is jostled out of its true balance, the harmony of the entire system is destroyed, confidence is lost, confusion and anarchy ensue, protection to life, liberty and property, the object of all enlightened Governments, becomes a mere rope of sand.

To the legislative branch is confined the law-making power, to the judicial the exposition, administration and enforcement of the law, and to the execu-

tive the execution or supremacy of the law thus enacted and administered.

The veto power usually conferred upon the Governor or Executive is a high prerogative, and never was intended should be exercised except in case of unconstitutional or hasty and imprudent legislation. It is a dangerous power when placed in the hands of a wicked, corrupt, or even imprudent man. The presumption of law is, (though a very violent one when applied to the present Executive in Utah) that this power will only be resorted to in extreme cases, and never for the purpose of gratifying caprice, folly, or the ambition of inflated pride. In all constitutional and wholesome legislation, it is the imperative duty of the Governor to give his sanction to the laws passed. When he refuses to do this, and especially when such sanction is necessary to the validity of the laws, as in the case under the Organic Act of Utah, and when he assigns no reasons for withholding his signature, but with unmanly stealth pockets the acts of solemn and vital legislation, he becomes a mere tyrant, an enemy to civil government, degrades his high position, and is unworthy the toleration of a free and enlightened people.

Stephen S. Harding, the present Governor of Utah, arrived in this city in July last, and at once assumed the authority of the Executive department of the Territorial Government. He came with honeyed words upon his lips, smiles upon his countenance, but with hypocrisy and guile in his heart. He professed sympathy for the people in their struggle to establish a colony midway between the two great oceans. He expressed, publicly and privately, his surprise and satisfaction for their success, and pledged himself to co-operate with them in promoting their continued prosperity. On more than one occasion he reiterated the asseveration that, when he became satisfied that his administration was distasteful to the people, he would retire from the gubernatorial chair.

In his speech in the Bowery, on the 24th of July last, before a vast concourse of people, he said,—“If I know my own heart, I come amongst you a messenger of peace and good-will. I have no wrongs, either real or imagi-

nary, to complain of, and no religious prejudices to overcome.”

After speaking in unqualified terms of the constitutional right of the people to incorporate any creed in their religious faith they saw proper, as also in strains of eulogy for the wonderful progress they had made in civilization, improvement and material prosperity, he adds,—“*Honestly conform to the standard of your creed and faith, and though you may for a time be cast down, you cannot be destroyed, for the power of the Eternal One will be in your midst, though no mortal eye may behold the pillar of cloud and of fire.*” As the Great Master of sculpture gathered and combined all the perfections of the human face into one divine model, so you, in that one grand article, have banded into one golden sheaf all the Christian virtues that underlie our civilization. But this must suffice. I, perhaps, have said more than I ought to have said, and yet I could not have said less. If my words shall be as kindly received by you as they have been honestly and frankly uttered by me, and we will act accordingly, my mission amongst you cannot fail of being alike profitable to you and the Government I represent.”—See printed copy of speech in the *Deseret News* of July 30th, 1862.

Such were the professions and sentiments of the Governor on the 24th of July last; such the language used in the presence of the people, and such were his commendations of their religious faith, plurality and all; but what have been his course and conduct?

With his private character we have nothing to do. We would not raise the veil, nor have we disposition to expose human depravity or infirmity. We would rather screen from the public gaze the consequence of unbridled passions, especially when exhibited by a man who ought to be the model of human excellence and virtue; but his public acts and records are legitimate subjects for exposition.

On the 10th day of December, 1862, the Governor delivered his first Message to the Legislative Assembly. The entire document, comprising many passages, was an unprovoked insult to that body—insinuating, as the Governor did, in unmanly language, the disloyalty of the Legislature and peo-

ple. The religious faith of the people, a few months before so eloquently extolled and seemingly adopted, is now held up to scorn, bitter sarcasm and ridicule. The constitutional right of their worship is questioned, and their conscientious adoption of it contemptibly compared to heathen and pagan customs.

But not to dwell—the Governor says in conclusion,—“I desire to assure you, gentlemen, that nothing in my power shall be wanting to demonstrate my warmest regard for the interest and welfare of the people of the Territory. They deserve much at the hands of the Federal Government for their persevering industry, and so far as my humble efforts may contribute to that end, they shall never be wanting. No matter what differences of opinion may exist between us on many subjects, I will endeavor to convince you of my sincerity by the uprightness of my conduct, and shall always be satisfied with the discharge of my official duties, when I know they stand approved by the general voice of the people.”

In this extract there are two prominent points. First, a pledge to co-operate as Governor with the Legislature in all that promises prosperity to the people; and second, an earnest desire for the approval of the people in the discharge of official duties.

How has the pledge been redeemed? Nothing contributes more to the prosperity of any community, State or Territory, than the enactment of good and wholesome laws, without which there is no security to life, liberty or property.

Has the Governor aided in this important work? No act passed by the Legislature can become a law without his signature. Has he affixed it to those acts imperiously demanded by the wants of the people, and against which there could not have been urged the slightest objection? Let the record speak.

The Legislature were in Session forty days, and passed some important general acts that were much needed; among them were,—

An act authorizing the issuing of executions against judgment, debtors, &c.

An act changing the times of holding the Supreme and District Courts.

An act prescribing the time of completing the Assessments.

An act in relation to Territorial and county taxes.

Resolutions relating to the publishing and distribution of the laws and journals of the Twelfth Annual Session.

These acts and many others, including the Territorial Appropriation Bill, were snugly stowed away in the capacious pocket of the Governor, without his Excellency even deigning to descend from the lofty pinnacle of executive dignity to communicate the reasons to the Legislature why he withheld his “royal sanction.” They were not unconstitutional. No one can pretend this. They were not hastily or imprudently passed. They were demanded by the people. The Governor stood pledged to co-operate with the Legislature in promoting the general prosperity, as the Executive branch, in the enactment of wholesome and proper laws; still, strange to say, the labor and expense of nearly the entire Session were lost, twenty thousand dollars of the public money wasted, and the people cheated and deprived of merited legislation by the obstinate refusal of the Executive to award his signature.

Only three comparatively unimportant acts, two resolutions and one memorial, are all that can be found among the archives, with his approval *to perpetuate his memory*.

One is an act for the regulation of the telegraph; another assigning the two Associate Judges to their districts; another changing the county seat of Washington county; two resolutions adjourning and convening the Legislative Assembly, and a memorial to Congress. These were the only ones that received “executive clemency.”

In place of that harmony which should exist between the Legislative and Executive branches of Government, congenial in their intentions and action to promote the general welfare, as they should ever be, we here find the Executive thwarting legislation, destitute even of the usual courtesy of returning the bills with the reasons for withholding his signature.

But we will dismiss this part of our presentment without further comment.

and pass to another power conferred upon the Governor by the Organic Act, which he has exercised with a wanton recklessness unprecedented in Executive history. We refer to the *pardon* power. This, like the veto power, is also a high prerogative—a dangerous one in the hands of a bad man; and if corruptly, or even imprudently exercised, it is subversive of the ends of civil Government.

In America the Judiciary has ever been regarded the purest branch of the Government, as it is the most important and responsible. To this branch is confided the dearest rights of the citizen, *his life, liberty and property*. It is only by enforcing the law, maintaining the authority of the Court, and meting out merited punishment to the guilty who violate the law, that security and protection are afforded. The solemn and deliberate judgment of a Judicial Tribunal is entitled to great consideration, and a wise, honest man, will seldom interfere by the exercise of executive clemency, tending, as it does, to abrogate and defy this the most useful branch of the Government.

When the power is exercised, it is only after the convict has suffered a part of his punishment, and not then, unless the punishment is excessive, or the prisoner has exhibited such contrition and penitence as give evidence of reformation. In no case, as a general rule, will the Executive feel authorised to interpose his clemency without a petition signed by most or all of the jury, prosecuting attorney and judge, as they are supposed to be familiar with the facts and the aggravated or extenuating circumstances of the crime. But the wholesale pardon of some seventy-five men from the punishment of the law by his Excellency a few days since, before those sentenced to the Penitentiary had time to become familiar with even the walls of their abiding-place, was not based upon any such petition, as not a juror or officer of the Court signed the same.

We trust the Court will pardon the Grand Jury for briefly referring to the facts connected with the arrest and trial of the men the Governor has seen proper, in such hot haste, to pardon and turn loose upon the community.

They are as follows:—On the 22nd

day of May, A. D. 1862, a petition was filed before Hon. John F. Kinney, the Judge of the Third Judicial District, for a writ of *habeas corpus*, alleging that three men were unlawfully imprisoned at South Weber, in Davis county, and kept in close confinement, heavily ironed, without any process or authority of law. It may be well to state, that at the place mentioned in the petition, a body of some two hundred men, with their families, had congregated in what is known as Kington Fort, and for more than a year had remained without cultivating the soil or following any industrial pursuit. What little property they had was owned in common, and this from time to time was disposed of to procure the bare necessities of life.

At this place and by these men were the prisoners confined, mentioned in the petition for the writ of *habeas corpus*. The writ was issued and served upon those who had the prisoners in custody, on the 24th day of May. No attention was paid to it by the defendants. The authority of the Court was openly contemned and placed at defiance. Judge Kinney, after waiting for the defendants to produce the prisoners from the 24th day of May till the 11th day of June (some eighteen days), issued upon another affidavit a writ for false imprisonment, another writ of *habeas corpus*, and a writ for contempt for disobedience to the first writ. These writs were placed in the hands of the Territorial Marshal, who being well advised that armed resistance would be made to the service of any process in said Fort, called upon Acting Governor Fuller, who furnished the officer with a military *posse* to enable him to execute the mandates of the Court. On the morning of the 13th day of June, the Marshal with his *posse* arrived near the Fort, and sent the following proclamation under a flag, which was received and read by Banks and others, the parties named in said writs, and to whom said proclamation was directed.

“ Headquarters, Marshal's Posse, }
Weber River, June 13th, 1862. }

To Joseph Morris, John Banks, Richard Cook, John Parsons and Peter Klemgard.

Whereas you have heretofore disre-

garded and defied the judicial officers and laws of the Territory of Utah; and whereas certain writs have been issued for you from the Third Judicial District Court of said Territory, and a sufficient force furnished by the Executive of the same to enforce the law; this is therefore to notify you to peaceably and quietly surrender yourselves and the prisoners in your custody forthwith.

An answer is required in thirty minutes after the receipt of this document; if not, forcible measures will be taken for your arrest.

Should you disregard this proposition and place your lives in jeopardy, you are hereby required to remove your women and children; and all persons peaceably disposed are hereby notified to forthwith leave your encampment, and are informed by this proclamation that they can find protection with this *posse*.

H. W. LAWRENCE, Territorial Marshal.
pr. R. T. BURTON and
THEODORE MCKEAN, Deputies."

This was unheeded and disregarded. Additional time was given after the expiration of the thirty minutes for the delivery of the persons called for by the writ, still no attention was paid to the demands of the officer. At length fire was opened, and for three days, almost continuously, did the belligerents within the fort keep up a fire on the Marshal and his *posse*, killing on the first day a man by the name of Jared Smith, and on the third day another man attached to the Marshal's *posse*. On the evening of the 15th the rebellion was subdued by the surrender of the men and one hundred stand of arms. Parties on both sides had been killed in consequence of the defiant position taken against the enforcement of the law, and in defending the position thus unlawfully assumed by more than one hundred well-armed men.

The disloyal men thus found in arms, fighting against the service of process, were taken prisoners, brought before Judge Kinney in chambers, who admitted all but two to bail for their appearance at the next March term of Court—said two being committed to await their trial for murder. At the recent sitting of the Territorial Court, Judge Kinney presiding, some ninety or more were indicted under the statute for resisting the officer, and ten of the principal men for the murder of Jared Smith, who was shot dead on the first

day of the resistance. Sixty-six appeared and were tried for resisting the officer, the others having left the country. After a long, patient and entirely satisfactory trial to the defendants, the jury assessed a fine of one hundred dollars against each of them—the lowest sum allowed by the statute, and when the law authorized them to fine not exceeding one thousand dollars and imprison not exceeding one year. The least punishment allowed by the statute was meted out to the prisoners, and that, too, when the testimony of their guilt was overwhelming. Of the ten indicted for murder, one was *nolled*, two acquitted, and seven convicted of murder in the second degree. The punishment for murder in the second degree is imprisonment not less than ten years, and may be during natural life; still the jury, actuated by feelings of humanity and mercy, affixed the punishment of five of the prisoners to imprisonment for the period of ten years each, one for twelve and one for fifteen years.

Such are briefly the facts of a formidable armed resistance of a body of men against the authority of the law, their trial, conviction and sentence.

We will be excused for remarking that the very existence of our Government depends upon the maintenance of its authority. This ever surrendered, or if it becomes powerless, all the departments are weakened—totter and crumble into decay. To maintain and uphold this vital principle, the Federal Government has "*sounded to arms*," and blood and treasure have been offered as a willing oblation. Treason and rebellion may be exhibited in Territories as well as States. Both were manifested by the armed resistance in Davis county to the supremacy of the law—small in comparison to the gigantic proportions of the Southern rebellion, but, at the same time, the principle involved is the same; and when such rebellion is subdued, punishment by the Court is but retributive justice; but the Governor, clothed with the *pardon*ing power, interposes to prevent the punishment due to rebels against the law. He sanctions and sustains their rebellion and, by pardoning them, proclaims to the world that they have acted rightly, wisely and lawfully. No time

is allowed for investigation, none for repentance or reformation; but in less than three days from the time of the sentence of the Court, are all of them pardoned by the Executive, to renew their armed resistance against the power of the Government—a pardon which not only seeks to release them from fine and punishment, but the costs due to the officers and witnesses. Of what avail are Courts when their most solemn and deliberate judgments can be thus summarily ignored and set aside? *Punishment becomes a mockery, the door is thrown wide open for crime, convicts have only to appeal to Executive clemency, and security to life, liberty and property exists but in name.*

Therefore, we, the United States Grand Jury for the Third Judicial District for the Territory of Utah, present his "Excellency" Stephen S. Harding, Governor of Utah, as we would an unsafe bridge over a dangerous stream, jeopardizing the lives of all who pass over it, or, as we would a pestiferous cesspool in our district, breeding disease and death.

Believing him to be an officer dangerous to the peace and prosperity of this Territory; refusing, as he has, his assent to wholesome and needed legislation; treating nearly all the Legislative acts with contumely; and, last of all, as the crowning triumph of his inglorious career, turning loose upon the community a large number of convicted criminals:

We cannot do less than present his Excellency as not only a dangerous man, but also as one unworthy the confidence and respect of a free and enlightened people.

All of which is respectfully submitted.

George A. Smith,
Franklin D. Richards,
Elias Smith,
William S. Muir,
Samuel F. Atwood,
Philip Margetts,
John Rowberry,
Claudius V. Spencer,
Charles J. Thomas,
John W. Myers,
Alfred Cordon,
George W. Ward,
Horace Gibbs,
Lewis A. West,
Leonard G. Rice,
Isaac Brockbank,

George W. Bryan,
James Bond,
John B. Kelly,
Gustavus Williams,
Wells Smith,
John D. T. McAllister,
Andrew Cunningham.

His Honor directed that, in accordance with the request, they be spread upon the records of the Court.

The foreman of the Grand Jury then stated that they had concluded their labors and had no further business before them, whereupon the Judge addressed them as follows:—

Gentlemen of the Grand Jury:

The paper just read by the clerk is one of great responsibility, presenting the Governor of this Territory as unworthy the confidence and respect of the people.

I trust you have fully considered the importance of the step which you, as a Grand Jury, have felt called upon under the oath of your office to take.

I am well persuaded that in no spirit of malice or undue prejudice have you been induced to call the attention of the Court and people to what you regard as the official misconduct of the Executive, but only as the deliberate result of your investigations for the public good.

I am perfectly familiar with the facts referred to by you in relation to the armed resistance to the law in the service of process. Upon affidavit made before me were the writs issued, the service of which was attempted to be resisted by an armed rebellion.

The trial of men thus found in arms very recently took place in the Court over which I have the honor to preside, and the trial, as you state, was conducted with deliberation, and the verdict of the jury in each of the cases for resisting the officers and for murder were such as met with the approval of the Court.

The law and its authority were fully vindicated by the verdicts, but, as you state, the Governor has granted an unconditional pardon.

What effect this may have upon the minds of evil disposed persons I know not, but leave the responsibility where it belongs, with the Governor, who, in the exercise of a naked power, has seen proper to grant executive clemency.

You have now, as you state, concluded

your labors, and, before discharging you, I desire to tender to you the commendations of the Court for your attention and diligence in the discharge of your duties.

Your labors have resulted in the presentation of a number of indictments for crime—some of the prisoners charged by you having been tried and convicted, and others are awaiting their trial.

It is only by a Grand Jury discharging their duty faithfully and fearlessly that crime can be suppressed and offenders punished, for all persons must pass the ordeal of your body before they can be introduced by the Government into this Court for trial and punishment.

It is possible, and highly probable, that this is the last Court over which I shall have the honor to preside in your Territory. Such are the indications. I have been the Chief-Justice of the Supreme Court of Utah and Judge of this district most of the time since 1854, having come among you a stranger, but I was treated with kindness and my authority with consideration and respect.

Appointed by Mr. Pierce in 1853 and reappointed in 1860 by Mr. Buchanan and continued in office by Mr. Lincoln, and having held many courts, tried many cases, both civil and criminal, of an important character, I am happy in being able to state that I have found no difficulty in Utah in administering the law, except where its administration has been thwarted by executive interference.

Let honesty, impartiality and ability be the characteristic qualifications of

the Judge, and a fearless discharge of duty, and he will be as much respected in this Territory and his decisions as much honored as in any State or Territory in the Union. And to use an odious distinction attempted to be made between "Mormon" and "Gentile," I am also happy in being able to state, that while these parties, differing so widely as they do in their religious faith, have been suitors in my Court, the so-called Gentile has obtained justice from the verdict of a so-called "Mormon" jury.

I repeat, gentlemen, that the law is and can be maintained in this Territory, and that there is more vigilance here in arresting and bringing criminals to trial and punishment than in any country where I have ever resided.

In the discharge of my judicial duties I have endeavored to be actuated by a sense of the responsibility of my position; ever keeping constantly in mind that I was among a civilized and enlightened people, who were entitled to the same consideration from the Court as the people of any other Territory, and that the Court here, as elsewhere, should be free from bias and prejudice.

Gentlemen, accept my thanks for your co-operation in support of my efforts to maintain and enforce the law.

To the Petit Jurors I will say that I have been well sustained by them in the trial of causes, and can only hope that when I retire from the bench my successor will be an able, honest Judge, and have no more difficulty in discharging his duties than I have had.

With these remarks, gentlemen, I dismiss you from further attendance upon the Court.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 30, 1863.

OUR LEADERS—THEIR INFLUENCE AND ITS CAUSES.

It is a fact well proven, and generally understood, that the leading men of our Church possess an influence so great as to astonish political men who have made the study of civil polity the object of their lives. There are none bold enough

to question the reality and tangibility of the influence wielded by our leaders; and even those who regard us with enmity must admire the self-denial and heroism of the whole, of which each individual gives his strength to swell the mighty power of the master-mind who guides our destiny under God. But the question arises, Why should this people thus concentrate their energies? Because they are convinced that the God of heaven has a work to do on the earth; that that work affects the sentiments, thoughts and purposes of the hearts of the children of men, and such being the case, it becomes necessary that our Father and God should make use of his children on the earth to produce this radical change in the feelings of mankind; and greater still, the blessed conviction that we are the people who are called of God to begin and accomplish this necessary, this important, this glorious mission—the regeneration of our race and, in the language of Holy Writ, “The restitution of all things spoken of by the mouths of all the holy Prophets since the world began.”

The Latter-day Saints need not to be told that to bring about such a mighty task as that which has been given them, a thorough, efficient and responsible organization is an absolute necessity; and if they love their cause, what wonder that they love and sustain their organization, especially when they can plainly see that the men who compose the same are under the immediate favor and protection of Heaven. But the world objects to the bare idea of inspiration from heaven, as though God had no right to choose fitting men to represent him on the earth, and, having chosen them, to sustain them and bear them off victorious. Now, we claim that the fact of our leaders being able men is an evidence of the Divine wisdom as manifested in thus choosing those who possess, or can at least attain to the heavenly attributes of justice, truth and mercy. Do not our leaders possess these attributes? What is it that makes man love his fellow-man on earth? Is it not the possession of these sacred principles, which may be regarded as gifts of God to favored ones? We think so. Again, the world seek to hide their discomfiture by crying loud and long that our devotion to our first Elders is the result of compulsion, produced by a system of terrorism which they are said to practice. Such wretched grounds, supported by such contemptible sophistry, need only be mentioned to be despised and at once dismissed to the shades of eternal oblivion.

We have stated and do still assert, that it is worth, sterling worth which binds man's heart to man; no other foundation, no other tie can be depended upon. It is a matter of history, and is before the world if they will but understand it, that the death of none since the days of Jesus has been so deeply and so universally lamented by their people as was that of the martyrs Joseph and Hyrum Smith; but had these men ruled their people by a rod of tyranny, their death would have been hailed as a deliverance from the bondage of oppression. With these facts before them, our opponents are driven to the wretched, the oft-told and exceedingly threadbare excuse, that we are all deceived in our leaders, and that they are endowed with powers of double dealing which might lead away an angel of light and turn him from his better judgment. Our opponents would even insinuate that our best men are assisted in a course of deception by the powers of darkness, but that they dare not venture upon the supernatural for fear the people would take the shorter road and come to know that heaven, not hell, supports our cause and leads us on to greatness.

While the nations are falling the Saints are rising; while the cry of the blood of innocence is being appeased, the Saints, by the providence of God, are pre-

served in peace; and as the mists of futurity are gradually lifting up, we clearly see the growing excellence of our Zion eclipsing the time-worn and corruptible systems of men, and the prayer rises involuntarily to our lips, "Spare us on the earth, thou gracious God, to behold thy Zion the joy of the whole earth." Still we know that man is fallible, and we have an Apostle's testimony that although the spirit may be willing yet the flesh is weak; but, notwithstanding all these drawbacks, our conviction remains unchanged, strengthened as it is by the words of good men and the revelations of holy Prophets, that *this* time neither the hosts of earth nor hell shall have power to thwart the purposes of the Almighty. The slavery of tradition and the thralldom of ignorant superstition shall yield their sway before the increasing light of truth, for our leaders, under God, shall establish his government and give the people an immunity from the evils of man-made systems, organized by men who impiously deny the right of God to govern his children through his representatives on the earth.

DEPARTURE.—The fine packet-ship *Antarctic*, Captain Geo. C. Stouffer, sailed from this port on the 23rd inst., with 486 souls of the Saints on board. They were composed of people from thirteen different countries—namely, England, Scotland, Ireland, Wales, America, France, Holland, Switzerland, Germany, Italy, Denmark, Norway and Sweden. President Cannon, with Elders Jesse N. Smith, President of the Scandinavian Mission, and John L. Smith, President of the Swiss and Italian Mission, accompanied by several other Elders, visited the Saints on board on the afternoon of the 22nd, held a meeting and organized the company. Elder John Needham was appointed to preside, with Elders Philip De la Mare and S. H. B. Smith as his first and second counsellors. Elders Carl and Ferdinand Dorius were appointed to take charge of the Scandinavian Saints, and Elder John Huber of the Swiss and Italian, under the direction of President Needham. The Saints were then addressed by President Cannon in English, by President J. L. Smith in German, and by President Jesse N. Smith in Danish. Much valuable and cheering instruction and counsel were given, which, judging from the lively countenances and deep interest manifested on the part of the Saints was much appreciated by them. Several Elders who have been laboring faithfully and zealously in various parts of the European Mission took their departure for Zion on this vessel, rejoicing in the privilege before them of sharing the blessings enjoyed by the body of the Church. They have with them the blessing of the Lord, the confidence of his servants, and the affection and prayers of the Saints among whom they have labored. The following are returning to their homes and families in Zion—namely, Elder Needham, the President of the company, who arrived in this country from Zion Dec. 21st, 1860, and who, though not in the enjoyment of very good health, has labored faithfully since, in the South of England, presiding over the Kent Conference during the greater part of the time; Elder De la Mare, who arrived August 3rd, 1860, and has been presiding over the Channel Islands Conference; Elder S. H. B. Smith, who reached on the 27th of July of the same year, and has been presiding most of the time since over the Bradford Conference; Elder C. H. Rhees, who arrived on the 21st of September following, and has been laboring in the Bristol Conference; Elder John Marrett, who reached on the 9th September, 1862, and has since labored, as his health would permit, in the Channel Islands Conference; and Elders O. C. N. and John F. Dorius, who reached this port on the 26th of

August, 1862, on a mission to Scandinavia. The labors of these two last-named brethren have been principally confined to Norway, where they have endured much persecution and have been instrumental in extending a knowledge of the Gospel among the natives of that country. Elders Thomas Yates, who has been laboring in the Bristol Conference, Robert Wilson, who has been travelling in the Liverpool Conference, and John Huber, from the Swiss and Italian Mission, are emigrating with this company, and feel thankful to God for the privilege of gathering with the Saints, to be placed in a sphere where their usefulness can be more widely employed.

Towards the close of the meeting President Cannon bestowed a parting blessing upon the ship and company, which we pray they may realize, and that they may be preserved to reach the Valleys of the Mountains in safety. May the angels of God go with them and his Spirit inspire them to works of righteousness, that they may be preserved from every danger and be instrumental in extending the cause of truth and the kingdom of our God on the earth.

NOTICE.—All letters containing orders for books, changes of names and addresses of Book Agents, or any business relating to the Book Department, must hereafter be written *separately* from letters on any other business, and should be marked *Book Business*. Presidents of Conferences, and Book Agents, will please pay particular attention to this matter.

NEWS FROM HOME.

We are happy to learn from the *Deseret News* of April 15th that the arrangements for the establishment of the Seventies' Reading-room had been completed, and that it was thrown open to the public on Mondays and Thursdays of each week between the hours of three and seven o'clock p.m.

A heavy snow storm had been experienced on the 9th of April, which, as had been feared, was succeeded by a severe frost, which did much damage to fruit trees in low and exposed locations, but orchards on bench or uplands were not materially injured.

The Theatre closed for the season on Saturday, the 12th of April.

Another fight had occurred between a small party of soldiers and a similar one of Indians, near Spanish Fork, on the afternoon of Sunday, the 5th of April, which resulted in the wounding of two Indians and the capture by them of all the Government mules at that place, although the animals were in a corral which was commanded by a howitzer as well as by the rifles of the troops.

A very interesting Conference was held at St. George, Washington County, on Saturday and Sunday, March 21st and 22nd, Elder Erastus Snow presiding. Many of the Bishops and Presiding Elders and Saints were present from the neighboring settlements, much good instruction was given pertaining to both temporal and spiritual matters, and all were benefited and blessed by coming together in a Conference capacity.

Increasing attention is being paid to the cultivation of fruit and flowers, which we are glad to see, as we feel deeply interested in any labors that tend to beautify the earth and increase the comfort and happiness of its inhabitants, and we do not know of anything that tends more to elevate and refine the mind than the chaste embellishment of our homes and their surroundings by the simple means which nature places at our disposal.

CORRESPONDENCE.

ENGLAND.

BRISTOL CONFERENCE.

Bristol, May 2, 1863.

President George Q. Cannon.

Dear Brother,—We are having quite exciting times in this city at present, and the spirit of persecution is rife. It reminds me of old times in the history of "Mormonism" in this and other countries, and, I doubt not, will, in this as in all former instances, result in good, contrary to the wishes and expectations of the Adversary and his coadjutants. The mobs, and the noise they make outside our meetings, are almost fiendish; but as yet we have not suffered any damage, for the Lord has preserved us and his blessing is with us, and by pursuing a quiet and respectful course we have maintained our influence and gained respect from some portion of the thinking and well-behaved citizens.

It is my constant desire and prayer to have wisdom given me to enable me faithfully to discharge the duties of each day; and I assure you I need it to perform the duties of this scattered District with so little help as I have, and particularly as it is necessary for us to manifest so much prudence and forbearance in order to hold our meetings with any degree of peace and satisfaction. I assure you, the opposition we have to contend with often drives me to God to pray for help, when, perhaps, I should not otherwise go. One thing is sure, and that is, the inhabitants of Bristol and Bath will never be able to say in a day to come that they never heard of the "Mormons." I am, indeed, glad that our enemies have been unable to prove anything against my religious or moral conduct or that of the Elders with whom I am associated; that is a source of strength and encouragement to me, and I feel it to be a great blessing to live above reproach even from our enemies: but I feel the praise belongs to God and not to us, for *he* has kept us and not ourselves alone. My health is good and my spirit and feelings never better as regards the Work of God and my duties. The recent

sudden death of my dear father has, however, been a sore trial to me, but the bright hopes the Gospel brings have been my comfort. I trust you and your dear family are all well. I hope to see you when the last ship sails for this season.

With the Saints and Priesthood throughout the District all is peace, and they manifest a great desire for improvement and also to gather. But what a different feeling is manifested by some people when there is no prospect of their being able to emigrate, to what they express when the Lord and their friends have opened the way for them to do so. "O," say many, "if we could but get the means to go, we would not mind if we had nothing but bread and water all the way; and if we could get one change of clothes so as to keep us clean we would be satisfied: if it were not for the sea, we would start and walk all the way, and barefoot at that if we could not get shoes." But the feelings greatly change in some when the way is opened for them to go, for instead of going barefooted, they must have two or three pairs of boots; and instead of being contented with but one change of raiment, they must have two or three suits of rough clothes to wear on the way, so as to keep their best till they get through; and thus they would keep getting till their luggage would fill a wagon. If you remonstrate with or advise such persons, they think you are their enemies instead of their friends, and perhaps refer you to some letter that some unwise or unthinking person has sent back, advising them to bring everything they can get, from a feather bed to an iron pot, and if they can manage it, to please bring out a quantity of linen and groceries. O, when will the avaricious heart and greedy eye be satisfied and contented. I am, indeed, pleased to read the instructions which President Young, yourself and others have given upon the subject, and also your last bit in *Star* No. 18, called "Timely Notice;" it just comes to back up our instructions on these points.

May God bless you, brother Cannon,

in this your busy emigration time, and give you wisdom for every duty and strength for every labor, is my prayer and the prayer of the faithful in this district. I also crave an interest in your prayers that I may have wisdom and power to do every duty required at my hands, to escape every net of the wicked laid for my feet, to do a good work and to return home with honor to myself and my friends, with the confidence of my brethren and the approbation and blessing of the Lord. A line from you, whenever you can find time, is a source of great strength and comfort to me.

With unbounded confidence, I remain your fellow laborer in Christ,

GEORGE HALLIDAY.

SCOTLAND.

GLASGOW CONFERENCE.

Glasgow, May 17, 1863.

President George Q. Cannon.

Dear Brother,—I write to inform you that all things are properly arranged in the Scottish District, so far as I know, and I am happy to say that the appointments are satisfactory to all concerned.

President Peacock assumes my place with the right spirit, and I feel assured he will continue the good Work in Scotland to his entire satisfaction. Elder James O. Brown is installed in his place as President of the Edinburgh Conference; I pray God to bless him with wisdom to fill honorably the responsible position whereunto he is called.

I bore my testimony last Sabbath (the 10th instant) in the city of Edinburgh, perhaps for the last time in that place, where many a faithful testimony has been borne since the year 1840, when Elder Orson Pratt first introduced the Gospel of Christ to the inhabitants of Edinburgh. The people of Scotland have been faithfully warned from that time until the present. I feel clear of their blood and of that of all men, and testify that I know the Church of Jesus Christ of Latter-day Saints to be the kingdom of God, now established no more to be thrown down, and that it will grow and increase in power until the knowledge of God shall fill the whole earth. The Gentiles may rail against us and set their hosts in

battle array, but we fear them not, for we have the truth and God on our side, and if we prove faithful he will bear us off victorious and turn the swords of our enemies against themselves, until they are utterly wasted away and Zion is redeemed and Jesus comes to be crowned among his Saints, whose right it is to reign.

Elder Matthew McOune is pleased with his appointment to preside over the Dundee Conference. The Saints under his watch-care believe him to be the right man in the right place, and I have no doubt they will sustain him. He is on the watch-tower and alive to his duty, and the Saints will do well to listen to his counsels and follow his good example.

We held a Conference in Glasgow on the 25th of April, and set apart brother William Gordon to preside over the Glasgow Conference, according to your appointment, in place of Elder Robert Sands, who is honorably released to go home to Zion.

Brother John Crawford was appointed and set apart, at the same time, to preside over the Glasgow Branch, in place of brother Robert Patrick, whose way has been opened, through the blessing of God, to go home to Zion. He leaves with our approval, and, like Elder Sands, has won for himself the reward of well-doing.

I leave Scotland with but one regret, and that is that I cannot take all the faithful with me; but I leave with them my example, which, if they follow, will lead them to where I am, in favor with God and in fellowship with my brethren. I have had joy and satisfaction on my mission in this country, and through the blessing of God and the united efforts of my brethren our labors have been crowned with success. We have baptized about two hundred during the past year, and we are emigrating about three hundred souls this season. There never was a better prospect for good to be done in Scotland; the Presiding Priesthood and Travelling Elders are good men, the good Spirit is in the Work and the faithful feel well, but a little over-anxious about emigration, and are liable, unless they are careful and attend to the counsels of the Priesthood placed over them, to neglect other important duties to accomplish this end.

The reward is only promised to the faithful who endure to the end.

We are now busy arranging for the Saints who are about to emigrate. I am advising them to attend to your counsels given in the *Star*, to dispose of their wooden boxes and keep their chests well filled with a good, honest heart, and pack up with it a good supply of patience and the Spirit of the Lord to preserve them along the way from getting into trouble. I can recommend the above to all the inexperienced as a necessary outfit for the journey. I have travelled the road myself, and found the articles named to be very useful on many occasions, and as I am numbered among those who are privileged to return to Utah this season, I am laying

away a good stock for myself and I believe many of the brethren and sisters are following my example. Many of the Saints want to go in the same ship with brother Stuart, in order that he may assist them. Now, this is right, and I am willing to assist all I can,—but I would like the Saints to learn to help themselves and go with a determination to help each other in every way that they can and as circumstances may demand, then God will help and bless all of us all the way to Zion.

I am well and feeling well and on hand for anything you require me to do.

Give my kind regards to all inquiring friends, and believe me, as ever, truly your brother in the Gospel covenant.

DAVID M. STUART.

SUMMARY OF NEWS.

AMERICA.—General Hooker's artillery commenced recrossing the Rappahannock on the night of the 5th instant, it being very dark, and completed crossing by three o'clock on the following morning. The infantry then crossed, their rear being well covered. The crossing was entirely completed by daylight. The rear guard had some severe fighting in getting over. Hooker's artillery and ammunition train were brought across the Rappahannock without loss. The Federal dead in the Sunday's battle were left unburied and the wounded without attention. President Lincoln and General Halleck visited Hooker's army on Thursday morning. General Sedgwick's command lost 5,000 men. Stoneman's Federal cavalry approached within two miles of Richmond, causing considerable excitement in that city. General Stoneman is reported to have returned safely to the Rappahannock. General Lee's despatch to President Davis says that General Jackson penetrated the enemy's rear, driving him from all positions to within a mile of Chancellorsville. General Lee further says that many prisoners were captured, and states, in conclusion, that the enemy's loss in killed and wounded was large. He adds,—“We have to thank God for a great victory. Paxton was killed and General ‘Stonewall’ Jackson severely wounded.” The Confederates are still operating in Western Virginia and threatening Charlestown. Active operations are taking place in New York for an early conscription. It is reported that the Republican party will now urge the bestowal of an important command on Fremont. The Mozart Hall Democracy has passed resolutions demanding the discontinuance of the war, and denouncing Vallandigham's arrest. The resolutions also state that the conduct of foreign affairs by the Administration had placed the country in a position where even England dares to bully her. While deprecating civil war, the Democracy demands that the Administration shall no longer submit to insults from England, and pledges every man and every dollar to resist that insult. The rebels admit a loss of 18,000 men in the late battles. It is rumored that General Heintzelman will supersede General Hooker. The Democratic journals urge General McClellan's appointment to the command-in-chief. The *New York Herald* urges the appointment of General Sickles to the command of the army of the Potomac in place of General Hooker. The second attack of General Sherman's expedition of Haines' Bluff was repulsed with a loss of 80 killed and wounded. The expedition had left for Young's Point. Military were sent from Cincinnati and Columbus to quell the riot at Dayton consequent

upon Mr. Vallandigham's arrest. Telegraphic communication with Dayton was interrupted. The Federal Government intends to commence the enforcement of the Conscription Act at once. The list of Provost-Marshals appointed at present for different districts is published. The correspondent of the London *Daily News* writes:—"There is no man who has the smallest knowledge of public and private feeling in this country who does not know that the alliance of England with the South is the one thing wanting to unite the whole North as one man in the wildest and fiercest crusade the world ever saw. There is a very large minority now who are opposed to the war altogether; there are very many more whose approval of it is but languid; but if the Southerners were once taken under British protection, we should see every able-bodied man under arms, and the last sparks of scruple and of tenderness trodden out, and the whole contest enter on a phase that would be shocking to humanity, and that, on this Continent at least, would threaten civilization itself." "Manhattan" admits that the Federal loss in the recent battles is 20,000 killed and wounded. He says it comes home to men's minds that a separation between the South and North is possible. They do not know what to do next. The Richmond papers of the 11th instant announce the death of General Stonewall Jackson, from the effects of amputation and pneumonia. Twelve hundred wounded, who were left on the Southern side of the Rappahannock, have been sent across. Some of the Federal wounded were burnt in the woods around Chancellorsville, the woods having been fired by the shells of both armies. General Grant is reported to have invested Jackson, Mississippi, and the Confederates have no means of getting out of Vicksburg except by cutting their way through the Federal troops. The Southern journals, however, contain a despatch, dated Jackson, the 5th inst., saying that the Federals were repulsed on the 4th upon Big Black River, after four hours' severe fighting. General Bragg officially reports that General Forrest has captured Colonel Straight's Federal Cavalry, numbering 1,600, at Rome, Georgia. Col. Straight was making a destructive raid through Alabama and Georgia. General Grant officially reports, that he met the enemy, 11,000 strong, four miles south of Port Gibson, on the 1st instant, and engaged him all day, entirely routing him with a loss of many killed and 500 prisoners. The Federal loss was 100 killed and 500 wounded. The Federals, under Generals Keyes and Pick, estimated at 12,000 strong, have occupied West Point, on York River, and destroyed the bridges in the neighborhood of White House. It is reported that General Halleck will take the field in person, and superintend General Hooker's operations in the approaching campaign.

PRUSSIA.—The conflict between the King and the Chamber has been brought to a crisis by the Royal Message; and as it is pretty certain that the message will not have any effect on the Parliament, the *Times* would not be surprised if the King venture on some glaringly unconstitutional act which may form an important era in Prussian history.

RUSSIA.—The action of the Russian authorities in Poland does not favor the idea that they have to deal with a dispirited and diminished enemy. Finding that they cannot conquer the rebellion in fair and open fight, they are now vigorously preaching a religious war. A letter of the 15th inst. from Breslau says:—"Pamphlets are distributed among the soldiery, placing the Poles upon a level with Arians and other heretics, and commanding the gallant sons of the only Christian church that deserves the name to die for the maintenance of their glorious faith. With the permission of plunder on the one hand, and the call to a holy crusade on the other, what a wonderful figure Russia cuts in the eyes of the civilized world! Only the other day, in the hearing of the public assembled on the platform, a regiment, about to depart for the seat of war, was exhorted by a General to use every means to destroy the irreligious vermin. "Remember," the tolerant Christian proceeded, "you are going to fight the mutineers for Czar and faith. I hope you will not spare your blood in such a holy object. This is the last time you will have to fight them, and, to bring the matter to a speedier close, you are at perfect liberty to kill, burn and destroy, in whatever way you please, those infamous mutineers."

V A R I E T I E S .

The most important truths can be learned only by experience.

Why is a married man like a candle? "Because he sometimes goes out at night when he ought not to.

Let a youth who stands at a bar with a glass of liquor in his hand consider which he had better throw away—the liquor or himself.

A duckling with four perfect legs was hatched the other day at New Brighton. The little stranger did not live long after its birth.

"What can I give you for a keepsake, my dearest John?" sobbed out a sentimental girl to her scapegrace lover about to join his ship. "Give, my angel," cried Jack in some confusion—"hem—why—why, you've not got such a thing as a £5 note, I suppose, about you?"—*American paper.*

MARRIED:

At Liverpool, on the 31st May, Elder C. H. Rhees to Elizabeth Budd. (*Deseret News* please copy.)
At Cheltenham, on the 15th May, Thomas Cook to Hannah Harris, both of Cheltenham Conference.
At Cheltenham, on the 23rd May, William Panter to Ann Cook, both of Cheltenham Conference.

DIED:

At Manti, Sanpete co., after a lingering illness of nearly four months, Elizabeth, wife of F. C. Robinson, aged 32 years and 5 months.
At Kaysville, on the 18th March, Isabella Burton, aged 66 years 11 months and 24 days. She was the mother of nine children—five sons and four daughters, all of whom are now living and are residents of Utah Territory.

ADDRESS.—M. McCune, Stirling's Buildings, Calderum-street, Maxwelltown, Dundee.

P O E T R Y .

THE SCOTTISH EMIGRANT'S FAREWELL.

Farewell lovely Scotland, dear home of my childhood,
With heart deeply sighing I bid thee adieu;
I leave thee, to wander through desert and wild
wood,
With saints, who have hearts that are faithful and true.

But often I'll think on thy clear running streamlets,
In which I have sported in youth's happy days;
Thy mountains so steep, where it pleased me to
wander—

Oh Scotland, dear Scotland, I'll sing of thy praise!

I love thee, old Scotland, for with thee are sleeping
The friends who will ever be dear to my heart;

Cowdenheath, May 18th, 1863.

While those tender ties o'er my senses are creeping
My breast wildly beats,—yet I know we must part.

The King of all nations hath called us to gather
Where freedom's proud banner exults to the sky,
Where truth, love and friendship are courted and
cherished,

Oh there let me live long, and there let me die.

Farewell then, old Scotland, dear home of my child-
hood,

With feelings of faintness I bid thee adieu;
I'll press on to Zion through desert and wild wood,
With Saints who have hearts that are faithful and
true.

A. ROGERS.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS BOOK DEPOT, 39, FLORENCE STREET ISLINGTON
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy!"—AMOS.

No. 23, Vol. XXV.

Saturday, June 6, 1863.

Price One Penny.

THIRTY-THIRD ANNUAL CONFERENCE, OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Thirty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Bowery, Great Salt Lake City, on Monday, April 6, 1863, at 10 a.m., President Brigham Young presiding.

There were on the Stand: Of the First Presidency—President Brigham Young, Heber C. Kimball and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards.

Of the First Presidency of the Seventies—Joseph Young, Levi W. Hancock, Albert P. Rockwood and John Van Cott.

Of the Presidency of the High Priests' Quorum—John Young, Edwin D. Wooley and Samuel W. Richards.

Of the Presidency of this Stake of Zion—Daniel Spencer, David Fullmer and George B. Wallace.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

Of the Patriarchs—John Young.

Reporters—George D. Watt and John V. Long.

Conference was called to order by the President, and the choir sang—"Know then that every soul is free."

The opening prayer was offered by Elder Wilford Woodruff.

Another hymn was sung, after which President Daniel H. Wells delivered an address on the building of the Temple, showing the necessity of doing all that can possibly be done for the building up of the kingdom of God on the earth, that the Saints might become an independent people. In speaking of the hauling of rock and the work to be done on the Temple this season, he regretted, he said, that the brethren should be such slaves to their appetites, especially in regard to tobacco, which it seemed they must have or they could not work. He stated that it was the design of the Authorities to again commence work on the Temple immediately after Conference, and it was hoped that the brethren would prepare and make ready their teams for hauling the rock to the Temple. He observed that we had before us the work of a life-time, and that it should always afford us joy and peace to do anything that we can do for the building up of the kingdom of God. It was also in contemplation, he said, to build a new Tabernacle of

suitable dimensions to accommodate the people, and that not long hence we should begin to attend to the necessary ordinances for the dead.

President Heber O. Kimball related some interesting incidents connected with his early travels and labors in the ministry. He then made some encouraging remarks upon the prospect before us of rearing a Temple to the name of our God, and said that in this great work we were all equally interested.

Elder George A. Smith expressed his gratification at being in the presence of, and associating with so many of the Elders who first engaged in this last ministry, and he was now delighted with the prospect of so many of the sons of these veterans going to take part in the same great work. Mentioned the second mission that was sent to Europe from this Church, and described the condition of the Elders after being robbed of everything they possessed by the benevolent Christian State of Missouri, and then reduced by disease to almost the last stage of human endurance. He concluded by calling attention to the impoverished condition of the Saints in the European Missions, and hence the necessity of our helping the out-going missionaries from this Territory.

Choir sang — "How happy every child of grace."

Benediction by Elder George A. Smith.

Afternoon.

The Conference was called to order at 2 o'clock. The choir sang a hymn and Elder John Taylor offered prayer.

Choir sang—"Come let us join our cheerful songs."

Elder John Taylor spoke on the subject of home manufactures. He rejoiced in the rising, spreading glory of Zion, and the vast and rapid increase of the kingdom of our God. In the building up of Zion it is intended that the Zion below shall be ready to meet the Zion from above. He remarked that the Saints are the ones who have to build up the kingdom of God upon the earth, and it is of no use to depend upon Gentiles, for they will not do it. Then let all the Saints lead out in the paths of truth and righteousness. Made

some remarks upon the gathering of the poor the present season, and felt happy to learn that the Saints had responded to the call for five hundred teams to go after the poor Saints.

Elder Ezra T. Benson made a few pertinent remarks on the rapid spread of truth and the growth of the latter-day kingdom. He remarked that the kingdom of God, as a whole, was like the principle of plurality of wives, it had got a good start and could not be stopped!

Elder Erastus Snow gave a brief account of the prosperous condition of the cotton-growing district.

Choir sang—"Hard times come again no more."

Elder F. D. Richards dismissed with the usual benediction.

Tuesday, April 7th, 10 a.m.

Singing by the choir and prayer by Bishop Lorenzo D. Young.

Elder George A. Smith said he hoped to see the time when the Saints would be able to meet in a *snug little* Tabernacle, 250 by 150 feet, so arranged that all will be able to hear the speaker. He felt truly gratified in the contemplation of the good prospects for this season's emigration, and he felt it to be his duty to advocate the propriety of having good and efficient teamsters, such as will be teachers, presidents or apostles to the companies—men who will make their wagons their headquarters. Observed that Zion is to be the most beautiful and the most delightful situation upon the face of the earth, and it is important that we should labor to make our inheritances pleasant and agreeable abiding-places. With this understanding, home manufacture was the religion that he wanted to preach.

Elder Orson Hyde made a few remarks, after which the clerk read the list of missionary names.

President Heber O. Kimball made some instructive observations to the young men whose names had just been read over to take missions to Europe. They were the sons of the Apostles, Prophets and the first Elders of this Church, and he felt to praise God that they were going. When he first went out to preach he had to trust in God, and he wanted these boys brought to

do it also, that they might learn to follow in the footsteps of their fathers.

Elder Charles O. Rich followed with some wholesome instruction on present salvation.

President Brigham Young then arose and appointed a meeting of the missionaries at five o'clock in the afternoon. Said he wanted these missionaries to go forth trusting in the Lord God of Israel, preach the Gospel and comfort the Saints; but he did not want them to ask anything from the poor, but what they did receive from those who have means he wished them to use it wisely, and to sustain themselves as far as possible.

Choir sang—"Come, O thou King of kings."

Elder Orson Pratt dismissed with prayer.

2 p.m.

Choir sang a hymn, and Elder W. W. Phelps prayed.

Choir sang—"On the mountain tops appearing."

Elder Amasa M. Lyman was called upon and presented the Authorities of the Church as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball, his First, and Daniel H. Wells his Second Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion, and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, Thomas B. Broderick, James H. Hart, John Squires and William H. Folsom, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the first seven Presidents of the Seventies.

William Squires, President of the Elders' Quorum; James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel M. Moore, President of the Priests' Quorum; Richard W. McAllister and George Openshaw, his Counsellors.

McGee Harris, President of the Teachers' Quorum; Adam Spiers and David Bowman, his Counsellors.

John S. Carpenter, President of the Deacons' Quorum; Samuel G. Ladd and Warren Hardie, his Counsellors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells and Edward Hunter, his assistants and agents for said fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff his assistant.

The foregoing Quorums and Authorities were all voted for separately, and each and all unanimously sustained by the Conference.

Elder Lyman then delivered a highly interesting and instructive discourse on the building of temples, tabernacles, and otherwise beautifying and ornamenting the Stakes of Zion. He then spoke of the renovating and sanctifying power of the truth when applied, and its inculcations carried out in the lives of men.

Elder Lorenzo Snow bore testimony to the good spirit and good teaching that had characterized the Conference. Made some pertinent remarks on the liberty and freedom afforded by the Gospel of Jesus Christ, after which he discoursed at some length on the particular religion of the Saints.

Choir sang—"God is my song."
Benediction by Elder George D. Watt.

Tuesday Evening.

Priesthood meeting—John Young presiding.

Singing by the audience.

Prayer by Elder George B. Wallace.

President John Young made a few remarks expressive of his desire to receive the reports from the branch Quorums of High Priests in the public meeting, if the brethren were prepared to do so. Reports were then handed in and read by the Clerk of the High Priests' Quorum.

Bishop Hunter next addressed the Priesthood. He spoke highly of the response that had been made by the brethren to the call for teams to go east. He wanted the farmers to turn their attention to raising white beans as well as flax, hemp, cotton, cane and other necessities.

President Brigham Young called the attention of the Priesthood to the necessity of the Latter-day Saints becoming a self-sustaining and independent people, producing within the limits of their own Territory, so far as practicable, everything they consume. His entire discourse, which will be printed in full, was designed and calculated to show men how to live independently.

Elder George Goddard was called upon and sang—"The city I love so well."

Elder Samuel W. Richards pronounced the benediction.

Wednesday, April 8th, 10 a.m.

Choir sang—"The glorious Gospel light has shone."

Elder Wilford Woodruff offered prayer.

Choir sang—"Lift up your heads ye scattered Saints."

President Brigham Young called the attention of the Conference to the Missionary Fund by stating that the first business of the morning would be to present to the Conference the subscription-list of yesterday to the Missionary Fund. Brother Thomas Bullock then read the names and amounts donated by individuals on yesterday.

The President then briefly reviewed the history of the Missionary Fund,

and showed that three years ago a subscription amounting to \$12,000 was raised for that Fund, but now the subscription was so small that he was almost ashamed to name it. He then announced that no further subscriptions were wanted here, during Conference, but that the matter would be left entirely with the Bishops throughout the Territory, and the brethren were then instructed that their donations would be wanted here, therefore whatever was subscribed must be delivered to brother John T. Caine or Archibald N. Hill, in this city. Immediate returns were requested.

He did not feel that he was called upon to multiply words upon a subject so familiar to the Saints as that of sustaining the Elders who go on missions from this point. This community is free from poverty, starvation, and the distress that are entwined around the habitations of the poor Saints in Europe.

Domestic economy, neatness in the domestic circle, the obtaining of the comforts of life by honest industry and the duty of every man to make his family comfortable, were subjects that called forth much useful instruction, as will be seen by the verbatim report when published.

The erection of a new Bowery, adapted to the wants of the people here, formed an interesting part of the President's remarks, as he described its design, dimensions and commodiousness.

President Young then spoke of the indebtedness to the Perpetual Emigration Fund, and regretted that the brethren were not more punctual in paying up their bills that were due the Fund, that the company might be able to send for more of the poor.

Choir sang—"I saw a mighty angel fly."

Benediction by Elder Lorenzo Snow.

Afternoon.

Choir sang—"When all thy mercies, O my God."

Prayer by Elder J. V. Long.

Choir sang—"Great God attend while Zion sings."

President Brigham Young announced his intention to visit the southern settlements this spring, and that he would start about the 20th of this month. He invited all who wished to accom-

pany him, and told them how to prepare for the journey.

President Heber C. Kimball next addressed the meeting on a great variety of practical subjects.

President Daniel H. Wells preached on the doctrine of obedience, the necessity of securing the faith and confidence of the brethren in the Church in every place. Reasoned on the duties of the Saints to hold secure their grain and everything they possess subject to the controlling influence of the Priesthood.

Spoke of the kind of manufactures that are necessary. He argued the propriety of carrying out the words of President Brigham Young in all things.

On motion of President Kimball, the Conference adjourned till the 6th day of October next, at 10 a.m.

Choir sang the Saints' national anthem—"O God bless Brigham Young."

The concluding benediction was pronounced by Elder Orson Hyde.

J. V. LONG,
Clerk of Conference.

CHAPTERS ON ASIA.

BY ELDER MATTHEW M'CUNE.

(Continued from page 324.)

The vegetable productions of India are in great variety and perfection—nature has lavished upon her all her choicest gifts. The most gigantic trees, the densest forests, the broadest leaves, the largest flowers, the most luxurious and beautiful creepers, luscious fruits, nutritious vegetables, herbs of overpowering fragrance, simples of inestimable value and efficacy—a pharmacopeia unrivalled—these are the characteristics of the spontaneous vegetation of India: nowhere else is there such abundance or such infinite variety. Amongst the most important are cotton, indigo, sugar-cane, cajuput-oil, caoutchouc, rice, wheat, barley, ginger and palms of every description. The scenery throughout India is remarkable for groves of palm and mango-trees planted all over the empire; the former in the vicinity of the coasts, and the latter in the north-western provinces and Behan. A strong religious feeling influences the Hindoo in making these plantations. He believes that his soul, in the next world, is benefitted by the blessings and grateful feelings of those of his fellow-creatures who, unmolested, eat the fruit and enjoy the shade of the trees he has planted during his sojourn in this world. The names of those who have planted mango-groves are supposed to be remembered by all who eat of the fruit, sit in their shade, or drink of their waters, from whatever

part of the world they come. The most stupendous and remarkable trees in India are the teak, the palm, the banyan, the sissoo, the soul, the peepul, the bamboo and the talipot. Of these the most remarkable is the banyan, for the extent of ground it covers and the peculiarity of its growth. It has a woody stem, branching to a great height, with heart-shaped leaves; some of the trees are of an amazing size, as they are continually increasing, and, contrary to most other things in animal and vegetable life, they appear to be exempt from decay. Every branch from the main body throws out its own roots—at first in small tender fibres, several yards from the ground; these continually grow thicker until they reach the ground, where they strike in, increase to large trunks and become parent trees, shooting out new branches from the top; these, in time, suspend their roots, which, swelling into trunks, produce other branches, and so they continue in a state of progression as long as the earth contributes her sustenance. There are some banyan, or banian-trees in India which measure several thousand feet in circumference, and can afford shelter and shade to 8,000 persons. The Hindoos hold the banian-tree in special veneration, often assembling beneath its boughs, like the Druids of old, to perform ceremonies and sacrifices, and not unfrequently

placing idols at the foot of the stems in a conspicuous place. The peepul-tree is also found in great abundance; it makes its appearance everywhere, unplanted, unsought for; it rises in the most extraordinary places. It often grows, to the great detriment of public buildings, out of the cement which connects stones and bricks, and by the violence of its pressure gradually destroys the edifices. "No wonder," says Colonel Sleeman, "that superstition should have consecrated this tree, delicate and beautiful as it is, to the gods. The palace, the castle, the temple and the tomb—all those works which man is most proud to raise, to spread and to perpetuate his name, crumble to dust beneath her withering grasp. She rises triumphant over them all in her lofty beauty, bearing high in air, amidst her light green foliage, fragments of the wreck she has made, to show the nothingness of man's efforts." I had one of these trees in my *compounded* in Calcutta, which had a large piece of a mill-stone firmly imbedded in its trunk high up in air, having rent it in two through the hole in the centre, clasping and carrying up with it one of the halves. Nature has been wonderfully liberal of her supply of vegetable diet—no part of the world is so fruitful of those products; every fruit and vegetable known to mild climates, and even to cold regions, is produced on the hills or plains of India, and in addition to these, vast varieties peculiar to the tropics grow in luxurious abundance. To enumerate them all would be impossible in the limits of a volume, and the quality of many would be difficult to describe without the aid of the horticulturist and the naturalist. Suffice it to say that the teemingly fertile soil of India yields mangoes, pine-apples, plantains, pomegranates, pumplenoses, jacks, custard-apples, leeches, guavas, melons, oranges, lemons, limes, grapes, sour-sops, almonds, gooseberries, strawberries, tamarinds, plums, figs, dates, brinjalls, peas, beans, artichokes, salads, celery, beetroots, cauliflower, nollooll, mango-steens, &c., &c.

Rice is the staple article of diet amongst the entire native population of all Asia. That portion of the Burmese Empire lately added to the British

dominions, under the Governor-Generalship of the Marquis of Dalhousie, is reckoned the greatest rice producing country upon earth; in fact, it is asserted by good judges, that the Peque provinces are capable of supplying the world at large with the article of rice. In fact India is so highly favored that every month the year round has its fruits, vegetables and flowers. The trees and shrubs are green all the year. Vegetation attains to a most gigantic size, and with a rapidity of growth which, if I were to attempt to describe, would only excite the scepticism of those who have not visited a tropical clime.

As for the animals ranging the forests and jungles of India, they are like everything else connected with that country, gigantic and multitudinous. There are huge elephants, wild and domesticated; its rival, the rhinoceros; the camel abounds as an ordinary beast of burden; the lion is found principally in the northern provinces, but the tiger abounds in every forest and jungle throughout the country; leopards, ounces and panthers of many varieties abound. One species of leopard is used to hunt wild deer, and is called the *cheet-ah*. Bears are numerous; deer of every description, with antelopes and wild boars are plentiful. Hyenas and jackals go in packs of many hundreds together, and keep up the most demoniac howling throughout the night. Wolves, foxes, hares, squirrels, porcupines, hedgehogs and monkeys of every description, from the large man-monkey, or orang-outang, down to little creatures no larger than a common rat, exist in vast numbers. Through the superstition of the Hindoos the monkey tribes have been multiplied *ad infinitum*, as they consider them a sacred animal and protect them accordingly. The buffalo, both wild and tame, is also found in great numbers.

The birds of India are not to be surpassed for beauty by those of any other country on earth, especially the parrot tribe, eagles, vultures, and a vast variety of species too numerous to mention. The serpent tribe abounds; alligators are numerous in the rivers and tanks; also insects of every variety imaginable — mosquitoes, moths and

ants of all kinds. The white ants will eat anything but metal, and even that I have heard them get credit for eating, in the shape of rupees; certain it is their destructiveness is very great.

Throughout the different nations of India there is a greater diversity of language and character, physiognomy, customs, manners, &c., than is to be found in all Europe. There are at least thirty nations, speaking as many languages, all strangers to each other; and of each of these languages there are innumerable diversities of dialect. The Hindoos strongly resemble Europeans in the form of the head, the features of the face and the proportions of the limbs, though their physical characteristics differ very much in different parts of the country; thus, among the Rajpoots and northern mountaineers are to be found men of gigantic stature and proportions, (of this class are many of the Sepoys in the British service in India) whilst the inhabitants of the plains are, generally, of shorter stature and more slender form. They are, however, all of an agile, graceful form. The complexion varies from a dark olive, approaching black, to a light, transparent, beautiful brown, with still an olive tinge, like that of natives of parts of Italy or Provence. Bishop Heber says—"Some were black as negroes, others nearly copper-colored, and others little darker than the Tunisines whom I had seen at Liverpool. Their face is oval, the forehead moderately large and high, the eyes and hair black, the eyebrows finely turned, and the nose and mouth have a European cast. The women, when not exposed to the weather or stunted by hard work, are often very beautiful. Their forms are delicate and graceful, their limbs finely formed and rounded, their features mild, their eyes dark and languishing, their hair fine and long, their complexion glowing, and their skins remarkably soft and polished. The Bengallese are weak in body and timid in mind, deceitful and servile."

The Europeans of India consist, chiefly, of natives of the British Isles, French, Danes and Portuguese, with their descendants. There are also a few Americans. Another class which is becoming very numerous in India is the East Indians, called also Eurasians,

or half-castes. They are the offspring of European fathers by native mothers. They generally profess whatever religion their fathers held. They are found chiefly in the capitals of the three Presidencies and in the neighborhood of the principal civil and military stations. They are generally tolerably well educated, and all speak the English language as well as the vernacular tongue of their native province. They almost monopolize the situations of clerks and accountants in the Government offices, as well as in those of public servants and private merchants. The ladies of this class, though feelingly conscious of the distinction between them and pure Europeans, yet look upon young men of their own color as beneath them. In the orphan asylums and seminaries of Calcutta, there are generally upwards of 500 half-caste girls, illegitimate daughters of officers and civilians, by native mothers of the higher ranks, who have received a genteel education. About nine-tenths of the native population of India are of the Braminical or Hindoo creed. Bishop Heber says of them,—“Of all idolatries which I have ever read or heard of, the religion of the Hindoos really appears to me the worse in respect of the degrading notions which it gives of the Deity, the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty, not only permitted, but enjoined and inseparably interwoven with their ceremonies, and in the total absence of any system of morals, or any single lesson which the people ever hear to live virtuously and to do good to each other. In general, all the sins a Sudra is taught to fear are, killing a cow, offending a Brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Accordingly, though the general sobriety of the Hindoos affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little shame in being detected in a falsehood, or so little interest in the sufferings of a neighbor

not of their own caste or family; whose ordinary and familiar conversation is so licentious, or, in the wilder and more lawless districts, who shed blood with so little repugnance." With the Hindoos everything is mixed up with their religion; their sciences, their arts, all are revealed from heaven. Their religion mixes itself with their legislation, determines their habits, fixes their customs, establishes their institutions, forms their national character; it guides their science and controls every branch of intellectual pursuit. Undo, therefore, their religion, and you undo the whole system of Hindooism; overthrow their science, and their religion perishes along with it. In an essay read at the last examination of the General Assembly's synod (22nd of January, 1841) at Calcutta, by Mahendra, a Hindoo convert to Christianity, a rapid view was taken of the leading branches of Hindoo literature, science, philosophy and theology, and it is shown in succession how sound knowledge must inevitably demolish the whole. Considering that there were hundreds of intelligent Hindoos present, and they could patiently listen to such a demonstration from one of their own countrymen, "We may well conclude," says Dr. Duff, "that the spell and enchantment of Hindooism are fairly broken in the metropolis of British India."

The great fertility of the soil generally insures a sufficient supply of food

with very little labor; but so dependent is vegetation, in this hot climate, upon the supply of moisture, that an unusual continuance of dry weather sometimes occasions the most dreadful famines. Several occurred in some parts of India, during my residence in it, from the foregoing cause, when thousands of natives, in the purely native districts, perished for want of food. Natural affection seemed destroyed, and mothers might be seen offering their children for sale for a little rice. Tanks, or artificial ponds of water, and wells, are dug in great numbers over tracts of cultivated country. India is a country where you meet with the extremes of the sublime and the contemptible; magnificent enterprises, incomparable heroism, unequalled sagacity, incredible cruelty, horrible superstition, wonderful perseverance, grandeur of conception, multiplied instances of the loftiest efforts, and the most abject degradation of humanity. In no part of the world are we presented with so striking a proof of the influence of moral over brute force, as in India; it is a marvellous problem, a phenomenon which puzzles the philosopher—to the whole world it is a mystery, to see a multitude of nations, comprising hundreds of millions of people, extending over a vast region of country, acknowledging the supremacy of a handful of islanders whose seat of Government is five thousand miles off.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 322.)

In April, 1830, having received the Book of Mormon, as I was on my way home from the town of Lima, where I had been to preach, I stopped at the house of a man by the name of Tomlinson, to get some dinner. While engaged in conversation with the family, a young man came in, and walking across the room to where I was sitting, held a book towards me, saying,—"There is a book, sir, I wish you to read." The thing appeared so novel to me that for a moment I hesitated, saying,—"Pray, sir, what book have you?" "The

Book of Mormon, or, as it is called by some, the Golden Bible." "Ah, sir, then it purports to be a revelation." "Yes," said he, "it is a revelation from God." I took the book, and by his request looked at the testimony of the witnesses. Said he—"If you will read this book with a prayerful heart, and ask God to give you a witness, you will know of the truth of this work." I told him I would do so, and then asked him his name. He said his name was Samuel H. Smith. "Ah," said I, you are one of the witnesses."

"Yes," said he, "I know the book to be a revelation from God, translated by the gift and power of the Holy Ghost, and that my brother Joseph Smith, jun., is a Prophet, Seer and Revelator."

This language seemed to me very strange, and, I thought, rather ridiculous; still I said but little more to him, but thought he must be deceived, and that the book was a production got up to lead people astray; however, I thought it my duty to read it, as I had promised, and search out the errors, and, as a teacher in Israel, expose such errors and save the people from the delusion.

I bought the book and went home, and told my wife I had got a week's work laid out, and I hoped that nothing would occur to prevent my accomplishing my task. She said, "Have you anything new to attend to?" I replied, "I have got a book here, called the Book of Mormon, and it is said to be a revelation, and I wish to read it and make myself acquainted with its errors, so that I can expose them to the world."

I commenced and read every word

in the book the same week. The week following I did the same, but to my surprise I could not find the errors I anticipated, but felt a conviction that the book was true.

On the next Sabbath I was requested to give my views on the subject, which I commenced to do. I had not spoken ten minutes, in defence of the book when the Spirit of God came upon me in a marvellous manner, and I spoke at great length on the importance of such a work, quoting from the Bible to support my position, and finally closed by telling the people that I believed the book. The greater part of the people agreed with my views, and some of them said they had never heard me speak so well and with such power. My father then took the book home with him, and read it through. I asked him his opinion of it. He said it was the greatest work and the clearest of error of anything he had ever seen, the Bible not excepted.

I then lent the book to my sister Fanny Murray. She read it and declared it a revelation. Many others did the same.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 6, 1863.

THE ESTABLISHMENT OF THE KINGDOM OF GOD.

"And in the days of these kings shall the God of heaven set up a kingdom *which shall never be destroyed*: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

DAN. ii, 44,

THIS positive prophetic declaration of the Prophet Daniel cannot fail to give undying faith and consolation to every soul who has been made acquainted with the truths of the Everlasting Gospel in these last days, and whose hearts and desires are good and righteous before the Lord; to know that God from the beginning has purposed taking the reins of government into his own hands, after that he had shown mercy and forbearance until their claims were fully satisfied, then to guide the destiny of men and nations by the power of his own

right arm, unto the consummation of all things spoken by all the holy Prophets since the world began. This alone ought to be sufficient to inspire within the bosom of every soul a steadfast zeal and unchangeable determination to be indeed a Saint, and follow strictly the footsteps of our illustrious head, even Jesus Christ, observing and performing every requirement that can be made. But to *know* that He has already taken, and will evermore hold the power of government in his own hands—that he will as surely reward the faithful, punish the ungodly, and execute his every design, as that he dwells in the heavens and is “a God with whom there is no variableness, neither shadow of turning,” should dispel every fear and solace every heart in all the varied scenes through which we may pass. Come what may, we know that God is at the helm, and all things will work together for good to them that love God and keep his commandments.

It is no longer possible for men to say that this knowledge cannot be obtained. The channels of light and truth are opened from the fountain-head to man. The famine for the Word of God is past. Men need no longer to wander from sea to sea in search of it. The earth and the hearts of men are beginning to rejoice and be glad, for the sound and the effects of the Everlasting Gospel have reached them, and are fast spreading throughout the length and breadth of the whole earth. The glad reign of righteousness and peace is being ushered in; and although its consummation must be preceded by the destruction of the wicked, through the wars and desolations which are devastating and about to overwhelm the ungodly nations of the earth, the kingdom of God must triumph, and is increasing upon every hand, both within and from without, and will continue to do so until every humble, honest soul shall be gathered in. Thousands are flocking to the standard yearly; and those who have been gathered, and are faithful, are constantly advancing in knowledge and wisdom and in all the elements of power and greatness. While they are thus increasing in the knowledge of God and of his government on earth, they are establishing themselves and their posterity upon the principles of virtue and truth, the true “foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone,” and soon will the opposing kingdoms of this world be broken to pieces and crumble to ashes beneath the onward, rapid march of the kingdom of our God. Yet the Lord in his mercy offered peace to the world even in the eleventh hour; and had those to whom that message has been most effectually borne, accepted of the mercies and truths offered,—to-day, where war and misery stalk through the land, there would have been peace, prosperity and happiness—the nation would have been united, powerful and glorious; but the dire consequences of disobedience have fallen upon the nation, as they will upon every nation or individual that rejects the message of salvation now being offered without money and without price to the children of men. Knowing these things, as faithful Saints, our efforts should be untiring in the building up of the kingdom of God and hastening on its final triumph. Those who are not faithful will surely be left behind while those who have embraced the Gospel will as surely gain life. Not all who have been baptized and who are called Saints have the Gospel. Those who have indeed received the message of the bountifully testify of it in their virtuous and honest lives, and their piety. This is the only sure test, that to embrace the Gospel is to embrace piety, truth and every attribute of God.

ABSTRACT OF CORRESPONDENCE.

AUSTRALIA.—We are pleased to learn, by Elder Broadbent's letter, and also by one from brother James F. Cox, to which Elder B. refers, of the progress of the work of God and the spread of the Gospel in that distant but extensive region, and that some, at least, of the Saints there are living so as to exercise that faith before the Lord which it is the privilege of his faithful children to do in this as well as in all former dispensations, and which enables them to realize those blessings of both a physical and spiritual nature which their circumstances may demand. Brother Fox writes that he was afflicted with the asthma previous to embracing the Gospel as taught by the servants of God in this Church, but as soon as he received and obeyed the truth, feeling that he had a right to enjoy the blessings promised to the obedient, he, on the 18th day of October, 1862, called for the Elders of the Church to administer to him, which they did, and from that hour he has been entirely free from the disease. We sincerely respond to brother Fox's desire and prayer that he may prove faithful, and that he may not become ungrateful and unmindful of the favors bestowed upon him, as too many have done who have received great and signal blessings from the Lord, and whose lives have been prolonged by his power as manifested through his holy Priesthood. We trust the Elders and Saints in Australia will continue to manifest increased diligence and faithfulness, for we earnestly hope and believe there is a good and great work to be done there yet.

CHELTEMHAM DISTRICT.—Elder John G. Holman, President of the Cheltenham District, writes very satisfactorily and encouragingly regarding the work of the Lord in that section of the country. The Saints feel well generally, and the Priesthood are laboring diligently in their various fields, and all are unitedly striving, with commendable energy, to clear off the little debts which are hanging upon the Conferences, and which most desirable object Elder Holman feels confident, with the blessing of the Lord and the assistance of the Saints, he will soon be able to accomplish.

NEWS FROM HOME.

The subjoined items, which will doubtless be perused with interest by both those who have and those who have not had the pleasure of residing in Utah, we extract from the *Deseret News* of April 22nd, :—

PRESIDENT YOUNG'S TOUR SOUTH.—Pursuant to previous arrangements, President Young left the city on Monday morning, the 20th inst., at nine o'clock, on a tour through the central and southern counties, expecting to be absent a month or more. He was accompanied by President Kimball, most of his clerks and several other gentlemen from this city, and some from Farmington, Ogden, Brigham city, and other towns north, who availed themselves of the general invitation extended to all who wished to take an excursion of the kind, and could leave their business for a few weeks without material inconvenience or disadvantage, on a pleasure trip to the cotton country, which is becoming so famed in the history of Deseret. The company will unquestionably be materially increased in numbers as it progresses southward, through Utah, Juab, Sanpete, Millard, Beaver and Iron counties. The outward trip will, as we understand, be taken more leisurely than the return, as the President, we believe, intends to go through

Sanpete county and other places not directly on the road as he goes out, and will not probably come back by the same route, as he intends to visit most, if not all the southern settlements, before his return. The cotton growing, manufacturing and other enterprises having particular reference to the prosperity, wealth, happiness and social independence of the people of Deseret, will be objects of his special attention during the tour, and if the people will heed the counsel and instructions which may be given them they will be greatly benefited. In common with tens of thousands, we wish President Young and those accompanying him a prosperous and pleasant journey, and a safe return to their respective families and homes, when the several objects for which the tour has been taken shall have been accomplished.

PUBLIC IMPROVEMENTS.—The citizens of the south-western Wards of Great Salt Lake City have of late manifested a commendable public spirit, and have made, since the flood last season, which materially affected the lower Wards, some permanent and valuable improvements, which will be of great public benefit and cannot fail to materially enhance the value of property in that part of the city. Among the improvements thus made is a good turnpike road from the 5th Ward Jordan Bridge eastward across the bottom, on 8th South Street, which has been raised or thrown up above high-water mark, and will hereafter, when some of the intersecting streets shall be repaired, be one of the principal roads leading out of the city. The road is not quite finished and the turnpiking should be extended through the 5th and 4th Wards to the State Road, to make it complete, which is the intention as soon as it can be accomplished. Levees, which have cost several thousand dollars, have also been constructed on the east side of the Jordan this spring, wherever the banks were so low that the water when high, as it has been during the past year, has overflowed, and inundated much valuable farming land, which can now be cultivated as heretofore, and will add materially to the wealth of its owners or occupants specially, and be of incalculable benefit to the community generally.

BANNOCK CITY EXPRESS.—On Wednesday evening last, Mr. A. H. Conover arrived from Bannock city with the express, bringing about five hundred letters. There were but few Indians seen on the route. Pocatello, with his band, was somewhere in the vicinity of the Portneuf, and as understood, wants to fight, and would be glad to have General Connor send out an expedition in that direction, that he may have a chance to gratify his greediness for glory. The natives have made no hostile demonstrations on the route hence to the Idaho mines recently, but as understood, they are far from being friendly to the whites, and intend to make good the losses they sustained at the battle of Bear River before the end of the year.

FIRST DISTRICT COURT.—On Thursday last, Judge Drake, accompanied by Marshal Gibbs, went to Provo for the purpose of making arrangements for holding the Federal Court in the First Judicial District, which according to appointment was to have been held there and to have commenced on Monday the 20th instant. As there is no court house in Provo, the Marshal had to rent a hall in which the court could be held. The building, as a matter of course, needed some fitting up, which could not be done in time for use on the following Monday, consequently Judge Drake adjourned the court till Wednesday, the 29th.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, }
April 18, 1863. }

President George Q. Cannon.

Dear Brother,—Since my last letter

to you, April 1st, the brethren have continued very busy in collecting and fitting out the teams for Florence, and it is expected that the first fifty will start on or about the 20th instant, and that

all will be on the road not far from the 25th. Present appearances indicate that the trains will arrive on the frontiers at rather an earlier date than the one I have previously mentioned—say on or before the 1st instead of the middle of July; but should they reach there before the majority of the immigration, it is much cheaper and better for the comparatively few to rest and recruit their oxen, than for the many to be idle and on expense waiting conveyance. A mule train, owned by different persons, started for Florence on the 16th inst., and took several of the forty-seven persons called at our last Conference to go on foreign missions.

“England” is the destination named in all the certificates of the Missionaries now sent out, with the understanding that they report to you in Liverpool, and that you will, both then and from time to time, assign them such localities within your Presidency as your judgment and the Holy Spirit may direct. This has been deemed the better course at this time, as you are more familiar with the wants of the different fields of labor abroad than we can be presumed to be. They are all instructed to use diligence to reach Liverpool at the earliest practicable date.

Our Conference lasted three days, was numerously attended by brethren from nearly, if not all the settlements, and was apparently pleasant and beneficial to both speakers and hearers.

April 20.

I start this morning on a visit to our Southern Settlements, accompanied by President Kimball, some of your Quorum and other brethren, and expect to be absent some six weeks. President Wells tarries at home to oversee business in general, and to expedite the erection of a large and commodious Tabernacle west of the Temple foundation.

Home affairs are moving along peacefully and favorably, the enemies of truth apparently being foiled from time to time by a Power they know not in the consummation of their evil plans.

The season thus far is very promising for an abundance of fruit and the varied products of the soil. Your family and friends are well as also the people generally.—Your brother in the Gospel,

BRIGHAM YOUNG.

ENGLAND.

HULL CONFERENCE.

Hull, May 19, 1863.

President George Q. Cannon.

Dear Brother,—As I am about to leave the Hull Conference, according to appointment, for the Nottingham, I consider it to be my duty, as well as a pleasure, to address you a few lines relative to the prosperity and progress of the Work of the Lord in this part of the Mission.

On the 26th ult. we held our Conference, on which occasion our meeting-room was tolerably well filled with Saints and strangers. We were favored with the presence of Elders Joseph and Samuel Smith, from Sheffield and Leeds. A statistical and financial report of the Conference was read by Elder T. Cragcroft, secretary, and was accepted as correct. The Authorities of the Church were presented and sustained by the unanimous vote of the Saints,—even many of the strangers present, partaking of the good Spirit, gave their votes freely.

Christ has said that “Except ye are one ye are not mine.” Have we not, as a people, a claim to be owned by our Father, when it is a well known fact that the spirit of unity is such a prominent characteristic of the Latter-day Saints. The different Branches and the Saints comprising the Conference were, generally speaking, represented by myself to be in good standing. The Conference was addressed by Elders Joseph and Samuel Smith and myself, when much good counsel and instruction were given, and many exalting principles of the Gospel were unfolded to the congregation by the aid and assistance of the Spirit of God which rested on the speakers. I am confident all present felt edified and instructed by the teachings imparted. The Spirit of God caused our hearts to rejoice during the day.

It has now been a little over one year since I was appointed to the Presidency of the Hull Conference. I can say truly that I have labored with pleasure and satisfaction while in the same, and I feel, also, that my labors have not been in vain, for the Spirit of the Lord has been with me in testifying of his Work, and I have had the satisfaction of seeing some few of the family of Adam embrace

the Gospel we are authorized to bear to the nations. I regret to say, however, that many who seem to have a conviction of the truth are slow to embrace it. I have on some occasions conversed with religious men, who did not know that I was a "Mormon," and have tried to convince them of the doctrines laid down in the Scriptures, when they have contended against them with all the ability and tact they could command. This has convinced me that their opposition to the Saints is not so much the result of any antipathy towards us as individuals, as it is of their dislike to and hatred of the doctrines and precepts of Jesus. In perusing the New Testament, I find that the spirit of revelation and prophecy, and also the gifts and blessings, were always enjoyed in former times by those who belonged to the Church of Christ; but, strange to say, I have talked with many who are well versed in the Scriptures, and as yet, I have found but few who even contend for these things; and those few, I am proud to say, will generally embrace the truth. I told a lady the other day that the main difference between the Gospel we preach and that preached by the world, was, that we not only wanted the "form of godliness," but we contended for, and believed in enjoying the power thereof. The Apostle Paul tells us that the letter killeth, but the spirit giveth life.

The native Elders here are endeavoring to magnify the holy Priesthood restored through Joseph Smith, and they have assisted me much to extend the truths of heaven to the people. The Saints, generally speaking, enjoy the spirit of the Gospel, and are endeavoring to live by its mandates. However, I realize that they have a great deal to learn before they arrive at that standard of perfection God designs to bring them to.

We have been holding meetings in the Market-place now for some time, which are quite well attended by the citizens, and I trust that the fruits of our labors will appear in due season. In consequence of depression of trade, &c., we shall not contribute many from this Conference to swell this season's emigration. There will, however, be some twelve or fourteen emigrate from here this season for Utah. The Saints, and

others, in this Conference, during my sojourn among them, have treated me with much kindness and respect, and in taking my leave of them, I pray that the blessings of God may be with them and that their way may be opened to gather to Zion, where I hope to have the privilege of meeting many warm and kind-hearted friends again.

Praying our heavenly Father to bless you, together with all his servants who are engaged in the ministry, I remain, your brother in the Gospel,

P. P. PRATT.

AUSTRALIA.

Minmi, New South Wales, }
March 9, 1863. }

President George Q. Cannon.

Dear Brother,—I received your welcome letter, with the *Stars and Journal of Discourses*, for which I and the Saints feel thankful to you. I shall ever feel grateful to receive from you such instruction as will be for the upbuilding of the Church and Kingdom of God in this part of the world. I have acted as the President of this Mission since the death of President Thomas Ford. The Priesthood and the Saints have received and endeavored to carry out my counsel.

The Work of the Lord in these lands, for two or three years back, has been, comparatively speaking, at a stand-still, but I am thankful to be able to report that the prospect for doing good in these lands is beginning to be favorable once more. We have opened a new Branch of late, called the Tommago Branch, which numbers seventeen members, two Elders, two Priests, one Teacher and one Deacon; they are all in good standing and striving to live their religion. There have been five baptized and confirmed in this Branch within a few weeks past. The Hunter's River Branch numbers about twenty-five members, including five Elders. The Sydney Branch I cannot give any correct report of at present; it has been in a disorganized condition for some twelve months or more; there were about sixty Saints in it, how many there are at present I cannot say. I have written two letters to the Presiding Elder since I received yours, but I have had no answer yet. I intend to pay them a visit, after which I will let you know their true

condition and prospects. The South Australian Conference has, I believe, three Branches, with a goodly number of Saints. The last Conference Minutes sent from there, I have reason to believe, were lost in a mail steamer coming from Melbourne to Sydney. The President of South Australia Conference I believe to be a very good man, and the Saints under his charge are very obedient and willing to receive instruction and obey the same. I presume the three Branches number one hundred Saints, so that there are nearly two hundred Saints in these lands.

As soon as there is any money on hand from the sale of books I will remit it to you without delay. In my next I will send you our General Conference

Minutes. I inclose, also, a testimony from one of our newly baptized Saints of the healing power of God by the laying on of the hands of his servants the Priesthood. The Saints here desire an interest in the prayers of the British Saints, whom, though they have not seen, they love.

Praying God the Eternal Father to bestow upon you every needful blessing to enable you to discharge the responsible duties devolving upon you, that you may return to Zion with many souls for your hire and seals to your ministry, and that you may enjoy with them the blessings which are in reserve for the faithful, I remain, your brother in the New and Everlasting Covenant,

WILLIAM BROADBENT.

S U M M A R Y O F N E W S .

PRUSSIA.—The news from Prussia is important:—The *coup d'état*, so long expected, has come at last. His Majesty not only persists that he was right in his view of the question relative to the privilege of Ministers to speak unchecked in the House of Deputies, but he tells the Chamber that its address has cut away all hope of community of action—that its attitude on foreign questions has grieved him deeply—that he should seriously oppose any attempt to carry out the threat of stopping the supplies—that he will maintain the power of the Crown undiminished, and, finally, that he will neither change his Ministry nor his system of government.

POLAND.—The rival Governments in Poland are at the present moment very active. A Cabinet order has been received at Warsaw, directing that all persons suspected of complicity with the insurgent cause are to be arrested and thrown into prison, and sent to Siberia, or put into the Caucasus army. On the other hand, the National Government has divided Poland into districts, and appointed to each a district chief. These chiefs are instructed to organize and arm the whole male population between 18 and 35 years of age, so that there may be a general rising on or about the 1st of June.

AMERICA.—The Federal Government has forbidden the export of horses, mules, or war material. It was supposed that General Stoneman had destroyed the railroad bridges between Fredericksburg and Richmond; but this was not the case. Trains are now running regularly upon the Richmond and Fredericksburg Railway. General "Stonewall" Jackson's funeral took place at Richmond on the 12th with great demonstrations of sorrow and respect. The *Richmond Whig* says that since the death of Washington no similar event has so profoundly and so sorrowfully impressed the people of Virginia as General Jackson's death. Gen. Thomas Francis Meagher has resigned the command of the Irish Brigade. Great preparations are making for a meeting of all the loyal leagues in New York State, to be held in Utica on the 27th instant. Ten Federal negro regiments have been organized at Memphis, and ten more are in course of organization. It is said General Lee intends to make an early offensive movement. Mosby's Confederate cavalry have made a foraging expedition in the Shenandoah valley, and are moving towards Leesburg. The court of Cincinnati has refused to issue a writ of *habeas corpus* in Mr. Vallandigham's case. All is quiet at Suffolk and West Point.

V A R I E T I E S .

If you want to be suited go to a tailor ; if you want to be non-suited go to law.
It is impossible to look at sleepers in church without being reminded that Sunday is a day of rest.

A clergyman, being much pressed by a lady of his acquaintance to preach a sermon the first Sunday after her marriage, complied, and chose the following passage in the Psalms for his text,—“ And there shall be abundance of peace—while the moon endureth.”

GEMS OF THOUGHT.—Never despise humble services ; when large ships run aground, little boats may pull them off. To despair is to sulk with God. Most men have, like Achilles, a vulnerable spot ; but it is in the head, not the heel. Ambition often plays the wrestler's trick of raising a man up merely to fling him down.

SHE PREFERRED APRIL.—May is considered an unfortunate marrying month. A girl, on being asked to unite herself in the silken tie, tenderly hinted that May was an unlucky month for marrying. “ Well, make it June, then,” honestly replied the swain, anxious to accommodate. The damsel paused a moment, hesitated, cast down her eyes, and with a modest blush said,—“ Wouldn't April do as well ?”

THE DISCOVERER OF THE SOURCE OF THE NILE.—Captain J. H. Speke, the discoverer of the source of the Nile, belongs to the 46th Bengal Native Infantry. He is about forty years of age, six feet in stature and possesses great bodily strength. He is the son of W. Speke, Esq., of Jordans, near Ilminster, in Somersetshire. The captain belongs to an ancient Devonshire family who, in Henry II.'s time, spelt their name Espek and owned Bramford Speke, near Exeter.

A monk, who had introduced himself to the bedside of a dying nobleman, who was at the same time in a state of insensibility, continued crying out,—“ My lord, will you make the grant of such and such a thing to our monastery ?” The sick man, unable to speak, nodded his head. The monk turned round to his son who was in the room,—“ You see, sir, that my lord, your father, gives his consent to my request.” The son immediately exclaimed,—“ Father, is it your will that I should kick this monk down stairs ?” The usual nod was given and the youth instantly rewarded the assiduities of the monk by sending him with great precipitation out of the house.

P O E T R Y .

L I V I N G E X A M P L E S .

Ancient worthies we may praise,
Who lived in early Gospel days ;
But they've gone beyond the veil,
Where faith may reach, but sight must fail :
Let us to the standard rise
Of men who live before our eyes.

May my bosom ever feel
The Prophet Joseph's burning zeal ;
In Hyrum an example find

Chesterfield.

To happy and bless mankind ;—
Like them, in life or death to prove
The faithfulness of Gospel love.

How to rule and to discern,
I would Brigham's prudence learn ;
Seek, regardless of applause,
Heber's boldness in the cause :
Living worthies ! let me bear
With them the cross,—their triumphs share !

EDWARD S. SHAW.

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L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS BOOK DEPOT, 10, FLORENCE STREET ISLINGTON AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 24, Vol. XXV.

Saturday, June 13, 1863.

Price One Penny.

THE INQUIRY AND APOSTOLIC ANSWER.

"Believe in the Lord Jesus Christ and thou shalt be saved," was the declaration of the Apostle Paul to the Philippian jailor in answer to his inquiry, "What must I do to be saved?" That, as a proposition, something more is required than an abstract affirmative is evident from the fact that he further spake unto him the word of the Lord, which resulted in a more graduated obedience than intimated in Paul's first injunction, even that of water baptism, and it is worthy of remark that such was of the deepest importance as signally concurrent with the world-wide command Jesus gave his Apostles just prior to his ascension. But, notwithstanding this plain matter of history, the Christian part of mankind generally ignore such facts as forming a necessary part of the Gospel, and are content in the mere barren hypothesis and supposition. The answer of the Apostle is proposed as an indispensable pre-requisite, or first principle, as the basis for still further advancement in the great scheme of redemption.

The Gospel of Jesus is not couched in a simple sentence, it is the power of God unto salvation, and therein is the righteous will of God revealed from faith to faith, requiring a real effort

upon the part of the creature to obey the commands of his Maker. The Apostle Peter, [2 Peter, i, 5—9] in his epistle to the Church, exhorts them to add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; and said that if these things abounded in them they should neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ. But, if they lacked these things, they were blind and had forgotten they were purged from their old sins. With the same propriety may we not say to the inquirer when he believes the Apostle's answer, Add to your belief repentance; and to repentance water baptism; and to water baptism the laying on of hands of those authorized under the seal of the Melchisedec Priesthood for the gift of the Holy Ghost, and then go on unto perfection, pressing forward to the mark of your high calling of God in Christ Jesus, by adding every principle of righteousness revealed in the Gospel. If such be not the case, then have you believed in vain. If we drink deep at the fountain of truth we shall very

readily perceive that the teachings and commands enjoined by the Apostles were given with due regard to the graduated condition of those addressed. Let us take the jailor, for instance, as an illustration. Paul and Silas having been stript and beaten, are thrust into prison; at midnight they hold communion with God and their voices break forth in hallowed songs of praise and reach the skies. It is God who comes; an earthquake goes before him; the foundations shake; the doors asunder open and the prisoners' bands fall off. The jailor awakens in the greatest consternation, and seeing the prison doors open, supposing the prisoners have fled, is about to kill himself. But Paul arrested his purpose, and desired he would do himself no harm as they were all there. The jailor felt the influence and power of that midnight scene, and, trembling, fell down before Paul and Silas and inquired, "What must I do to be saved?" The answer is strictly appropriate to his condition as an unbeliever. But supposing he had already believed that this same Jesus for whose preaching they were suffering bonds, was both Lord and Christ, the Savior and Redeemer of man, the answer then would have been, Repent and be baptized in the name of Jesus Christ for the remission of sins. But lest we should be considered as supplementing the subject ourselves, we will advert to another Scripture circumstance as an illustration to establish this position. The feast of Pentecost was a day of great rejoicing and thanksgiving for the bounties of harvest, and it was celebrated by the Jews with a further view—viz., in commemoration of the law having been given from Sinai on that day. On this day of festivity the disciples met with one accord waiting for the promise of the risen God, when suddenly a sound came from heaven as of a rushing mighty wind, and filled the house; cloven tongues of fire sat on each, and they were filled with the Holy Ghost. This strange circumstance being noised abroad, multitudes of various nations assembled together, and the Apostles spake to them in their various languages the wonderful works of God. They were amazed; some doubted; others mocked and said, "These men are filled with new wine."

But Peter, standing up, dispelled the dark illusion, and, as a faithful witness, testified that the Jews had slain their Savior, Jesus of Nazareth, whom God had made both Lord and Christ, and that he had risen and was exalted at the right hand of the Father, and, having received the promise of the Father, had shed forth that which they saw. They were convinced, and being pricked in their hearts said, "Men and brethren, what shall we do." The inquiry is equivalent to that of the jailor's, but the answer, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins," was not the same as given to the jailor; for this obvious reason, there was a material difference in the stage of their inquiry, one being made previous to belief, that of the others after belief. The ultimate results, however, in each case were the same, for the whole were baptized in conformity with the Apostolic commission. The history of the Apostles is one continued evidence of the catholicity and undeviating exactness of these doctrines, and the facts are like mirrors revealing the experience of the past as examples for the future. This is too obvious to need further demonstration. It is a truism which should have due weight upon every mind.

Subsequent ages are not warranted in changing these principles from their original import; yet, alas, it has been done, and it is as the Prophet declared it should be, "They have changed the ordinances and broken the Everlasting Covenant." This departure from the primitive ordinances of the Gospel is brought about by a kind of specious sophistry which reminds us of Saul, king of Israel, who, on a certain occasion, when charged by the Prophet Samuel with not obeying the commandments of the Lord, replied, "I have obeyed the voice of the Lord and gone the way the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites." But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord in Gilgal. It requires no great effort of the mind to perceive that this was a violation of the Lord's commands, at the same time

making the sacrifice a discretionary excuse to violate the behests of the Most High. There is an approximate likeness in the fallacious reasoning of Saul to that of modern Christendom, with this difference—the arguments of the latter being more subtle yet equally rebellious. Instead of the inquirer being led to obey the ordinances and commandments of the Gospel, he is directed to regard the violation of them with conscientious impunity, and, strange to say, the sacrifice of Christ is made the unwarranted excuse for such an arrant perversion of his laws. The sacrifice was not made to perpetuate man's disobedience; on the contrary, it was the inauguration of the most perfect submission and obedience, which, instead of obviating ours, made them imperatively binding. "What shall I do to be saved?" "Nothing," is the reply, "for you can do nothing; only believe and thou shalt be saved." Such is the teaching of man; but it is not that of the Scripture; for, as we have before proved, belief was the basis for man's obedience to the principles of the Gospel which are ever-abiding and ever-essential to our salvation. When

God commands us, can we do nothing? Yes, we can obey, and it is to the obedient alone that the Lord has made any promises. "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city." Seek not then to be a rebel to God's loving-kindness, his grace and his mercy; pervert not the principles of the Gospel, for they are enjoined upon all mankind in and through the sacrificial offering of Jesus Christ. To neglect to do them and then, like Saul, declare we have obeyed the voice of the Lord, is wicked. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Let not the inquirer of to-day be satisfied with any other answer than that given in the teachings of the Apostle. To-day, the Lord has again sent the message of the Gospel of salvation to all people, and we are witnesses of the truth of it, and earnestly entreat all men to give heed thereto. It is the same unchangeable Gospel as taught by ancient Apostles, and the results are equally the same.

H. W.

"I CANNOT SEE MY WAY CLEAR."

How often does it happen, when an Elder is inquiring of a Saint regarding his prospects for emigration, that he will receive an answer in something like the following words,—“Well, brother, my family amount to so many, and I only earn so much a week, and out of that can only save so much for emigration in the time, and I'm afraid I shall never get away; I can't see my way clear.” Now, it is no doubt both wise and right to make such calculations and see how far, in this manner, we can accomplish this so much-desired object; still, to trust to such means alone is, to say the least of it, short-sighted and unbecoming of one who professes to have put on the whole armor of Christ and to be a possessor of the faith once delivered to the Saints. We are told, “The just shall live by faith” and not by sight; and if we are not acquainted with all the details, or

have not dived into all the minutiae of the purposes of God, it will do us no harm. It is sufficient for us to know that he has declared he will establish his kingdom and gather his people, and we, if faithful, shall come off more than conquerors. Where, to-day, would the Gospel be preached; where would the intelligence of heaven be spread abroad to illuminate, to gladden and to happyfy the hearts of the children of men, if the Prophets and Apostles of old, and the servants of God in this age, had told the Lord, when they had received his word and heard his commandments, “I don't see my way clear, and can't tell how its to be done.” When Abraham was called to leave his father's house to journey to a land that God would show him, as a consequence of his obedience he received that land as an everlasting inheritance, and the promise that “in him and in his seed

should all the families of the earth be blessed." If, however, when told to undertake that long journey as well as to offer up his only son, Isaac, the child of promise, on the lone altar in the wilderness, he had told the Lord he did not see "his way clear" nor how he could receive the blessings he was promised if he destroyed the being through whom they were to flow, would he occupy the exalted position that through obedience and faith he now does, or call those blessings his own that were then only promises? When Israel stood with the tumultuous sea before them and the desert plain and barren mountains in their rear, encompassed by the armies of the Egyptians decked in all the hideous glory of ancient warfare, and armed with all the paraphernalia of destruction then invented, and they, a shepherd host without the means or opportunity for defence, thus edged in with no way of escape, they might have truly said they could "not see their way clear;" yet, when their Prophet advanced and smote the waves of their watery barrier, at once the deliverance wrought out to them by their God was manifested, and with songs of rejoicing they passed through in safety. Yet, great as this salvation was, we are told it shall sink into insignificance when compared with what our heavenly Father will do in these days for the redemption of his children: that it shall be no longer said the Lord lives who brought Israel out of Egypt, but the Lord lives who brought Israel out of every land in which he had scattered them; and so great will be the power manifested by Him for the gathering of his people, that these former proofs of his mercy shall fade from the recollection of his children, as the little troubles and pleasures of our infancy dwindle into nothingness before the sterner and more important duties of our manhood.

But it is not necessary to go so far back for examples to strengthen our faith in the promises of Jehovah, or to show the necessity of possessing that faith in order to accomplish his purposes or work out our salvation, both here and hereafter, for instances of the great blessings obtained through mighty faith in the power and promises of Jehovah are numerous in the history

of the Latter-day Saints. What would be our condition to-day in these lands of Gentile tradition and darkness, if the brethren who were first sent to preach the Gospel in this country, without a home, without friends, without the means of procuring the necessities of life, had refused to come because they could not "see their way clear?" Certainly, so far as sight was concerned they, if any one could be, might have been justified in saying so; but, possessing the faith necessary, they accomplished their work, and we, to-day, are enjoying the light and blessings of the Gospel through their faithfulness. Again, when all seemed as though the gathering hosts of hell had accomplished one of their purposes in driving the Saints from their beautiful and dearly-loved city, that had cost them so much, and round which their affections centred, to wander in the depths of winter to a land which neither they nor their fathers had ever seen, the victims of cold, hunger and disease, to traverse hundreds of miles in a barren and uncivilized region, left to the mercy of the elements and the hospitality of the red men, with no cheering prospect before them, nowhere to call home, their way was certainly dark and gloomy; yet, under the guidance of their leaders they travelled on, and, penetrating the surrounding gloom by the eye of faith, saw a home in the distance, where now we discern the hand of an over-ruling Providence in the increase of every good thing God has for his people in this life; and in still later days, when again a cloud passed over the prospects of the Saints, and once more the hatred of men was manifested against the Church of Christ, they had to leave their homes, and many feared a repetition of the scenes of former years, and for a time their destruction, humanly speaking, appeared inevitable, yet the cloud passed by and they beheld how high above the cunning of the devil was the wisdom of their Creator, and how much better all things had been accomplished for their good than they could have imagined.

Then, with evidences such as these, that crowd the annals of the people of God from the beginning till to-day, though we cannot always see our way clear before us, we have no reason to

doubt that He who has declared he will gather Israel, though in so doing nature to an extent be revolutionized, and though mountains or icebergs, seas or deserts intervene, they shall all be made to help to further his purposes in bringing together his Saints,

or be moved out of their place; and to feel that the day is so long delayed that it will never come, and to lose hope, is to doubt the word of Jehovah and set his promises at naught: rest assured that for the gathering of the faithful the day of deliverance draws nigh.—G. R.

EMIGRATION.

The principle of gathering is of the utmost importance, and one which all Latter-day Saints should feel deeply interested in and properly understand. Notwithstanding all that has been said on this subject through the medium of the *Star* and by the preaching of the Elders, there appears to be a variety of notions entertained by many respecting it. It would appear, if we were to judge by the repeated inquiries of some, that the object they had in view, on this subject, was simply to better their circumstances. Such persons, on being told the true state of things in the Valleys of the Mountains, and the nature of the obstacles to be met with by all new comers, are apt to feel that they could not materially better their circumstances if they were to gather, especially if they happen to be in moderate circumstances here. They therefore give way to feelings of apathy and indifference as to whether they emigrate or not, or they will wait till more improvements are made in the Valleys, and then they will go. Thus they exert little or no energy to gather, and in this way many have allowed years to pass by with no concern in the matter, until by change of circumstances they are reduced to poverty, and then all at once they are seized with a desire to emigrate; but they require all, and more than all they can earn to live upon, and they cannot go; the future looks dark to them, and they are ready to despair. The Saints should learn by such examples to improve the time "while it is yet day," and endeavor to comprehend the true object of gathering.

There are others who desire to gather because a great many of the Saints are going. "We should like to go now—all the best Saints are going." It is

very desirable to have the privilege of gathering along with the good Saints—individuals are not to be blamed for doing this; but some of these appear never to pay much regard to gathering, only as they are reminded by the preparations of those who are going—this is the evil.

There are others who can see troubles coming upon the nations of the earth, and for this cause desire to gather, for they believe the Saints will fare better than the various nations when the scourging becomes general. This is a good reason why we should gather, one often adverted to by the Elders, and which the signs of the times fully justify. Others desire to go because there is nothing but toil and slavery for them in this country. But these should not be the prevailing reasons or cause why the people of God should gather. There is *one* reason which surpasses all others, and that should be uppermost in the mind of every Saint, should form the basis of our motives, and be sufficient at any time and under all circumstances, whether in poverty or wealth, in sickness or health, to enkindle a never-dying desire and determination in the minds of the Saints to put forth every energy and labor assiduously and unceasingly until, by the blessing of the Lord, they effect their deliverance. That reason, though clothed in the habiliments of simple language and easy to be understood, should be *all* that is necessary to prompt the Saints to diligence and untiring zeal in this matter—it is that God has commanded it. "Gather together, O my people of my Church."—Doc. & Cov., sec. 108.

The object of the gathering is that they may "be clean that bear the vessels of the Lord;" to prepare the

hearts of the people to receive the truth, even the Gospel of Jesus in its fulness; "to purify and refine them as gold and as silver;" to try them, that they may "be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked;" "that the borders of my people may be enlarged, that her stakes may be strengthened, and that Zion may go forth unto the regions round about;" that we may take part in the building up of Zion, share in her sorrows and trials, and bear a portion of the burden, that we may partake of her joys and glories when she shall be redeemed. The Saints then should go forth in humility and in perfect obedi-

ence to the will of Heaven, willing to make any sacrifice of social ties and enjoyment, trusting implicitly in the promises of Almighty God, knowing that he requires nothing of his servants but that he will enable them to perform. They should be prepared to meet trials with cheerfulness, conscious that they are performing their duty in compliance with the requirements God has made of them, and that it will be well with them come life or death, remembering the words of the Apostle James, i, 12:—"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." J. S.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 361.)

In August following, my brother Joseph Young came from Canada to see me. He had been there preaching, and having a desire to have me in this field of labor for a season, he came over to the States with the intention of getting me to go back with him.

We accordingly left for Kingston, in Upper Canada, about the 20th of August; and passing through the town of Lyons, we called on an old acquaintance by the name of Solomon Chamberlain. We had no sooner got seated than he began to preach Mormonism to us. He told us there was a Church organized, and ten or more were baptized, and every body must believe the Book of Mormon or be lost.

I told him to hold on, when he had talked about two hours setting forth the wonders of Mormonism—that it was not good to give a colt a bushel of oats at a time. I knew that my brother had but little idea of what he was talking, and I wanted he should have time to reflect; but it made little difference to him, he still talked of Mormonism.

We tarried a short time with him and then went on our way, pondering upon the things we had heard. This was the first I had heard of the necessity of another church, or of the importance of re-baptism; but after hear-

ing the old gentleman's arguments on the importance of the power of the holy Priesthood, and the necessity of its restoration in order that the power of the Gospel might be made manifest, I began to inquire seriously into the matter, and soon became convinced that such an order of things was necessary for the salvation of the world.

We soon reached the place of our destination, it being but 18 miles from Kingston, in Earnest Town, where we commenced our labor. I tarried some time with my brother, trying to preach, but could think of but little except the Book of Mormon and what I had heard of Mormonism.

One day after I had been preaching in Lohorough, I said to my brother, "What did you think of my preaching to-day?" "O," said he, "if you had just come from the priest factory in the States, I should have thought you did very well, but I don't think there was much God in it." I then told him I could not preach, and that I should return home. I accordingly started in a few days.

On my way I attended a quarterly meeting, held by the Episcopal Methodists in Kingston, at the close of their Annual Conference. At the close of the meeting an Indian gave an appointment to preach in the British Chapel

at early candle-light. I determined to go, for the Book of Mormon and the Lamanites were before me continually. As soon as the candles were lit, I was in my seat near the desk. The preacher was there and soon commenced. I listened with great interest while he set forth the traditions of his fathers in a masterly way, and made many statements corroborating the truth of the Book of Mormon.

After meeting I went to my hotel, where the most of the members of the conference assembled for the night. I think Bishops Heading and George were present. After all were seated in two large rooms, I took my place at the door between the two rooms, and, calling the attention of the people, I asked them if any one present had ever read the Book of Mormon? I paused for an answer, and after a short pause a gentleman said that he had never seen or heard of such a work. I then said the book was called by some the Golden Bible.

This seemed to take the attention of the whole assembly, consisting of more than one hundred. A gentleman requested me, in behalf of the people present, to give them some account of the book. I commenced by telling them that it was a revelation from God, translated from the Reformed Egyptian language by Joseph Smith, jun., by the gift and power of God, and gave a full account of the aborigines of our country, and agreed with many of their traditions, of which we had been hearing this evening, and that it was destined to overthrow all false religions, and finally to bring in the peaceful reign of the Messiah.

I had forgotten everything but my subject, until I had talked a long time and told many things I had never thought of before. I bore a powerful testimony to the work, and thus closed my remarks and went to bed, not to sleep, but to ponder with astonishment at what I had said, and to wonder with amazement at the power that seemed to compel me thus to speak.

The next morning I took passage on a packet for the States, landed at Old Oswego, took passage on a canal-packet for Manlius Square, where I met a great number of my friends who had assembled for our Annual Conference;

among the number was my old friend Solomon Chamberlain. He told me he had come to offer the conference the Book of Mormon, saying that if they rejected it they would all go to destruction. He soon filled his mission, and was driven from the place by the voice of the conference.

One man whose name was Buckley, and an elder in the Methodist Reformed Church, railed on brother Chamberlain and abused him shamefully. He immediately went crazy, and was carried home to the town of Smyrnia, a distance of 20 or 30 miles, and died in a few days raving mad.

I attended the conference, bore my testimony, and left for home in company with my brother-in-law, John P. Greene.

On our arrival we found our families all well. I still continued to preach, trying to tie Mormonism to Methodism, for more than a year, when I found that they had no connection and could not be united, and that I must leave the one and cleave to the other.

About this time my brother Brigham came to see me, and very soon told me that he was convinced that there was something in Mormonism. I told him I had long been satisfied of that.

About this time we heard there were a few Saints in Bradford county, Pa., and we determined to make them a visit. We accordingly got Heber C. Kimball to take his team and accompany us. We started about the 20th of January, and took our wives with us, visiting our sister Nancy Kent, in Steuben county, and my wife's mother and sisters in Tioga county, N.Y., and then proceeded on our journey to Bradford county, Pa., where we spent some days with the few Saints that were there, and became more and more convinced of the truth of Mormonism. We bade our friends farewell and returned home rejoicing, preaching the Gospel by the way.

A few days after we got home my brother Brigham left for Kingston, Upper Canada, to tell the glad tidings to our brother Joseph, who was there preaching Methodism, and to try to get him to come home with him, which he accomplished in a very short time, although he had to travel some four hundred miles by land. Immediately

after his return, my father and my brother Joseph accompanied me to Bradford county, Pa., where they both became convinced of the truth of Mormonism; and in the morning of the 5th of April, 1832, I was baptized by Elder Ezra Landon, and my father by Elder Daniel Bowen. The next morning, being the 6th of April, 1832, my brother Joseph was baptized by the latter. April 7th, my father and I started for home, a distance of 120 miles, where we arrived in health and found our friends and families rejoicing in the fulness of the Gospel.

Early in June following I started on a mission to Canada in company with Elders Elial Strong, Eleazer Miller and Enos Curtis. We arrived in Earnest Town at the close of the yearly conference of the Methodist Reformed Church, and attended their quarterly meeting on the Sabbath. The priests

had heard that I had become a Mormon, and consequently did not know me, although it was not two years since I had preached in the house and attended a conference with the most of them where we then were. At the close of the meeting I begged the privilege of preaching in their meeting-house at five the same evening, which they very reluctantly granted. I had a full house and good liberty, and at the close of my meeting I had more invitations to preach than I could attend to, but I sent seven appointments to different places for the ensuing week.

We labored in Canada about six weeks with great success, raised the first branch in British America, and returned home rejoicing, in the midst of cholera and death; found our families all well, and the work rolling on under the labors of my brother Brigham and John P. Greene.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 13, 1863.

THE MANIFESTATIONS OF GOD'S POWER IN FORMER AND LATTER DAYS COMPARED.

THE history of the people of God in this age is as full of wonderful instances of Divine interposition in their behalf as in any previous era, and the evidences of the Divine authenticity of the Latter-day Work are as numerous and striking as any that ever attended any former dispensation; indeed they may be said to be more striking, for they have been of so general and wonderful a character that they have made the people and kingdom of God the astonishment of the age, and the point to which the eyes of all the world are turned. Men read in the Bible the account of the remarkable displays of God's power in behalf of his ancient people the Israelites, both in their deliverance from Egypt and in their subsequent history down to the time of their final rebellion against God manifested in their crucifixion of his Son, which resulted in their complete overthrow and lasting ruin and disgrace—men read of these things and wonder how the Egyptians could refuse to give implicit credence to the message which Moses was sent to deliver unto them; or how the Jews could shut their eyes to, and steel their hearts against the overwhelming and irrefragable evidences which Jesus gave them of the Divinity of his mission, and they say, "If we had lived then, we

would not have done so wickedly: we would have believed the testimony of the servants or the Son of God, and would have obeyed their instructions." Yet thousands of such persons are just as blind to the work which the Lord is doing in their own day, just as deaf to the message which he has sent to them, and quite as rebellious against his servants as were the Egyptians or the Jews. The Pharisees and Sadducees, the very murderers of Jesus, talked precisely in the same manner; they were not satisfied with the God-like evidences which he gave of the Divine authenticity of the principles which he taught—they wished him to gratify their morbid curiosity and love of the marvellous by repeating some of the identical miracles wrought by the servants of God ages before, and when he would not thus prostitute to a base purpose the exalted power which had been conferred upon him, they persecuted him with the most unrelenting hatred, and finally put him to death.

There are many now, who, like the wicked and adulterous generation in the days of the Savior, are asking for signs to convince them of the truth of the Gospel message sent to them through Joseph Smith, when, if they would open their eyes to see, and would reflect upon what is passing around them, they would perceive that some of the most stupendous manifestations of God's power were being displayed among the astonished nations that the inhabitants of the earth ever witnessed. The Prophet Isaiah, speaking under the inspiration of the Spirit of the Lord, tells us that "When the word of the Prophet shall come to pass, then shall the Prophet be known that the Lord hath truly sent him." The same sentiment was also enunciated by Moses and reiterated by many other Prophets. Now, according to this test, which all believers in Christianity acknowledge to have been laid down by the Lord himself, they ought long since to have universally acknowledged Joseph Smith as a true Prophet and servant of God, for never were Prophet's words more speedily and literally fulfilled than have been his. It is but a few years since he foretold the very calamities that have overtaken the American people; he also portrayed in plain and unmistakeable language many bitter sufferings which, although they have not yet endured, they are sure to experience before the war now raging on that continent is over, and all other nations will soon be involved in similar difficulties, for every word that the Prophet Joseph uttered in the name of the Lord is sure to be fulfilled. This is one striking evidence which the world has of the truth of the Gospel as taught by the Latter-day Saints: it is not anything obscure or uncertain; it is not like some of the ancient prophecies, referring simply to an insignificant nation or people, or to a single city; it is not open to the objections which unbelievers often urge against the validity of the testimony of God's servants that they have a personal knowledge of the truth of the Gospel as revealed through Joseph Smith by the manifestation of the Spirit of God to their own souls—but it is a prophecy which speaks pointedly of the greatest and proudest nations of the earth, and the fulfilment of which, so far, in the case of one of the most prosperous and extensive Governments the world has ever seen, proclaims in tones of thunder the Divine authenticity of the Latter-day Work.

Again, if we compare the deliverances which God has wrought for the Latter-day Saints with those which he wrought for his people formerly, the hand of God will be as plainly visible in the former as in the latter, although the particular manner in which his power has been manifested has varied according to the exigencies of the time in which, and the circumstances of the people for whom it has been displayed. When the Lord, by his servant Moses, brought the children

of Israel out of the land of Egypt and delivered them out of the hand of Pharaoh and his armies, they were a numerous and mighty people. In less than two years from the time that they left Egypt we are informed that they numbered over six hundred thousand men above twenty years of age. Such a host as this, unitedly and determinedly bent on gaining freedom for themselves and families, would present a most formidable, if not impregnable front to the most powerful of modern nations, with all their improved appliances of warfare; it would not, therefore, have been unreasonable for the Israelitish leaders to suppose that their chances of success were very favorable should they undertake the emancipation of their oppressed brethren and sisters by throwing off the Egyptian yoke, even though no revelation had been given them from the Lord commanding them to engage in such an enterprise, and they had received no promise of Divine assistance to aid them in its accomplishment. But with the Latter-day Saints such has not been the case. Our numbers, compared with those of the Israelites at the time referred to, have been, and still are, insignificant, while the difficulties we have had to encounter have been greater, and the enemies we have had to contend with have been more numerous and mighty than were theirs. No uninspired man could have hoped for success in the establishment of such a system as Joseph Smith taught, in the very midst of a powerful nation whose inhabitants were all opposed to him and his doctrine, and nothing but the power of the Almighty has preserved it and its followers from destruction. More than once, in the history of the Latter-day Saints, has deliverance seemed, humanly speaking, impossible. In Missouri, when, deprived of our arms, a mere handful of men and surrounded by overwhelming numbers of our enemies who were thirsting for our blood and anxiously waiting to execute the order for our extermination which had gone forth, with no place of refuge to flee to and no power to fly if we had, with none to lift a voice in our behalf and no arm but God's to lean upon, what but our knowledge that we were engaged in his work could have sustained us, and what but his Almighty power could have delivered us out of the hands of our foes who, like some wild beast with its prey already in its teeth, were waiting their own pleasure to devour us. When, in 1857, the flower of the United States army came against us, and one general cry of rejoicing went up from the whole civilized (?) world in anticipation of the speedy extirpation of the "Mormons," what hope could there have been for us had we not known that God was our friend. There we were, in the midst of the most powerful and wealthy nation upon the globe—not like the Israelites with an opportunity of escaping beyond the borders of the hated tyrant's dominions, but hemmed in on every side—turn whichever way we would, north, south, east or west, we were surrounded with the territory of our foes who were ready, the moment we should dare to set foot upon their inhospitable soil, to complete the work of destruction begun by the armed and uniformed minions of the Government. What were we to do? In point of numbers resistance was not only apparently hopeless but madness—there were but a few thousands of us, while our foes numbered millions, and hundreds of thousands of swords were ready to leap from their scabbards at the command of the Government to be wielded by savage hands against the inoffensive and almost defenceless "Mormons." Our enemies, too, were backed by all the wealth and resources of the mighty Republic which sent them; they were thoroughly disciplined, finely armed and well fed; we were almost without arms or ammunition, and with no resources but our mountain fastnesses and what we might obtain from our foes in the changing fortunes of

war,—in whatever direction we turned, looking through simply human mediums of vision, the horizon was, for us, portentous and gloomy, and the only prospect before us appeared to be that of nobly contending in defence of our liberties our homes and our families, for a brief period, against the overwhelming hosts of the tyrant, and then laying our bodies beneath the green sod of our mountain dales or leaving them to moulder among the rugged defiles of the rocky kanyons, with this only consolation, that we had lived in obedience to the mandates of our God, that we had died as freemen rather than live in slavery, and that future generations would award us the honor we had justly won by classing us among the list of martyrs to the cause of human freedom and progress. No one but ourselves, at that time, anticipated any more favorable result to us from the unequal contest than the one we have described; but we knew that God was our friend, and that all would end prosperously for us; and what must have been the rage of our enemies and the astonishment of the world to see the proud Government of the United States descend from the high though criminal position which it had taken, and do with us,—what it has refused since to do in the case of the most formidable and powerful foe it has ever had to contend with, though solicited thereto by one of the most potent Governments of Europe, viz., send Commissioners on behalf of the Government to meet with the representatives of our people to inquire into and promise to redress their grievances and make with them a treaty of peace; and this, too, while the kanyons and defiles of the mountains were still guarded by our men, and the invading army was compelled to stay outside of the Territory until the result of the conference of the Commissioners was known. What but the direct interposition of the Almighty in our behalf could have brought to pass such wonderful issues, and could have evolved such happiness and prosperity as have since abounded in our peaceful midst, from the dark and gloomy clouds of adversity which then surrounded us. When the history of this age of the world shall be read by future generations, they will wonder quite as much, if not more, at the unbelief and hardness of heart of the present inhabitants of the earth, as those now profess to do at that manifested by Pharoah and his people or by the corrupt Jews in the days of the Savior.

STARS AND JOURNALS.—As the emigration season is now closed for this year, and, as has generally been the case heretofore, we presume there will be a temporary decrease in the number of subscribers for the above-named periodicals, we wish the various District and Conference Presidents would take immediate steps to ascertain the number of *Stars* and *Journals* they will want the ensuing half-year, so that there may be no unnecessary debts incurred on the part of the Conferences, and that this office may avoid the useless expense of printing much larger editions of these publications than are required. For this purpose the various Book Agents throughout the Conference should ascertain immediately the necessary changes in their subscription lists, and notify their Conference or District Presidents or Book Agents, who should forward their orders to this office without delay. We hope, however, that not only District and Conference Presidents, and the various Book Agents, but that all the Saints throughout the Mission will specially interest themselves in maintaining and increasing the circulation of the *Star*. It is already very small compared with what it was in former years, and we should be very sorry to see any further decrease in it.

We trust the Saints will exert themselves with renewed diligence and zeal to sustain and circulate it, feeling that they have a personal interest in its existence and prosperity, as in everything else connected with the kingdom of God.

THE NEW HYMN BOOK.—The Twelfth Edition of the Hymn Book for the use of the Saints is now published and ready for sale. We are under the necessity of making a small advance in the price of this edition from that of the last, as, in consequence of the material enlargement of the book, which has given it an altogether superior appearance, we have incurred considerable additional outlay in the items of paper, binding, &c.

We have spared no trouble nor expense to endeavor to adapt the work to the continually progressive condition of the Church and the intelligence, views and feelings of the Saints. For this purpose we have substituted between forty and fifty hymns, mostly by our own Authors, for some that were not so suitable for the use of the Saints. There are many more hymns, composed by various persons, some of whom are in the Valley and some in this country, which we were anxious, and had fully intended, to insert, but found it impossible to do so without spoiling the appearance of the book by making it disproportionately thick. It was only by incurring the expense of entirely resetting and printing one whole form of 32 pages that we were enabled to put in those which we have inserted; therefore, we hope none of our friends will feel slighted if they do not see as many of their productions appear therein as they expected. Great pains have also been taken to preserve all the hymns which have been retained from the old edition on the same *pages* in the new; so that, notwithstanding it was found impracticable to keep the same numbers for the *hymns*, no confusion will result from the common use of both editions. We earnestly trust that this little work will meet with the approbation of the Saints, be found adequate to their wants, and may be a source of comfort and consolation to all who love the truth and seek the prosperity of Zion. The prices vary as follows:—Roan, sprinkled-edges, 1s. 9d.; Calf, sprinkled edges, 2s. 6d.; Calf, gilt-edges, 3s.; Morocco, gilt-edges, 5s. The usual discount will be allowed to wholesale purchasers. We should like all orders sent in as promptly as possible, so that we can have a sufficient number bound at once, as we do not intend keeping a large surplus on hand.

ARRIVAL.—On the morning of the 4th instant we had the pleasure of receiving a brief call from Mr. Anthony Godbe, who left Salt Lake City on the 29th of April, in company with his brother, Mr. W. S. Godbe, and Mr. T. B. H. Stenhouse, post-master at G. S. L. City. Mr. G. reports "peace and prosperity in Utah," and that all was moving on rightly and harmoniously when he left, notwithstanding the desires and efforts of certain parties to the contrary.

ABSTRACT OF CORRESPONDENCE.—We subjoin a few extracts from a private letter we have recently received from Elder F. D. Richards, believing all who may have lived and labored under his Presidency in these lands

will be happy to peruse anything from his pen, and to learn of his welfare and continued interest in the prosperity of the Saints and the work in the field of his former labors:—

“Your note of May 10th, 1862, came duly to hand, and for the kindly considerations therein entertained be pleased to accept my sincerest thanks. By a perusal of the *Star*, which reaches me quite regularly, I learn with pleasure of the steady progress of the work in the European Missions, and the substantial spirit which seems to characterize the work there. My own experience in those Missions reminds me of the multifarious considerations therein involved, which can only be discreetly managed by the ceaseless inspiration of the Holy Spirit; without this none can successfully build up the Kingdom. I used to have exceeding great joy in the ministry of the Gospel in those lands, and had the satisfaction of seeing added to the Church annually, about as many as emigrated, sometimes more. I often meditate with pleasure upon the happy times which I have enjoyed in testifying of the truths of the Latter-day Work in those Missions, and, before I am aware, I almost wish for an opportunity to repeat my testimony in those countries, but I have much that requires my attention here; still, I do not recollect any place where I have labored that I might not have joy in laboring there again if the will of the Lord were so. My prayer is continually that the grace of God may be multiplied upon you according to the labors required at your hands, and that the Lord, who knows the evils of the last days, may preserve his journeying Saints and bring them safe home.”

C O R R E S P O N D E N C E .

ENGLAND.

NEWCASTLE-ON-TYNE DISTRICT.

Newcastle-on-Tyne, May 24, 1863.

President Cannon.

Dear Brother,—As I am about to return to the home of the Saints in the peaceful vales of Utah, from which I have been absent for over three years, I take pleasure in penning a few lines to you expressive, in a degree, of my feelings on the occasion. Having been almost exclusively under your Presidency, my labors are known to you without a recapitulation. I will say, however, I have had much satisfaction during my stay in this country, and feel grateful to God, with my whole heart, for his parental care so abundantly bestowed upon me, especially in giving me a degree of health unequalled during my past life.

By the blessing of God and the zealous efforts of the Elders laboring with me, during the two years and a half I have spent in this District, there have been over three hundred souls added to the Church and kingdom of God, about two hundred and fifty will emigrate to the land of Zion this season. The Saints generally are in good spirits and enjoy the spirit of the Gospel. Through their faithfulness and the

blessings of the Almighty, our emigration from this part of the Mission is much heavier this season than any previous year; and those who are necessarily compelled to remain here for want of means, are determined to put forth greater exertions, the coming season, that they may be prepared for next spring. The work of our Father's kingdom is still on the increase here; and though it is with a degree of regret that I leave many in this land, yet it gives me pleasure to feel that they are left under the watch-care of a good and faithful shepherd—Elder Moses F. Farnsworth.

Should you see proper to give this a place in the columns of the *Star*, the Saints with whom I have been associated, and with whom I have sojourned for so long a time, will please receive my warmest thanks for the many acts of kindness and benefits bestowed upon me while in their midst, for their marked hospitality and manifest liberality in supplying my wants and administering to my necessities for the long journey which is before me, and for a continuation of those kindnesses up to my departure; and, so far as I have power and authority, I bless them in the name of Israel's God. I have been from home and among strangers for a long

time, and it would be useless to undertake to express my delight at the prospect of so soon returning to my family and friends, and to the bosom of the Church in Zion's favored land. Yet God has made me happy here in the discharge of my duties as his servant, and has truly made the yoke easy and the burthen light, so that I have had much pleasure in my labors in the ministry; and though I feel grateful for the privilege of returning home, my desire to labor for the interest of the kingdom of God is not less, nor shall my efforts to do what I can for the relief of erring, suffering humanity, cease while God gives me his Spirit to direct, and power to act. My testimony to the Saints and to all concerned is, that God has spoken from heaven and established his kingdom on the earth never to be thrown down, and that all who receive it shall inherit life eternal in the mansions of never-ending bliss; but those who reject it, reject it to their own shame and condemnation, and will be of the number who will call for the rocks and mountains to fall on them to hide them from the wrath of the Lamb and from the face of Him who sitteth upon the throne forever and ever. That those who have received a knowledge of the Gospel may continue faithful to the end, and may with increasing diligence keep the commandments of God, is my sincere prayer.

I would say before closing, that through the favor of Heaven there are still some additions to the Church by baptism, and the honest-hearted, being led by the Spirit of God, are inquiring after the truth, and on the whole, future prospects look quite flattering, more especially as the local Priesthood seem awake to their duty. The fire of the Holy Ghost seems to be burning in each bosom, and every man is anxious to be at his post, where his voice can be heard both long and loud to warn mankind of their fast approaching danger and sure doom unless they speedily repent. That kind Heaven may bless the faithful everywhere, that the paths of wisdom may grow brighter and brighter around them as they walk onward therein, until not a dimming veil exists to obscure the sight, as they gaze with admiring wonder upon the

ever-increasing beauties of the world of bliss, and bask in the pleasures of endless lives in the Redeemer's kingdom, is my prayer in the name of Jesus.

With kind love to yourself, the Elders and brethren engaged in the ministry throughout the Mission, and to the Saints generally, I subscribe myself your brother in the New and Everlasting Covenant,

JOHN S. GLEASON.

SOUTH AFRICAN MISSION.

Alexandria, Cape of Good Hope, }
April 14th, 1863. }

President Cannon,

Dear Brother,—As another month has rolled round, I take advantage of the opportunity of sending you a few lines by this mail which is about to leave for your shores. On the 31st ult. the *Henry Ellis* sailed from Algoa Bay, bound for New York, with 32 souls of our people on board, including Elders Stock and Zyderlaam. Elder Z's health has not been very good for some time, he being afflicted with palpitation, which is very bad in this country. He has labored very diligently while he has been in the colony, and has found the Dutch to be a very stiff-necked people, and far in the rear of the times. He, however, succeeded in baptizing one man, who was a native of Holland. The African Dutch pride themselves in obeying their (Predicant) minister's counsel. They are perfectly willing to leave their salvation in their priests' hands, and if they lead them astray they will have to answer for it—so say they. It is very likely the Lord will have to preach a loud sermon to the Dutch, in the shape of judgments, before they will realize how they stand.

I feel to thank the Lord that 45 souls have left here this season for Zion. Several others might have left had they been wise. They will very likely find out they have missed it. Elder Atwood and myself are visiting the scattered Saints and preaching to the people wherever we have an opportunity.

I had a letter a few days ago from Elder Dixon, from Natal: He and Elder Noon are making some little stir in that part. They are holding forth

to the people, who appear to come out in large numbers to listen. This is more than we have experienced in any other part of the colony. I hope that such a feeling may continue there and become more general in other parts.

Elder Atwood joins with me in love to yourself and all the brethren in the office. I remain your brother in the kingdom of God,

WILLIAM FOTHERINGHAM.

S U M M A R Y O F N E W S .

ENGLAND.—Mr. Roebuck has given notice of his intention to move the recognition of the Confederate States. In consequence of a misunderstanding with the Brazilian Government, M. Moreira, the minister from that empire to this country demanded, and received his passports. It is believed that a peaceful solution of the difficulties will be arrived at.

POLAND.—The insurrection still progresses, with alternate successes. As the Poles are not yet acknowledged as belligerents, the most atrocious outrages on the part of the Russians are justified because they are perpetrated on "rebels." As in America, there seems to be no prospect of a solution of the difficulties.

PRUSSIA.—The King of Prussia, having violated the constitution which he had sworn to uphold, has set up as an absolute Monarch, ruling by Divine right. He has turned his Parliament adrift on a paltry pretext, and has commenced in downright earnest the task of extinguishing every independent newspaper.

RUSSIA.—The Russian authorities in Poland are carrying out some of the measures anticipated. On the Galician frontier, the woods (one of the chief sources of wealth in Poland) have been set on fire, in order to deprive the insurgents of a place of refuge. The fire was prevented from reaching Galicia by the Austrian authorities; but on the 30th ult., according to a telegram from Tarnopol, the woods were in a blaze for miles around.

AMERICA.—Various reports are in circulation that President Jefferson Davis is preparing to invade Maryland and Pennsylvania early in the summer. The Pennsylvania authorities are urged to organize a militia to be prepared for such contingency. Ten Federal regiments are reported to have advanced on Cumberland to invade East Tennessee. At Suffolk two Federal regiments fired upon each other by mistake, killing and wounding a large number. Two companies of Federal mounted rifles were surprised and badly cut up by the Confederates. The new colored regiment organized in Massachusetts has been ordered to Port Royal. The *New York Tribune* calls upon President Lincoln to issue a retaliation proclamation to protect colored troops. The Confederate Colonel Parker, commanding in Jackson County, Missouri, has informed General Hunt that if another Confederate citizen or soldier was executed without process of law, he would execute five Federals. General Hunt replied that all rebels or their sympathisers, including females, aiding directly or indirectly the rebels on the counties bordering Missouri, would be destroyed or expelled his district. All persons found in arms in the Kansas district would be summarily executed when captured. The political condition of affairs wears a threatening aspect, owing to the repressive measures of the Federal military authorities. Denunciations of Administration measures by the democracy in large Northern cities are becoming louder. It is freely asserted that the Administration purposes to make the profession of political opinions the test of loyalty. A Democratic State mass meeting has been held at Indianapolis amid considerable excitement. Speeches were made denouncing Vallandigham's arrest and the war measures of the Government. A military guard was kept patrolling the city in the vicinity where the meeting was held. Forty or fifty arrests were made for carrying concealed weapons and shouting for Jeff. Davis. The excursionists in several trains which left Indianapolis at night fired upon the soldiers. The home military authorities stopped the

trains, made numerous arrests, and captured 500 revolvers from the passengers. The newspapers in all the Western cities are now under military supervision, and in Indiana free press discussion is entirely suppressed. Arrests in Washington are becoming more numerous. General Butler is in Washington, and it is supposed he will immediately receive a command. The Federal mortar fleet has again bombarded Port Hudson from below without material result. General Hooker is falling back from the Rappahannock towards the Potomac for the better defence of Washington and Maryland, as there were signs of the Confederates preparing to cross into Maryland by way of the Upper Potomac.

ADDRESSES.

William Gordon, 27, South Coburg-street, Glasgow.

George Peacock and James C. Brown, care of Mr. Alexander Ledingham, 162, Pleasance, Edinburgh.

David B. Jones, care of Mr. William Hughes, Mount Pleasant-square, Carnarvon.

MARRIED:

In Great Salt Lake City, on the 11th of April, Mr. Samuel Lee, late of Tooele city, and Mrs. Margaret M'Murrin, of the former place.

DIED:

In Great Salt Lake City, on the 26th of April, at 10 p.m. Sidney A. Knowlton, aged 67 years 10 months and 27 days.

At Kphriam, Sanpete county, Utah, on the 7th of April, of scarlet fever, Agnes, daughter of Peter and Catherine Oldroyd, aged 1 year 9 months and 1 day.

In Heber city, Utah, on the 31st of January, of consumption, Robert Montgomery, aged 28 years.

POETRY.

TO THE MISSIONARIES OF 1863 FROM GREAT SALT LAKE CITY TO EUROPE.

(From the *Deseret News*.)

Go forth, ye sons of Zion, go,
Abroad the Gospel trumpet to blow;
Go, rid your garments—make them white and clean
From this vile generation's blood and sin.

While you labor abroad in the harvest field,
And the mighty "sword of the spirit" wield,
Put your trust in God—his almighty arm,
Like a flaming shield, will protect from harm.

High is your calling—let your aims
Transcend all earthly princely claims
As representatives of Zion, go,
And in your lives truth's saving precepts show.

Should a sinful snare for your feet be spread,
Fly—fly with the speed of the lightning's tread;—

Great Salt Lake City, April, 1863.

Haste—haste from the track where th' scorpion
flies;—

Approach not the den where the adder lies.

With promptness of returning day,
Here, thousands, when you're far away,
With heart—with faith and purpose, fixed and true,
Will bend the knee, and pray to God for you.
With wisdom, the secret of conquest lies;
Be pure and be humble—be just and be wise;
And you'll walk in the light which salvation
spreads,
And bright garlands of honor will crown your
heads.

E. R. S.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 25, Vol. XXV.

Saturday, June 20, 1863.

Price One Penny.

MAN-MADE MINISTERS AND RELIGIOUS MERCHANDIZE.

BY ISAAC E. MORWICK.

—O—

"But there were false prophets also among the people, even as there shall be false teachers among you.—(2 Peter, ii, 1.) And through covetousness, with feigned words shall they make merchandize of you.—(2 Peter, ii, 3.) For the time shall come when they shall not endure sound doctrine; but after their own lusts shall they heap up teachers to themselves having itching ears.—(2 Timothy, iv, 3.) And souls of men."—(Rev. xviii, 13.

How accurately have these words since been fulfilled. Modern Christendom is at present no more than one vast system of corrupt, man-made ministry, upheld by as extensive a system of religious merchandize. To us, as Saints, it seems strange that people should be so blind to this as also to the other signs of the times in which we live. One of the chief commands left by our Savior and his Apostles was to watch, and to expect his second coming, which, he said, should come as a snare upon the face of the earth at a period quite unlooked for by the mass of mankind, owing to false teachers who will keep them lulled in security. We should carefully and prayerfully observe the signs of the times to prevent falling into the same error as did the ancient Jews, who perished through neglecting this important duty, and being unprepared for the first coming of the Savior. As then, so now, false teaching, pride and carelessness are the great obstacles

in the way of men obtaining a knowledge of the truth, and it will result in war, famine and desolation stalking throughout the nation until they are destroyed, for the word of the Lord shall not be spoken to them in vain. "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"

Let us examine whence the great mass of these false teachers started. This is not very difficult. Their founders were contemporary with the Apostles themselves. They were a set of sinful men led on by their own lusts and the corrupt minds of certain classes of Christians who could not endure sound doctrine. From various epistles it appears that even three of the most eminent Apostles, St. Paul, St. Peter and St. John, were looked upon with suspicion and partially, if not totally, rejected by large bodies of professing Christians. These foolish people suffered themselves to be drawn aside by

men who persuaded them that the Apostles were not what they professed to be, and had departed from the true faith; that they preached to advance their own interests, and were not fit to be trusted with the salvation of their souls. They lent willing ears to those tales, hence, unauthorized ministers and false doctrines wonderfully grew and multiplied, until the pure Gospel of Christ finally ceased from among them, as the Apostles had foreseen. Then the mystery of iniquity set to work, and the mother of harlots, confusion and abominations began her business and so greatly increased, that within a few years after the banishment of St. John to the Isle of Patmos, her baneful influence, like the gloom of night, spread over the whole of Christendom, leaving it distracted by a most awful state of divisions, without revelation, without Prophets, and without one single ray of true Gospel light to relieve the pending midnight of sorrow and ignorance. Such wickedness produced its fruits, for this period was succeeded by the "dark ages"—ages marked by every kind of evil and tyrannical oppression. Such were the founders of the churches and ministers of the succeeding generations, and also of those of the generation in which we live. The former were unauthorized by God, so are the latter. A "corrupt tree cannot bring forth good fruit." The first teachers were without revelation and without sign of authority (Mark xvi, 16, 17), so have been all their successors. The former preached by their own wisdom for self interest and for "filthy lucre's sake;" so do they in the present day. People under the former were split into innumerable sects and parties, anathematizing each other; it is the same now. As with the mother so with the children; as the tree so its fruits.

The two first great corrupt churches that took their rise were the Roman Catholic in the west and the Greek church in the east. These spread themselves like a net over Europe and Asia Minor, enveloping the people in darkness and superstition till about the 16th century, when the great revival of science and letters tended to break the iron yoke of their sway. The Reformation effected this after a deal of violence and bloodshed. But still, to a great

extent, the spirit and working of the ancient Roman laws and Catholic form of worship and church doctrine pervades the modern European Governments. "But," says the Protestant objector, "all this I allow; but had we not a set of godly men in the glorious Reformation who, aided by the Holy Spirit to understand the Scriptures aright, put pure religion again on its proper footing?" The Reformers were not invested with sufficient knowledge and power to form again the true body of Christ. They themselves were only the pupils of false tutors, and they never professed to have received any new revelation nor any additional light to that which flowed from their own reason and learning. How clearly can we trace the causes of the distracted and powerless systems of the Christianity of the 19th century.

Having said sufficient to prove that the sectarian ministers of the present day are illegal and have descended from a corrupt fountain, we will compare their authority for preaching with that of the Saints of the 1st century. Christ being descended, apparently, from very obscure origin, gave to those whom he sent forth to preach his word certain signs to confirm it, whereby believers might be assured of its truth. That commission we find recorded in Mark xvi, 14—18. If he had not given a commission of this description, men would have been left with the excuse of not being able to detect who was or who was not an authorized servant of God. But as it is, any man, however simple, may, if honest, easily do this by believing these effects shall follow the belief in and practice of the principles of the Gospel when its ordinances are administered by a properly authorized minister. The Lord bestows his holy Spirit and its accompanying blessings on his faithful followers to guard them against impostors, and to prevent them from being tossed about and driven by every wind of doctrine. But modern divines say such effects are not necessary, and only adopt that part of the commission which suits them; because they know that their illegitimate authority will not stand such a test. Among the many evil results of "man-made ministers" may be enumerated loss of revelation, religious merchandize,

ignorance, division, doubt, despair, infidelity, religious intolerance, while hundreds of different sects are each preaching a different gospel, and yet all pretending to base their doctrines upon the writings of the Apostles, while stoutly denying the most important parts of them. As a proof of this we will compare a few of their teachings with those of the Apostles themselves:—

Signs shall follow.

See that there be no divisions among you.

Not with enticing words of man's wisdom.

No man taketh this office to himself except he that is called of God.

Covet to prophesy.

Desire earnestly spiritual gifts.

Go on to perfection.

Apostles and Prophets are needed for the work of the ministry, for the edifying and perfecting of the Saints.

It is useless to multiply further examples, for, take almost any of their teachings, we shall find them preaching a gospel contrary to that taught by St. Paul, who said, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed."—Gal. i, 8. It is unmistakably true that there has not been a true Church in existence on the earth during the seventeen centuries that are past. No Church in Christendom since the days of the Apostles has enjoyed those gifts and blessings promised by Christ for the edification of the Saints, neither has there been any governed by the same laws. The law of the Church of God is unity, but all the churches during the last fifteen centuries have split into innumerable sects and parties, none of which either profess to have or to allow

They shall not follow.

Our religion could not flourish so well without them.

No one must preach in these days without a large share of man's wisdom and learning.

Any sincere person may take it, and also appoint others, or else you would have all our great and fine preachers to be unauthorized.

Do not seek such a gift, for it is unattainable.

Desire none of these things, for you will never have them.

If you have been converted that is enough.

In this broad blaze of Gospel light we can do better without them.

continued revelation from God, without which there never can exist a true Church.

It was before stated that man-made ministers lead to religious merchandize; "And with feigned words shall they through covetousness make merchandize of you," and how truly is this verified by casting our eyes over the various states of Christendom, when we find no less than one million of ministers kept at the enormous expense of several millions of money yearly. Would St. Peter have refused to perform any ordinance of the Gospel except upon receipt of tens of thousands annually? If you ask any minister of the present day if Simon Magus did not sin in offering money to the Apostles in order to induce them to attend to a religious ordination or ceremony in his behalf, they readily admit that he did, while they are themselves guilty of the very sin which the Apostles scorned to be contaminated with. This religion of human invention bears a strict resemblance to all other man-invented schemes. A man having three sons, picks out for them trades by which they will be most profited. For the first he chooses that of a merchant, for the second that of a lawyer, and for the third that of a parson. He stocks the merchant's shop with goods, the lawyer's head with law, and the parson's with theology, and all turn out in the world to make the best of their different traffics. It, like other trades, produces competition, each one professing to have the advantage of a better stock than the rest.

In conclusion we may say that neither legislatures nor congregations have authority or power to call a minister to speak in the name of the Lord. In either case this supposition is absurd and anti-Scriptural. Even in the past ages, when there was no revelation, and men were in the dark, they would have been better without false teachers, because it has been invariably the case that those pretending instructors have been the first to oppose any truth that has sprung forth. Whenever the true Gospel is preached it produces some effects—effects that are highly dangerous to the crafts of unauthorized teachers; therefore it is their business to oppose and keep down anything which,

although it would benefit the people, would tend to their own injury. It now requires all their efforts to hold together the broken fragments of their falsely-based authority. The world at large is on the move, not knowing the cause. The people are beginning to get dissatisfied with their different forms of religion, and to look for something else of which they cannot form an idea. The reason is, the time is come that these systems of false teaching shall be put down and the Church of God flourish in its stead. O ye deceivers and false teachers of Christendom! What have you done? Ye have deceived the nations and made merchandize of the souls of the people. Ye have closed the doors of heaven not only upon yourselves, but also upon the nations of the earth. Ye have rejected the revelations of the Almighty, and thus cut off all communication

with the heavenly worlds. Ye have made void the privileges and rights ordained of God for the comforting, teaching and perfecting of the Saints. Ye have changed the ordinance and broken the Everlasting Covenant, and thereby have brought the anger of God upon the nations of the earth. Let me entreat you then to repent ere it be too late, to forsake your erroneous systems, to cease teaching false doctrines, to listen to the message which the Son of God has again sent to you and to all the inhabitants of the earth, to humble yourselves as little children in obedience to his commands, that you may receive of his Spirit and go forth clothed with power and authority from on high to preach the Gospel, administer in its ordinances and assist in establishing his kingdom upon the earth which will assuredly be built up in these latter days.

THE NECESSITY OF GATHERING.

BY ELDER G. E. GROVE.

"Cannot we be saved by remaining in this country just as well as by going to America?" is a question often asked, at the same time followed by a quotation from the 10th chap. of the Acts of the Apostles, "Then Peter opened his mouth and said, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." This, like most other texts of Scripture used against the Latter-day Saints' doctrine and practice of gathering, is in favor rather than otherwise. It was an argument used by the Apostle Peter to disabuse the minds of some of the Saints in that day, who supposed no one could obtain favor with God only such as belonged to the house of Israel; but God made known to Peter that not only the Jews, but the Gentiles, if they feared him and worked righteousness, were accepted with him, as was the case with Cornelius, who, with his household, though Gentiles, received the Holy Ghost. Jesus hath declared that only such as do the will of his Father are safe. Then comes

the inquiry, Is it fearing God and working righteousness to gather out of the nations of the earth to America? which we answer thus: All those who in humility obey the following laws of the Gospel, viz.—faith in the Lord Jesus Christ, repentance of all actual sins, baptism by immersion in water for the remission of them, and the laying on of hands for the gift of the Holy Ghost by those holding authority from Heaven, will receive an evidence that they are accepted with God, and inasmuch as they are led by his Spirit they will understand that it is his will they should gather to America.

So soon as it becomes known that a person is a Latter-day Saint, persecution immediately follows, and it is no uncommon thing for such to lose their employment and be turned out from their homes, and this proves the saying of the Savior true, that a man's foes are they of his own household. One thing is quite certain, if they had a good name previously they will lose it and be like the Saints of old, considered the "offscouring of all things," and the

more righteous they live, the more bitter will be the opposition and hatred, until they will cry day and night unto God to enable them to flee away that they may mingle with spirits more congenial, even those whose faith, hopes and aims are centred in the kingdom of God, of which they feel themselves a part, and to the establishment of which all their energies are devoted.

There are other reasons why the Latter-day Saints should gather together on one part of the earth. God has commanded it, and we know it. How? By doing his will we know that the Gospel as taught by Joseph Smith, including the doctrine of gathering, is true. God declared by his Prophets of old, especially Daniel, that he would set up his kingdom on this earth, and in these last days he revealed to his servant Joseph Smith, that the American continent was the place to commence it, and that the honest-hearted from among all nations should be gathered to that land and rally round the Gospel standard which he was commanded to rear, and thus should be commenced and established that kingdom which is ultimately to bear sway over the whole earth; for the kingdoms of this world are to become the kingdoms of our God and of his Christ. Ever since the Savior was on earth, wherever the New Testament has been received as a Divine record, this prayer has been offered from childhood till death—"Thy kingdom come, thy will be done on earth as it is done in heaven;" and now it has come, this generation are fighting against it just as the Jews did against the Messiah, although they had long been, and still were, talking about and praying for his appearance.

Again, prophecy could not be fulfilled unless God gathered his people, for he has declared that they should be by the mouths of all his holy Prophets in all ages. Jesus himself also says that his people shall come from the north, from the south, from the east and from the west, and sit down in his kingdom. Moreover, the nations that will not serve God are to be destroyed; and it being inconsistent with the justice and mercy of the Lord, as well as contrary to his plan to destroy

the righteous with the wicked, he purposes to save them by gathering them out from among the wicked. We are also told that, as it was in the days of Noah, so shall it be at the coming of the Son of Man." We read that "Noah feared God and worked righteousness," and the Lord delivered him by teaching him to build an ark into which he was commanded to gather, with all who would receive his testimony. If he had not gathered into the ark he could not have been considered righteous because he would not have been obeying the commandments of God, neither would he have been saved. So with this generation; though many of them may have been very zealous and sincere and prayerful before, yet if they refuse to believe and obey this last message which God has sent them by the mouth of his servant Joseph, they must perish because they reject the only means of salvation.

No doctrine is more prominently taught in the Bible than that of gathering. When our Heavenly Father had any great and special blessing to bestow on his faithful children he gathered them away from the rest of mankind—as was the case with Abraham, Lot, Moses, Elijah, and a host of other Prophets and Saints we read of both in the Bible and Book of Mormon. Jesus, although he was "God with us," used to retire to the wilderness, mountains, and garden, to receive ordinations and endowments. Upon one occasion he took Peter, James, and John with him to the mountain, where they received from the hands of Moses and Elias the ordination of the Holy Ghost and fire, and so glorious was the place and blessing, that Peter wished to remain there and build Tabernacles, that they might enjoy an uninterrupted communication with Heavenly powers. Amongst the last commands Jesus gave his disciples before his ascension was, to gather to Jerusalem and tarry there till they were endowed with power from on high, John, in order to converse with angels and be shewn things that would transpire down to the end of time, was taken to the Isle of Patmos, and amongst the many things he there saw and revealed was a multitude no man could number gathered out of every kindred, tongue, and people.

But more particularly to answer the question, we read in the 14th chap. of Revelations, that after the angel bringeth the Gospel from heaven to earth, another angel cries, with a loud voice, to the people of God to come out of the midst of Babylon; we are also told that all who die in the Lord are to be blessed, and rest from their labors, and their good works are to follow them—that is, such as obey the laws of the everlasting Gospel thus brought, and live by every word that proceeds out of the mouth of God, but die before they *could* gather, would be blessed; but those who neglect to comply with the command, "Come out of her my people," or those who start but look back again, like Lot's wife, suffer destruction with the wicked.

Here, then, we humbly testify that the angel John saw "flying through the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth," has appeared to Joseph Smith and restored the Gospel

of the Kingdom, which is to be preached to all nations for a witness, and then shall the end come; and thus, while it is being preached in our midst, we may obey some of its laws, receive the Spirit of God, enjoy many blessings, and do much good while waiting for our deliverance; but if we neglect to use the means we have, or may have given us, by our Heavenly Father to effect our escape, we neglect our salvation, incur his displeasure, and will stand condemned in the last day. Latter-day Saints cannot plead ignorance, for when we were baptised we covenanted to keep the commands of God, and this is one. The rest of mankind will be without excuse also, for the Gospel of the Kingdom is being preached in many nations and will be preached in all, with the warning voice, "Come out of her my people, that ye partake not of her sins, and that ye receive not of her plagues." "How then shall we escape if we neglect so great salvation."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 376.)

In a few days after my return home, I sold my farm and commenced in good earnest to get ready to take my family to Jackson Co., Missouri. In September, I left for that place, and reached Pittsburg on the 27th October, where I stopped with my brother Lorenzo, and preached till July, 1833.

At this time my father had arrived, and we all started in our family boat for Jackson Co., or Zion, on the 4th. The water being so low, we made but little progress, and felt on arriving at East Liverpool quite willing to stop for a season. Here we commenced preaching, and soon raised up a large branch, and felt quite at home.

About the 20th of November, we learned that the Saints were all driven from Jackson Co., Missouri, by mob violence, their houses burned, and their printing office destroyed. This intelligence gave us much sorrow. Soon after this I went to Kirtland to see brother Joseph, the Prophet; as soon as I got there, he told me he wanted I should

move there and assist in printing a paper. I gladly embraced the opportunity, and soon found myself and family in Kirtland. I labored in the office till the July following, in which time I buried my wife and one child.

I then took a mission to the State of New York with Oliver Granger, baptized quite a number, and returned to Kirtland in the fall.

In the spring of 1835, I took a mission to the south; spent a few weeks in Virginia, and returned home on account of ill health. I stayed at home a short time, and then left for the Eastern States on a mission with my brothers Joseph and Brigham; the latter was on his way to Canada, with others of the Twelve Apostles. We separated at Niagara Falls; I went east as far as Connecticut River, preaching and baptizing; and returned to Kirtland late in the fall.

After a few days' rest, I was called upon to take a mission to the State of Michigan, to preach and collect money

for the relief of the building committee in Kirtland. I immediately left for that place, filled my mission and returned home, stayed one week, and returned to Michigan; on my way up the lake I was taken sick, and when we arrived in Detroit, I was unable to walk to the hotel. The next day, I was taken in a carriage to the town of Auburn, a distance of twenty miles, where I lay sick sixty days before I was able to get off my bed. I shall never forget the kindness of brother and sister Lathrop, with whom I stayed.

As soon as I was able to sit in a carriage, I was taken to Detroit, and put on board a steamer bound for Buffalo. I took my room and went to bed; my fever had returned by reason of a cold I had taken by riding in the rain and snow in an open carriage, without even an overcoat to keep me warm; and I lay there perfectly insensible till the vessel reached Cleveland. I was told by a passenger that we had been three days on the way, the vessel having been detained at Toledo. I hired my passage to Kirtland, where I soon arrived (the distance being 22 miles), and found my family well and the Saints rejoicing.

Brother Joseph Smith came to see me, and blessed me, and told me that I should live to see the redemption of Zion. I still grew worse, until at last Doctors Cowdery and Williams said there was no possibility of my recovery; but God had heard his Prophet declare otherwise, and sent Doctors Levi and Willard Richards to my relief. I was soon able to sit up, and in June started with my family for Caldwell Co., Mo., where I arrived in the month of August, 1837.

I paid for eighty acres of land in Caldwell Co., took my deeds, and then moved to Clinton Co., and bought two claims, one of Oulp, and one of Elisha Cameron, containing four hundred and forty acres, two cabins, and thirty acres' improvement. Here I stayed with my family, and improved my farm until the fall of 1838. About ten o'clock in the morning of the 28th of October, in this year, I was driven from my house by an armed mob of eleven men, who would not allow me to take a garment for myself or family.

We left every thing we possessed,

and fled into the woods, where we stayed until night, and then started on foot for Diahman, a distance of 25 miles.

When we got to the open prairie, we fell in with other brethren who had been driven like ourselves. One man had got my horse and put it in his team; I asked him to let my wife and youngest child ride, which he did the most of the way to Diahman.

On our arrival there, we found the people in great alarm, looking for Gillum and his mob force every hour; we were all under arms until eleven o'clock that night. At twelve there was an alarm; the brethren at Far West had sent an express, saying that General Clark had camped on Goose Creek with thirty-five hundred men, and demanded a surrender of all our arms the next morning at eight o'clock, or he would burn the town, and put the people to the sword.

Seventy-five volunteers were called for, I stepped forward and told them I was ready; the number was soon made up, and away we went. In three hours we were in sight of Far West and our enemies, a distance of 25 miles; we rode into town, and went to see brother Joseph the Prophet; he seemed calm, and greeted us with great kindness.

We spent the day under arms; about four o'clock we heard the tramp of the enemy, we formed in line of battle; the enemy advanced within a hundred yards, and halted. I stood between my brother Brigham and Dr. Levi Richards, in the centre of Main Street; there we beheld our Leloved Prophet and his brethren, Lyman Wight, Sydney Rigdon, and others, give themselves up to the enemy to save the people.

When the enemy withdrew, we returned to our friends and families, not to rejoice, not to rest, but as sheep without a shepherd to be scattered and driven, and mourn for our Prophet and Seer.

I then took twenty-four of the brethren, among whom were Charles O. Rich, John P. Greene, Benjamin L. Clapp, Hosea Stout, Lorenzo D. Young, Samuel H. Smith, and Isaac Higbee, and travelled through the wilderness to the Black Hawk Settlement, on the Desmoines river, in the Territory of Iowa, where we parted,

I took my son Brigham H., and went to Morgan Co., Ill., where I lived one year.

In 1840, I went to Nauvoo. In the fall of 1842, after spending the summer collecting means to build the Temple and Nauvoo House, with Lyman Wight, I was ordained to the high priesthood under the hands of my brother Brigham and Bishop George Miller, and sent in company with Franklin D. Richards to Cincinnati, to preside over the southern district of Ohio.

I was called home in June following,

and sent on a mission to the Eastern States; and from this time to the death of our Prophet, I was travelling and preaching the most of the time in Ohio and New York.

Shortly previous to the death of Joseph, I returned from the east to Nauvoo, leaving my family in Kirtland. I heard the Prophet deliver his last public speech; and when he was on his trial at Carthage, I went in company with my son to Macedonia, with the intention of meeting him the next day.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 20, 1863.

CLOSE OF THE EMIGRATION SEASON—SUGGESTIONS FOR THE GUIDANCE OF ELDERS AND SAINTS.

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THE last ship of the season conveying Saints on their way to Zion has sailed, and the emigration has closed for the present year. Six vessels laden with our people, in every instance carrying their full complement of passengers, have left these shores for New York. A larger number of Saints have left Europe this season for the home of the people of God in the far-distant valleys of the West than have ever before sailed in any single year; and by no means the least cheering reflection connected with this matter is that there are very few of them who have not sufficient means to take them as far as Florence, Nebraska Territory, where they will be met by the teams sent from home to carry them across the Plains. Within the brief period of five weeks—the first vessel sailing on the 30th of April and the last on the 4th of June—3,650 souls were shipped through this office. So large a number sailing within so short a space of time has necessarily made our labors very arduous; yet they have been exceedingly pleasurable. We have rejoiced to see so many of the meek and humble sons and daughters of Adam receiving that deliverance from Babylon which they had been commanded to seek, and which many of them had been exerting every energy of mind and body for years to obtain. To see the Saints thus triumphing, through their faith and works, over obstacles which would be deemed almost, if not quite, insuperable by any other people, and accomplishing that which they had set their hearts upon, is a cause of heart-felt joy and thanksgiving to every servant of God, and must also be a cause of great encouragement to them to persevere in their labors.

That the blessing of the Lord has rested down upon his people in all their efforts this season to keep his commandments to gather themselves together is, to

us, very evident. Especially has this been apparent to us in the securing of suitable ships to carry the people across the ocean. The emigration to the States has been heavier this spring than it has been for ten years previous. Owing to various causes ships suitable to carry emigrants have been unusually scarce—so much so, indeed, that passenger agents have, in some instances, been under the necessity of refunding the money sent to them by persons wishing to secure passages, in consequence of their inability to procure ships; yet good vessels have been secured for the Saints, and they have obtained their passage at a much lower rate than has been asked of emigrants by other brokers during the most of the time that we were booking them. The character which our people have established among captains and ship-owners for good order and peaceableness in their voyages across the ocean, and the admirable discipline which is always maintained in our companies, relieving, as it does, the ship's officers from responsibility respecting the serving out of provisions and the enforcement of cleanliness among the passengers, is of great advantage to the President of the Mission in the chartering of ships. This scarcity of ships has thrown the departure of the latter portion of the emigration a little later in the season than we wish it had been; but we, nevertheless, feel assured that if the people have ordinary success in their journey from London to New York and thence to Florence, they will reach the latter place sufficiently early to answer every purpose, which we pray may be the case.

Now that the emigration business for this year is finished, we desire to see the Elders and Saints commence immediately to prepare for next year and its claims and duties. The Elders and officers and Saints of every Branch, Conference, District and Mission should exert all their energies to fill up the vacancies created through this year's emigration, by the conversion and baptism of the honest-in-heart. There are excellent opportunities presenting themselves on every hand to the faithful laborer in the cause of our God to bring souls to a knowledge of the truth. There is an interest being felt in many places which should be taken advantage of. The emigration of so many this season is a powerful testimony to their neighbors, friends and relatives which will not be unfelt or without its proper fruit. It is the most powerful sermon and testimony they could preach or bear, and it will have an effect for good or evil upon those who have witnessed it, preceded, as it has been in most instances, by the oral testimony, which the latter alone would fail in producing. Let every Saint take the interest he or she should in this matter, and the number baptized this next twelve months will far exceed the number emigrated. The loss of those who have emigrated will doubtless be seriously felt in every field. Those who emigrate are generally among the most prompt in the various Branches in paying Tithing, contributing to the Mission Fund, in taking the STAR and JOURNAL and in attending to all the duties which devolve upon Saints. The energy and faith they display in these matters are likewise displayed in their efforts to emigrate; and it is a fact, patent to all the Elders, that such Saints are wonderfully blessed in getting away. The Elders should not be backward in drawing a moral from this for the Saints who are left behind and in directing their attention to the examples of their brethren and sisters who, through faithfulness to their duties, have been able to emancipate themselves. The subscriptions to the STAR and JOURNAL should be kept up. There should be new subscribers found to take the places of those who have gone; and if the Elders and the book agents and Saints exert themselves in this direction in a proper manner, instead of a falling-off in the subscriptions to these

periodicals, they will witness an increase. That which is true respecting the *STAR* and *JOURNAL* is also true with regard to the Individual Emigration Fund, the Tithing and the Mission Fund.

Let the Elders seek for wisdom, and when they visit the Saints inquire into their circumstances, and endeavor to give them such counsel as will be of benefit to them in arranging their affairs to emigrate another season. Your superior experience will enable you to point out a way to many which, if they should adopt it, will enable them to accumulate the means necessary to get away next year, should the way be open. There are ten or eleven months yet remaining to operate in, and much can be done, under the blessing of the Lord, in that time. Let the Saints use every honorable means in their power to obtain sufficient to take them away. Do not waste a penny, and teach your children to be saving. Exercise faith withal, constantly imploring the blessing of the Almighty upon all that you possess, and upon every effort that you make, and the result will be that many of you, who now see no prospect of being able to emigrate when the way next opens, will have all that you need, and you will be able to go to Zion with songs of everlasting joy to your Father and God for his kindness and mercy to you!

DEPARTURES.—On Monday, the 1st instant, Elders Chauncey W. West and Brigham Young, jun., took their departure, according to previous arrangement, for the Continent. It is their intention to visit France, Italy, Switzerland, Germany and Denmark, and, as far as possible, hold meetings with the Saints scattered throughout those countries. We trust that the trip will be attended with beneficial results to themselves and the Saints whom they may visit, and that they will be prospered and preserved both going and returning. Of late, Elder West's health has been very poor, this climate evidently disagreeing with him. The change of air will doubtless be of benefit to him, and we hope to see him return with his health fully reinstated.

THE LAST SHIPS OF THE SEASON.

CYNOSURE.—The packet-ship *Cynosure*, 1,350 tons register, Captain Williams, left this port, for New York, on Saturday, the 30th of May, with 775 souls of the Saints on board. The company was organized by President Cannon, who, together with Elders C. W. West, J. M. Kay, J. L. Smith, Jesse N. Smith, B. Young, jun., and others, visited the vessel as she lay in the river. Elder David M. Stuart was appointed President, with Elders John S. Gleason and Willard G. Smith for his counsellors. The following are returning to the home of the Saints in Zion:—Elder D. M. Stuart, who arrived here in the summer of 1860 and has since been laboring in the Scottish District, over which he presided; Elder John S. Gleason, who reached this land a little later in the same year and was President of the Newcastle-on-Tyne District; Elder Willard G. Smith, who landed at this port about the same time and has been presiding over the Cheltenham Conference; and Elder Edward Cliff, who arrived at the same time as Elder Smith and has been laboring as President of the Warwickshire Conference. The following, who were released from their ministerial labors to gather to Zion, were also included in this company:—Elder Robert Sands, late President of the Glasgow

Conference; Elder William Hopwood, late President of Staffordshire Conference; Elder John Gibbs, late President of Pembrokeshire Conference; Elder William H. Pitts, late President of the Land's-End Conference; Elder Alexander Letham, who had been a Travelling Elder in the Edinburgh Conference; Elder R. E. Morwick, recently Travelling Elder in the Liverpool Conference, and Elder W. H. Perkes, from this office.

AMAZON.—The splendid packet ship *Amazon*, Captain H. K. Hovey, also sailed from London on the 4th instant, with a company of 895 souls of the Saints on board, under the Presidency of Elder William Bramall; Elders Edward L. Sloan and Richard Palmer being associated with him as his counsellors. The company passed the Government Emigration Officers on the 3rd, who eulogised their order, harmony and general appearance, after which President Cannon, who was accompanied by several Elders from various parts of the Mission, held a meeting, organized the company and gave appropriate instructions. The interest manifested by strangers and the officials whose duty called them to be contiguous to the ship, evinced how much excitement the novelty of a ship-load of Saints, leaving London, produced. During the meeting which accompanied the organization, the officers of the ship, the cabin passengers and the visitors on board listened with marked attention; while the unanimity of feeling manifested by the Saints, and the deep interest with which they listened to the instructions given and took part in the proceedings on the occasion, evidently made a deep impression on them, displaying, as it did, a something so different from all their conceptions of us as a people. A brass band, from South Wales, the performers being members of the Church on their way to Zion on the *Amazon*, discoursed sweet music on the poop-deck before and after the meeting, while the sun shone down upon the crowded deck as if the heavens and the earth were combining together to bestow their blessings upon the last company of the season. The presidency having been appointed and Elder William McLauchlan nominated as Clerk, Elder Kay closed the meeting with prayer, President Cannon having pronounced a blessing upon the ship, her officers and crew and the Saints on board.

There was considerable excitement manifested by the people on shore as this vessel left the dock and moved down the river, the people on the wharves cheering, and, on the banks of the river and on the vessels anchored in the stream waving their handkerchiefs and hats and giving vent to other demonstrations in response to the singing of the people and the music of the band.

It is worthy of note that the departure of the *Amazon* from London, laden with Saints, is another instance of the fulfilment of prophecy. Some years ago, while Elder Eli B. Kelsey was laboring in London, he predicted in a public meeting in that city that ships should yet leave that port filled with Saints emigrating to Zion. It was with no intention of bringing about the fulfilment of that prophecy that we chartered the *Amazon*, for we were entirely ignorant of the utterance of such a prediction until we heard it stated in a meeting of the Saints held on Sunday, the 1st instant, three days before she sailed. Indeed, the chartering of this vessel was not a matter of choice with us but of necessity. We could not obtain a vessel in the port of Liverpool suitable to our purpose—vessels of this description being almost unprecedentedly scarce this spring, and we were, therefore, compelled to go to London. Thus were circumstances overruled to bring to pass the fulfilment of the words of a servant of God!

Of the Elders who sailed on the *Amazon*, four were from the Valley—Elders Bramall, Palmer, Edward T. Edwards and A. W. Van der Woude. The three

first-named left there in the spring of 1860; the latter in the spring of 1861. Elder Bramall, upon his arrival in the Mission, was appointed to travel in the Norwich District, in which field he remained until he was called, in the spring of 1861, to take the presidency of the Southampton District. Elders Palmer and Edwards, since their arrival, have been laboring continuously in Wales, the former as President of the Monmouthshire Conference and the latter as Travelling Elder in the Eastern Glamorganshire and Monmouthshire Conferences. Elder Van der Woude has been laboring in Holland, to which land he, in company with Elder Paul A. Schettler, was appointed, before leaving home, by the First Presidency of the Church. Through his and Elder Schettler's instrumentality the Gospel has been introduced to the people of that land, and the seed has been sown which, we trust, will yet produce an abundant harvest. In the hearts of some it has already taken root, and they have come forward and bowed in obedience to the requirements of the Lord. The native Elders who have gone to Zion for the first time are Elders Edward L. Sloan, Thomas Crawley, John Berrett and Joseph W. Morgan. Elder Sloan has been engaged in the ministry for the past six years, laboring in that period in Ireland and in the Nottingham Conference and as President of the Sheffield and Liverpool Conferences. From the presidency of this last-named Conference he was called to labor in this office as assistant Editor of the *Star*, which position he worthily filled, and to our entire satisfaction. Elder Crawley was called to the ministry upwards of seven years ago, and has labored since that time in the Norwich and Cambridgeshire Conferences and in Ireland, over which Mission he presided. He was released from that field last year for the purpose of emigrating; but, his help being needed, he was appointed to labor in the Bedfordshire Conference, where he has continued up to his present release. Elder Berrett has been in the ministry upwards of five years, laboring in the South and Essex Conferences as Travelling Elder, and for the past year as President of the latter Conference. Elder Morgan has been laboring in the Welsh Mission for upwards of two years, a portion of the time as Travelling Elder, and for the past year as President of the Cardiff Conference.

Did we not know that it is of great benefit to the Elders to go to Zion, we would view the departure of our brethren this season with reluctance. Our associations with them, since we arrived in these lands, have been of the most pleasant description, and our heart has been gladdened by witnessing their faithfulness to their callings and their devotion to the principles of truth. May the blessings of the Lord rest powerfully upon them and the Saints under their watch-care both upon their journey to and their arrival in Zion, that their faith and power may increase without check throughout time and all eternity.

CORRESPONDENCE.

AMERICA.

New York, May 22, 1863.

President Geo. Q. Cannon.

My Dear Brother.—Finding myself once more in Gotham, and favored with an hour's leisure, it occurs to me that, however late it may be, I may redeem

that promise to write you. I shall offer no excuse for past silence beyond saying that I was aware of your receiving regular correspondence and papers from head quarters, and, therefore, needed nothing from my pen.

In company with brother Wm. S. Godbe and his brother Anthony, I

left Salt Lake City, on the 29th of last month, and made the trip across the plains, resting a night in Denver, another night in St. Joseph, half a day in Chicago, and another half day in Ohio, and arrived here in the evening of the 14th instant—the distance, in round numbers, 2,700 miles. Of course it could be done in a few days less time; but that much is not bad travelling, and will do well enough till the railroad brings the City of the Saints within a week's travel of the Atlantic seaboard. Brother Godbe is here purchasing goods, Anthony leaves in the morning by steamer for England, and I am here on a very temporary visit, which I hope not to extend beyond a couple of weeks more, then southward to Washington, westward afterwards to St. Louis, up to Florence; if the Lord will I shall make home in the mountains by the middle of July.

All is well with Zion and with those who love and honor her. Occasionally, a little breeze springs up, but there is a guiding hand that attends to matters, and a certain mean, contemptible, little clique of wire-working gentry out there who would do anything for notoriety, occasionally find that things are not just as they have been, and not likely soon to return to the days of Missouri and Carthage. The Saints are happy and satisfied, to leave their future in the hands of the Lord, and there is very little likelihood of their being seriously disturbed. Looking at our forced relationship with such men as the unpopular Federal officers in Utah, it would, if we cared aught for them, be very humiliating to us; they are of mighty small calibre; men whom no respectable firm would even send out to the world as representative men; but then they have done something in the way of cross-road politics, and to get rid of them, for they must be provided for,—as well in Utah as elsewhere. What Mr. Lincoln will do with them now is a matter of doubt—the preponderance inclines to their removal. In the meantime, they settle in the Salt Lake City, and, in their folly, keep weaving the net that at no distant day will ensnare themselves.

Business is brisk in the city, and with the summer immigration through to California and the Beaver Head mines,

in the new Territory of Idaho, the merchants are likely to increase in wealth. We met a very large immigration, and report states that the present year will be equal to the rush of '49. Of course the passage of the immigrants will do good to those who have surplus provisions. Everything bids fair to rank Salt Lake City with San Francisco and New York—in point of importance to the travelling community. Viewing the progress of events with human eyes, this seems "manifest destiny," but in the interest of that movement with which we are identified, it is extremely uncertain. On this point the Saints are unlike other citizens of the Great Republic. They will, unquestionably, grow and increase, and in a few years be socially independent; but with the special operations of Providence to that end they are commendably quiescent. Many would probably prefer to return to former isolation; but in the march of events to the contrary, they have faith that it is only another phase of experience, which tends all the time to sovereignty.

As a home, Great Salt Lake City has many endearments to all who feel well. For myself, I never thought I could have enjoyed country life, after twenty years existence in the principal cities of the old and new world; but "Our Mountain Home" has charms "which seek through the world we'll ne'er meet with elsewhere." There is no consideration but duty that could possibly induce me to live again with the world. It has been my fortunate experience to associate with brethren "whose hearts are cast in honor's mould," and with such there is respect and disinterested friendship. Thousands of times has my heart been grateful to the Lord as I have quietly walked home at night and thought of the peace of Zion. I have wished many times that Saints who have been weary and ready to faint because of the iniquities of the world, and not unfrequently by the unfaithfulness of their own brethren, could hold on and reach the mountains. There, they will realize that righteousness is triumphant, and that though justice may seem to be delayed, the iniquity of the hypocrite and the oppressor will be made manifest. Let no one, however, suppose that there is

nothing but unalloyed happiness there, or that unchecked peace, contentment and abundance are written on every threshold. It is not so. There must always be some with a contrary experience—but the elements and principles for progressive life are there, and so certain as men and women wash and are clean, so certain as they purify themselves from sin and live in "the narrow path," the result is certain. There is a great deal of practical, mountain philosophy in "he that endures to the end will be saved."

The progress of the work in Europe is watched with interest, and the teachings in the *Star* are read carefully. It is very gratifying to see the work shaping there, and to see the judicious course of many of the Elders. There is no man in the ministry, laboring faithfully for the good of the Saints, and the up-building of the kingdom, but what has the prayers and blessings of the Presidency of the Church, and of all the Saints. Men occupying such prominent positions as you now do, must necessarily be the objects of special solicitude; but no Elder, Priest, Teacher, or Deacon need ever question if he has the faith of the Rulers of Zion. They are held in remembrance, and every day's unseen toil and labor, though passed unnoticed, is accumulating experience more precious than gold.

Before I left, I heard of nothing unpleasant of the families of the Elders now on missions. I believe general good health prevails. In our mountain life, it is somewhat difficult to keep track of everybody; but I set it down as a rule that "no news is good news." Being ignorant of anything prominently interesting, I therefore conclude that they are all as they should be. The wives of the Elders are very devoted in their calls at the post-office—a very clear indication of interest in their "dear absent ones." Of course letters are always "long in coming," and "not often enough."

President Young, President Kimball, a few of the Twelve, the brethren in the President's office, and a goodly number of good men and women left on a visit to "Dixie," about a week before I left the mountains; President Wells stopped behind to give direction to general business. The five hundred

emigration teams were crowding into the city the day before I left—one company, I believe, had already got on to the road; they are all expected at the frontiers by the 1st of July. General Eldredge, with brothers W. O. Staines and John W. Young, are here at emigration business, and everything is shaping well in their hands.

Brother George, please excuse this long letter, for I could not possibly find time to write you a short one. The great city of New York is still, and the gas by which I write has been turned to its midnight pitch, and my eyes are heavy. I shake myself to a close, and say God bless you, brother George. You have the faith and prayers of President Young and his counsellors, and your brethren, in and out of the Twelve, who watch the interests of Zion. Remember me kindly to all the Elders—a host of whose names are familiar. With warmest regards, I remain, yours faithfully,

T. B. H. STENHOUSE.

ON SHIP BOARD

Cynosure, 30 miles from Liverpool,
May 31, 1863, 8.30 a.m.

President George Q. Cannon.

Dear Brother,—As the tug will soon leave us, before it doing so I hasten to send you a few lines to inform you of our well-doing. We left the Mersey this morning about five o'clock, in charge of a pilot, who left us about 7.30. We now have a light, fair breeze, and the captain says he will not keep the tug over an hour longer.

The people are all feeling fine; a good, contented, quiet spirit prevails in their midst, and the songs of Zion and Israel are reverberating from stem to stern of the ship. Grumblers and discontented ones do not appear to have embarked on this vessel, such is the spirit of unity amongst them. They do not seem to fear sea-sickness, but look forward to it as a natural consequence which they will endeavour to endure with fortitude and forbearance one to another. Your remarks and instructions to them at the organisation on Friday last seem to have sunk deep into their hearts, and they are already practising the same. Yesterday, after you left us, was spent in counselling

and instructing them relative to little matters which they found themselves at a loss to proceed in, and in the evening we went round the ship and organized the people into six wards, the first to be presided over by Elder Wm. H. Pitts, the second by Elder James Watson, the third by Elder Edward Cliff, the fourth, or bachelors' hall, by Elder Lewis Bowen, the fifth by Elder Wm. Hopwood, the sixth by Elder John Gibbs, with from two to four teachers in each ward, and have desired them to see that prayers are held in each ward at eight a.m. and eight p.m. each day, that cleanliness and good order predominate, and that no iniquity of any nature exists in their several wards.

The above-named brethren are one with the Presidency of this vessel, and I know will do their utmost for the salvation of the people, and I believe in selecting them we have selected those whom the Lord wants and desires to take charge. We will just mention that brother Robert Patrick is captain of the guard, and is the right man in the right place. The captain and other officers have as yet done all they could for the convenience and well-doing of the Saints on board, and I am sure will still do so. I think, brother Cannon, with the blessing of the Lord, and his Spirit imparted to us that we may have wisdom to direct everything in a right manner and faith to control the elements in our favor, that we shall have a safe and pleasant passage over the trackless ocean, and I trust that we may be able to reach New York without iniquity being found in our midst, that thereby we may have greater claims on the blessings of the Almighty.

Your brethren in the Gospel,

DAVID M. STUART, President.
W. H. PERKES, Clerk.

Amazon, off Isle of Wight,
June 8, 1863.

President George Q. Cannon.

Dear Brother,—I hasten to pen you a line as I know you must be very anxious to hear of the whereabouts of the ship *Amazon*, and how we have got along. After you returned with the tug on the afternoon of the 4th, we had to contend with a head-wind until Sunday morning about seven o'clock,

when the captain put into the harbor and anchored near Portsmouth, as we had been three days contending with head-winds and making no progress, or at least very little. During this time the people were pretty much all sea sick: out of the whole company there were not more than twenty that could render assistance to their neighbors; but I must say those that were able worked faithfully to assist those who could do nothing for themselves. Slop buckets were loudly called for in every quarter.

After anchoring, the people rested and cleared up, and put everything in order again. The rest they enjoyed very much; it afforded them a good opportunity to get ready to emigrate. Their appetites are now most voracious—nothing comes amiss. Good health prevails generally in the company, and all appear lively and feel fine. No person wishes to return home to remain, but are perfectly willing to try it again so soon as the wind changes, and that we hope and pray will not be long. The wind is dead ahead, and is blowing a gale; we have still good faith that we shall arrive in good season at our distant port. All are satisfied with the provisions, and speak in high terms of the same. The captain and officers, so far, speak very highly of our company. The captain, hitherto, has proved himself to be a gentleman in every sense of the word, has been very kind, and has given me all I have asked of him for the comfort of the people—he is very kind indeed to all. He did not forget to drill the sailors, and give them their orders relative to insulting, or in any way interfering with the passengers; if they did, he told them what they might expect, which was something not very pleasant.

We deal out our own water daily and have a good supply. We organized the ship's company into fifteen wards, under the supervision of the following officers: John Wells, president of 1st ward; 2nd ward, James Poulton; 3rd ditto, Joseph Wilson; 4th ditto, L. A. Cox; 5th ditto, J. Kimber; 6th ditto, S. Liddiard; 7th ditto, S. Evans; 8th ditto, D. Williams; 9th ditto, A. Sutherland; 10th ditto, W. Fowler; 11th ditto, A. W. Van der Woude; 12th ditto, J. W. Morgan; 13th ditto, J. Berrett; 15th

E. T. Edwards; E. Larkin, sergeant of the guard; Geo. Braithwaite, lamp-lighter and trimmer. We commence to deal out water at half-past five in the morning; while they are taking the water the others are cleaning up and making ready for prayers at seven o'clock; this is early, but we have to commence early or we should have night coming too soon upon us with such a large company. We have prayers at eight at night, and at nine o'clock the hurricane deck is cleared of all the sisters, and the guards are stationed to see that no female goes up after nine o'clock in the evening, and that no sailor goes below. On Sunday morning, at half-past four o'clock, sister Harris, of Stratford, gave birth to a daughter, and both are doing finely. The wards cook in their turn; first ward commences first with breakfast, also the first with water: there are no dinners cooked until all have had breakfast, and dinners are cooked on the same principle. The next day ward No. 5 is first to take water and breakfast, and the same with all the meals. The following day the 10th ward commences to take water and cook, and so pass round until all have cooked. We change every morning so as to give

every one a chance to get something to eat, and it works very well considering the vast number of people there are to cook or be cooked for with our limited facilities. All feel well; the music from the brass band, songs and hymns succeed each other to cheer the hearts of the Saints and enliven the voyage, and the captain has often expressed his satisfaction with the people. Elders Sloan and Palmer have been pretty well. I have been better than I ever was before at sea; I have been able to move round most all the time. We hope to start from here soon. I must now close, with my kind regards to you and all with you. May God bless you and prosper you in the discharge of every duty; and while we pray for you and your associates, we do not forget ourselves while on our journey over the sea and plains, that the God of Israel will prosper and bless us on our way to Zion. Believe me to remain, your brother in the Gospel,

W. BRAMALL.

P.S.—June 9th, six o'clock p.m. Now the anchor is raised; we are off with a fair wind. I send this with the pilot. Good bye; God bless you. All well; yours truly,

W.B.

ADDRESS.—Mr. James Bullock, at Mr. John Booth's, Old Spittlegate, Grantham, Lincolnshire.

POETRY.

TO THE PRAISE OF ZION.

O Zion, thy praise
We'll sing in sweet lays,
And lift up our voices in these latter days;
The righteous to thee
For refuge shall flee,
While princes afar off thy glory shall see.
Cheltenham.

A fire by night
Thy dwellings shall light,
While sinners shall tremble and gaze with affright;
And from the sun's ray
To screen thee, by day,
A cloud for a covering above thee shall stay.

W. FOWLER.

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Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

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Saturday, June 27, 1863.

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THE WORLD AND THE SAINTS.

BY ELDER GEORGE C. FERGUSON.

In this article I shall assume that, with the exception of him who is called its Prince (John xii, 31), the world, means the people living around us, or that portion of mankind who have the chance of criticising our persons, manners, dress, religion, education, works, or anything else that pertain to us. Many good men and women are held in the most abject slavery all their lives by a scrupulous regard and submission to its fashions, foibles and conventionalities, while many have shut themselves up in monasteries, nunneries, and hermitages, to be separated from it. But the fact is, we are here right in the midst of it, and we ought not to be either its slaves or its anchorites. We ought not to oppose it when it is right, nor be afraid to oppose it when it is wrong. We ought not to be ashamed of anything that is good, nor yet of evils or misfortunes that we cannot help. This course will prepare us to overcome the world, and by pursuing it we shall find that, when pointed at by the ignorant and malicious on account of our religion, the cheek will mantle with a glow of conscious superiority, and when sneered at for our

poverty we shall not blush with shame. The world assails and endeavors to intimidate us by persecution; it also appeals to our cupidity by its offers of wealth and social position, if we will only forsake our religion and our God. It is desperately opposed to men who come with authority from God to teach it, and hates or mourns over those who receive such men and their teachings. A certain Rev. gentleman* of the world, laments "the solemn fact that from Liverpool alone, 13,500 of our people, up to 1850, have been persuaded to forsake country and home and seek a place of rest in the Salt Lake Valley." The said rev. gentleman says not one word about the still more solemn fact that the Latter-day Saints were in the first instance compelled "to seek a place of rest" in the Salt Lake Valley, because they were driven, literally chased thither by professing Christians. Jesus told his disciples that because they were not of the world, but he had chosen them out of the world, therefore the world hated them. The following

* Doctrines and practices of the Mormons: Rev. Edward Clay.

statement from the pen of a gentleman not connected with the Latter-day Saints, the well-known Dr. Mackay, shows how completely the first leader of this last dispensation had to drink that bitter cup:—"If he (Joseph Smith) were an impostor, deliberately and coolly inventing, and pertinaciously propagating a falsehood, there is this much to be said, that never was an impostor more cruelly punished than he was, from the first moment of his appearance as a Prophet to the last. Joseph Smith, in consequence of his pretensions to be a Seer and Prophet of God, lived a life of continual misery and persecution; he endured every kind of hardship, contumely and suffering; he was derided, assaulted and imprisoned; his life was one long scene of peril and distress, scarcely brightened by the brief beam of comparative repose which he enjoyed in his own city of Nauvoo. In the contempt showered upon his head his whole family shared—father and mother, brothers, wife and friends, were alike involved in the ignominy of his pretensions and the sufferings that resulted. He lived for fourteen years amid vindictive enemies who never missed an opportunity to vilify, to harass and to destroy him; and he died at last an untimely and miserable death, involving in his fate a brother to whom he was tenderly attached."

Yet, notwithstanding all this, we are often asked by kind friends if we could not worship God as well among the nations as up in the Rocky Mountains. We are told furthermore, that in glorious old England such things could not possibly take place. Well, we hope not, for we have no wish to pass through them; nevertheless, the Elders who have the task of preaching to the people of this country are more often indebted for protection to the law of the land and the power of the executive, than to that lofty spirit of toleration which is the nation's boast. Even ministers of religion and editors of the first class have manifested their chagrin when the officers of the law have seized the disturbers of our meetings and compelled them to peace and quietness. Some years ago a case of this kind was tried at the Middlesex Sessions, before Mr. Bodkin, who com-

mitted the disturber to prison. The *Times* of Sept. 15th, 1854, in remarking upon this case said—"By all means let the Mormonites remain in peace as long as they do not violate the laws. Society, however, has a right to mark its disapproval of doctrines which would resolve it into its elements, by refusing all favor or privilege to the professors of such creeds. Tolerate, but do not protect them." It required all the talent of the leading English journal to give expression to such a consummate piece of nonsense. "Tolerate, but do not protect." That would be similar to a landed proprietor granting a building lease upon condition that the building have neither roof nor walls. "Tolerate, but do not protect." Pontius Pilate tolerated Jesus of Nazareth, but did not protect him; we all know the result—Jesus was crucified and the Jewish nation was "resolved into its elements," scattered to the four winds, and so remains till this day. "Tolerate, but do not protect." The United States Government tolerated Joseph Smith and the Latter-day Saints, but did not protect them. In this case Joseph and his brother were murdered by a mob; many others of the Saints were also murdered, and the balance compelled to take refuge in the Rocky Mountains after being plundered of all they had. The sequel is also before us, for in the now disunited States, society is not only being "resolved into its elements," but its very elements seem to be undergoing a rapid decomposition; and such has been the fate of every government that has tolerated but not protected the Saints of God. It was so with the secret enemies of old Israel; it was so with the Israelites themselves when they forgot their God, and it will be so in an especial manner with this generation, for the Latter-day Saints are, so to speak, a touch-stone with which the Lord is proving the nations of the earth. "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder."

Are, then, the principles of the Saints destructive in their nature, or framed with a view to the reduction of society to its elements? I crave the privilege of answering this question by

asking another, namely—Where among the nations shall we find a community so firmly knit together or so thoroughly organized as the Latter-day Saints? A brief but lucid account of this organization may be read in the *Millennial Star* for November 15th, 1851. I shall here take the liberty of introducing the concluding paragraph of that article, which was first published in France in the *Etoile du Deseret*, by Elder John Taylor:—"All men are protected with us in their religious rights, no matter what nation or creed they belong to. We teach men good principles: if they receive them, well; if not, it is their own business. We never persecute a person for his religious faith. The expenses of the Church government are as follows:—

	£	s.	d.
President of the Church	0	0	0
His Counsellors	0	0	0
The Twelve Apostles	0	0	0
The High Council	0	0	0
The Seventies	0	0	0
The High Priests	0	0	0
Elders	0	0	0
Bishops ordinary	0	0	0
Priests, Teachers and Deacons...	0	0	0
Total	0	0	0

The acting Bishop, whose time is wholly occupied by his duties, has what he requires for himself and family; and a number of clerks, who are also occupied in the same way, receive wages. There is a tenth or titling paid by the members of the Church; this is applied to the building of Temples and other Church buildings, &c. But all officers of the Church, if at home, provide for themselves and families. Those abroad trust to the Lord and their brethren. The Twelve, Seventies, or High Priests are expected at any time to go to the ends of the earth if required, without purse or scrip, as the ancient disciples did. They are generally, however, provided for by their

brethren on their journey, or at the place of their destination, by voluntary contributions."

Here then is an organization, every limb and joint of which is filled with life and activity; the whole machine is framed and kept in motion, not by money or man alone, but by the Spirit of God. Now such a system can never possibly reduce society to its elements, for it is a living embodiment of organization, upon infinitely higher principles than any otherwise known among men. Undoubtedly it will supersede many existing institutions just as the printing-press superseded the scrivener, or as railway travelling has superseded the old stage coaches; but what then? Has printing reduced literature to its elements, or has the locomotive destroyed our means of travel? We might as well say that manhood destroys the powers of infancy. We testify, therefore, that "Mormonism" is neither more nor less than the Everlasting Gospel, introduced by the Lord into the world for the last time, not to destroy the world, but to save it; not to "resolve society into its elements," but to set it on a foundation broad and lasting as eternity. Nevertheless, men may stand aloof from the work if they are so minded; the God of heaven has not threatened to destroy them for this, for if they can afford to go without the blessings of the Gospel, the Lord can afford to let them; but, if circumstances place them in the relation of guardians or protectors, and they, under such circumstances, exercise their power with partiality, defending some because they are called Christians, and refusing protection to others because they are called Latter-day Saints, they are then proving their unfitness for the responsible positions which God in his providence has assigned to them, and he will cut them off as cumberers of the ground.

THE FINISHED GARMENT.—A Christian man's life is laid on the loom of time to a pattern which he does not see, but God does, and the heart is the shuttle. On one side of the loom is sorrow and on the other is joy. The shuttle, struck alternately by each, flies back and forth, carrying the thread which is white or black as the pattern needs; and in the end when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that deep and dark colors were as needful to perfection and beauty as the bright and high colors.

P O P U L A R I T Y .

BY WILLIAM CHEVALIER.

One of the reasons why this generation rejects the Gospel of Jesus Christ is, because of its unpopularity; like the ancients they have fallen into the error of viewing spiritual things with a natural eye, which error led them to destruction, as it will also lead this generation unless they repent. It has become popular to believe that direct revelation from Heaven has ceased, or, if the Lord should perchance again reveal himself in this age, such revelation should be sent to some high and important personage, whose word could be credited; but how far this theory is consistent with Scripture it is our privilege to inquire. In tracing the writings of holy Prophets who have lived in days gone by, we find that in all ages, when the Lord has had a work to perform upon the earth, he has usually chosen the weak and illiterate, and through them has accomplished his designs.

If we only look back at the antediluvian world, we find that Noah was a most unpopular man, for he failed to persuade those who then lived upon the earth that he was sent of God. Moses, though reared and brought up at Pharaoh's court, had no faith in his popularity, for when the Lord appeared unto him in the burning bush, while he was tending his father-in-law's flocks, and made known unto him the nature of the mission unto which he was called, his heart failed him for fear, he knew his littleness and the nature and disposition of the Egyptians whom he would have to contend with; therefore, he could not conceive how it was possible for him to achieve such a work, and it was not until the Lord had exercised some power with him that he had sufficient faith to commence the work assigned unto him. When David was called from his father's flock to be anointed king over Israel, the Lord preferred him before his seven eldest brethren, for said the Lord to Samuel, "The Lord seeth not

as man seeth; for man looketh on outward appearance, but the Lord looketh on the heart." When the Prophet Elijah threw his mantle over Elisha, he also was plowing in his father's fields. So much then for popularity. If we read the incidents connected with the birth of our Savior, where shall we find a greater instance of God's mysterious ways in bringing about his mighty purposes? And if the Gospel has been restored in an unpopular manner, how much more so must it have been in the days of Jesus Christ, when even his birth was a mystery, understood only by true believers; but to the world he was only known as the supposed son of Joseph the carpenter. We do not find that he varied from the rule or precedent which God his Father had laid down, for in walking along the shores of the Sea of Galilee he saw Simon, and Andrew his brother, casting their net into the sea, and Jesus said, "Come ye after me, and I will make you to become fishers of men;" and going a little further he also saw James, and John his brother, and they left their nets and followed him. Of such were the men who were to appear before kings, nobles, and the rulers of the land, to show them the way of salvation. Thus did the Lord deal with mankind anciently, and thus have we reason to suppose he will continue to act with the inhabitants of this earth, whether it agrees with their notions or not, for he has declared that the wisdom of the wise shall perish, and the understanding of the prudent shall be hid.

He has restored the Gospel through Joseph Smith, and established his kingdom never more to be overthrown; a work which the ingenuity of man could never have accomplished. Joseph Smith came in the name of the Lord, therefore he was unpopular; if any man comes in his own name he becomes popular and the world receive him, because the world loves its own.

BELIEF IN CHRIST ALONE NOT SUFFICIENT FOR SALVATION.

BY ELDER MARTIN HARROW.

We live in an age of the world when most men will acknowledge that Jesus is the Christ, because they have been taught the same from their infancy. In fact, it is a tradition among Christian nations, and we are told by priest and people that this mere belief in Jesus is sufficient to secure to us all the blessings of the Spirit of God in this life and salvation in the life to come. Yet, at the same time, how many are there who feel saved by this mere belief when they are closely questioned by the Saints of God? Very few: because faith without righteous works is dead, being alone. Jesus, in his day, tried to correct this great error, when he told the people that it was not all who said Lord, Lord, should enter into the kingdom of heaven, but he who did the will of his Father in heaven. Again, Jesus said to mere believers, "Why call ye me Lord, and do not the things that I say." Nicodemus appears to be one who wished to know the plan of salvation, or the Father's will, and Jesus told him that except a man was born again he could not see the kingdom of God. Nicodemus not understanding how a man could be born when he was old, Christ informed him that except a man was born of the water and of the Spirit he could not enter the kingdom of God; and he was told not to marvel at what was said as it was true. If this was the plan of salvation in ancient days, when Christ and his Apostles were upon the earth, of course it is the same now, as we are all recommended to be guided by the holy Scriptures, as they are acknowledged to be true. Then it behoveth every believer in Christ to ask himself this solemn question, Have I been born of the water and of the Spirit in God's own appointed way? If not, how can I enter the kingdom of God, as baptism for the remission of sins is the door into the sheep-fold or Church of Christ, and the great key ordinance to all blessings promised to the sons of men that will keep God's

commandments; yet, in this day, men who appear to be zealous for the truth will despise the birth of water, and will tell us that they have received the birth of the Spirit. If they have, it will lead them into all truth and show them things to come, and the necessity of honoring the ordinance of baptism, the same as it did Cornelius of old, who was baptized by the command of the Apostle Peter. The Spirit of the Lord is the same now,—it is called the Spirit of Truth, and it will not inspire men in one age of the world to be obedient to the counsel of God, and in another Gospel dispensation to be rebellious, as the people are now to the doctrines taught by the servants of God which harmonize with those recorded in the Old and New Testaments. Therefore, it cannot be the Spirit of God that will oppose the truth, but a delusive spirit that was to deceive the kings, captains and great men of the earth in the latter days, as spoken of by Jesus in his revelation to John while on the Isle of Patmos. It was this delusive spirit that controlled both priest and people in America during the great revival of sectarianism, and the bad fruits of a bad spirit can be seen in the awful accounts that reach our ears from that unhappy land; while the wholesale slaughter of human life in their recent battles, and the manner in which they intend treating prisoners of war, are sufficient to prove that they are not governed by the Spirit of God. In fact, the manner in which this war is conducted by North and South will prove almost a death blow to modern Christianity in the minds of thinking men who read the Scriptures, which give them an account of a true Church or people having one faith, one hope, one baptism, one Lord and one Holy Ghost, who loved one another not only in word but in deeds of brotherly kindness. They understood the fruits of the Spirit of God to be unity and peace and a knowledge of the mind of God; consequently, they walked in the light

and had fellowship with the Apostles, and the Apostles had fellowship with the Father and Son, and the blood of Christ cleansed them from all sin, because they had been born again and walked in the light of the Spirit which they received by the laying on of hands of holy men who held the holy Priesthood, who were inspired of God to preach his Gospel in that age of the world and to administer in all the ordinances of his Church for the salvation of the obedient.

After a long period of spiritual darkness, during which men were found walking in paths of their own making, and following the imaginations of their own hearts, which have led them astray, being taught the fear of God by the precepts and commandments of uninspired men who walk in the light of their own kindling, God has, according to his promises, revealed himself again, in this age of the world, unto his servants the Prophets Joseph and Brigham, and made plain the plan of salvation, and in his mercy and goodness hath sent to the earth to confer the holy Priesthood upon his servants, that his Gospel might be preached in power as a witness to the nations, that the

world might be left without an excuse. The servants of the Most High call on them to believe, repent, and be baptized for the remission of their sins and have hands laid on them for the gift of the Holy Ghost which will lead their minds into all truth and show them things to come, and entitle them, as members of the Church of Christ, to partake of the holy sacrament that they may have spiritual life in them to enable them to overcome the spirit of the world and work the works of righteousness, and thus show to God and man that the Gospel is a remedy for every evil to those who live up to its requirements. This is the testimony of all Latter-day Saints, whether of those in Zion or of those who are still scattered among the nations of the earth. Therefore, it must be the Work of God, as nothing but the Spirit of God could produce such a remarkable harmony of sentiment and testimony, and such wonderful unity of action, among so large a number of people who are so widely scattered and who are so diversified in their habits and traditions, and who, previous to receiving the Gospel, were also so divided in their social, political and religious views.

HISTORY OF BRIGHAM YOUNG.

Continued from page 392.)

We accordingly started from Macedonia on the morning of the 27th of June, for Carthage; we stopped at the house of Ozias Kilburn and took dinner. At three o'clock, we again started for Carthage; on our way, we met Captain Dunn, commander of the McDonough troops, who told us that if we were Mormons we had better not go to Carthage. Said he, 'Every man who has one spark of honor has been discharged, and the Smiths are left in care of the Carthage Greys, and Captain Smith is a damned villain. I fear for the safety of the Smiths, and my judgment is, you had better not go there.' However, we rode on until we got near the town, when we heard the firing of many guns and soon saw the people running in every direction.

We turned our horses towards Ply-

mouth, and rode to that place in two and a-half hours, a distance of eighteen miles, and put up at a tavern kept by brother Cole. In a few minutes a messenger arrived from Carthage, bringing the news of the massacre of the Prophet and his brother Hyrum. I could not go back to witness the scene that I knew must follow, but started the next morning for Ohio, where we arrived on the 14th of July."

My sister Louiza was married to Joel Sanford in 1825, to whom she bore four children, viz.: Mary, Chansellor, Jane Watson and Joseph Young. She was baptized in 1832.

She went to Missouri with her husband in 1833, and died in Independence, Jackson county, the same year.

My brother Lorenzo Dow, though

from his youth a professor of religion, was averse to joining any church, not believing that any of the sects walked up to the precepts contained in the Bible.

At the age of 18, in the year 1825, he married Persis Goodall, daughter of Jotham and Mary.

In 1832, while residing in Hector, Tompkins county, New York, having heard of the Latter-day Work, he borrowed a Book of Mormon from a neighbor, and having carefully perused it, became convinced of its truth; whereupon he gathered up his effects, and took his family and started for Jackson county, the place appointed for gathering. He tarried a few weeks in the town of Mendon, where our father and most of our family resided, during which time he became further confirmed in the Latter-day Work.

He continued his journey, calling on the way at Warsaw, where our brother-in-law, John P. Greene, resided, who, at that time, had an appointment for a meeting, on the following Sabbath, in the town of China, sixteen miles distant, and, having company, requested Lorenzo, and his son, Evan M. Greene, to go and fill the appointment. He apologized because of not being baptized, but Elder Greene said that would make no difference; he could preach the truths of the Gospel, inasmuch as he believed them. Lorenzo filled the appointment to the satisfaction of an attentive congregation, and returned the same evening. Next morning he requested baptism at the hands of Elder Greene, who baptized and confirmed him the same day.

He then pursued his journey to Olean Point, the head of navigation on the Alleghany River, where brother Phinehas came with his family in a few days after, also Lyman Leonard, Joel Sanford and some four other families. They built two family boats, and started with their families down the river, a journey of three hundred miles, to Pittsburgh, where Lorenzo remained some time and raised up a branch of the Church. Brother Phinehas, having been ordained an Elder, ordained Lorenzo to that office.

While in Pittsburgh, Lorenzo was recommended by the brethren to go back to the State of New York. He started,

in April, 1833, from Pittsburgh, and preached during the summer in Avon, Mendon and Genesee.

In the fall he returned to Pittsburgh, his father accompanying him. In a few days, in connection with his father and brother Phinehas, having purchased a family boat, he started again on his journey for Jackson county, Missouri, passing down the Ohio River.

After travelling about seventy miles, they stopped at Columbiana to stay over the Sabbath, where they preached to the people, and, by their solicitation, stopped a few days, preached and baptized a number, organized a branch of the Church and there remained through the winter.

In the spring of 1834, he moved to Kirtland, Ohio, where he worked a portion of the time upon the Temple, on which he put the outside finish. In the fall visited the State of New York.

After receiving his blessings in the Temple, in the spring of 1836, he was sent by the Prophet Joseph to the western part of Ohio, preaching in several towns and baptized a few; after his return, he was again sent to the State of New York, where he remained till late in the fall, preaching in different villages. He raised up and organized a branch in the town of Hector, where he lived when he first heard of the Gospel.

In the summer of 1837, he sold his property in Kirtland, and fitted up his teams and started for Caldwell county, Missouri. He pursued his journey to Dublin, Indiana, where, his wife being taken violently sick, he was obliged to stop, and there remained till I came, on my way from Kirtland to Missouri. His wife having got better, he went to Cincinnati on business, and I remained till the Prophet Joseph, his brother Samuel H., Sidney Rigdon and brother Robinson came on and overtook me. The Prophet passed on, and brother Samuel and I waited until Lorenzo returned, when we started on and overtook the Prophet at Jacksonville, Ills.

The second day after we left Dublin, Lorenzo, while jumping out of the wagon, fell on a sharp stone and split his knee-pan, brother Samuel and I carried him into a house, bound up his knee and started on; while travelling he suffered much from the pain.

After overtaking brother Joseph at Jacksonville, we travelled together to Caldwell county, Missouri, and arrived there with our families in March, 1838.

Brother Lorenzo, by the counsel of Joseph, went to Daviess county and purchased a farm of a Missourian, where he put in his summer crop, built a new house, purchased stock, planted an orchard and prepared himself for a permanent home. He remained there in peace until the fall, when he was warned to leave the county on peril of his life, being threatened that his house and property would be burned and his

family in it, in case he did not leave at a stated date. He thus was obliged to leave his farm with more than 1,000 bushels of corn standing in the field, and was driven away in such haste that he only took his family and what effects he could take in one small carriage, and was never permitted to return or get his property. He proceeded to Far West, a distance of twenty-two miles, and joined his brethren, standing guard one-half of each night for three weeks. At this time he was engaged, under brother David W. Patten, in the Crooked River battle.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 27, 1863.

CONSEQUENCES OF UNDERVALUING THE SERVANTS OF GOD.

It has been a common mistake with the world in every age, when God has sought, by the restoration of the holy Priesthood, to bring his purposes to pass, to undervalue the men and means he has employed, and to attach but little or no importance to them. The men and the means the Lord has chosen for the accomplishment of his plans have been so different in every respect from those which the world would expect to see used for such a purpose, that they have treated them contemptuously and affected to despise them without scarcely an exception. The deluge predicted by Noah, and the destruction of Sodom and Gomorrah, of which their inhabitants were warned by Lot, came upon people who were quite unprepared to meet them, not because they had never heard about these calamities, but because they were unwilling to believe that the men who proclaimed their near approach would be the ones selected as the only receptacles of a knowledge so important to the existence and welfare of so large a portion of the family of man. These were the feelings, also, which animated the Jews in their rejection of Jesus and his disciples. In their estimation he was most unlikely to be the Oracle sent from the Father, having the authority and knowledge to pronounce their fate. His reputed origin, his education and his associations were so utterly at variance with all they would have supposed to be necessary in a man possessing the knowledge which he professed to have respecting the future of their nation, that they felt themselves perfectly safe in saying, after they had clamored for him to be lifted up to die the horrible death of crucifixion, "his blood be upon us, and on our children." They undervalued his importance and power, never suffering themselves to think that every word

of the so-called impostor would be fulfilled, and that his death would bring down upon them and their nation the dreadful anger and indignation of an offended God. The result of this conduct of theirs was but a repetition of those scenes (except that the horrors were greatly aggravated) which had invariably attended such obstinate folly and devilish deeds in other generations.

It might be thought that the lessons of the past on these points would not be wholly lost upon this generation, and that men would be more careful in investigating and considerate in rejecting now than they were in former ages. But, in this respect, they have not learned anything. The same besotted fatuity has influenced and still influences and possesses them as prompted men of previous generations to undervalue and reject, as unworthy of their consideration, the men and means chosen by the Almighty for the accomplishment of his purposes. We see the unhappy results of all this being brought about before our eyes, and yet who will believe it? They who coolly persecuted and murdered Joseph Smith and other servants of God, will not. Though his predictions are being fulfilled word for word as he uttered them, both he and the means which God revealed through him for the accomplishment of his purposes are undervalued and despised. A great nation is undergoing the throes of dissolution, (corresponding in every particular to the description which he gave of the steps by which such an end would be brought about,) and this, too, in the sight of all nations, and yet the nation itself which is suffering, and they who are spectators of the sight, see not the hand of God in it all. They will not suffer themselves to think that the shedding of the blood of so humble, and apparently unimportant a man as Joseph Smith, Prophet of God though he professed to be, has any effect upon the nation who consented to his murder by suffering his murderers to go unwhipt of justice. They deride, as preposterous, the idea that the terrible occurrences of the past two years and a half have been influenced in the least degree by the treatment extended to him and his co-religionists. The latter are and have been too insignificant in numbers and importance, in their estimation, for such an admission as this to be made respecting them. As well might the Jews within the walls of Jerusalem, when defending themselves against the cohorts of Rome and suffering every conceivable misery which human nature could endure, be expected to admit that the crucifixion of the despised Nazarene and the persecution of his disciples were the causes of the unutterable horrors of the seige which they were enduring!

There is no evil that has yet befallen the nation of the United States that has not been predicted by the servants of God years ago, and there is no evil which they have sought to bring upon the people of God but what they have experienced or will hereafter experience to an extent of which they had but little conception at the time they sought to enforce upon us the obnoxious measures. They have already begun to taste the bitterness of military rule and the oppression which results from martial law and the trial of civilians by military courts. This mode of disposing of troublesome citizens who may not altogether agree with the Administration in its policy has been adopted, and the trial and condemnation of a prominent citizen of the State of Ohio—Mr. Vallandigham—who has been a Judge and a Representative in Congress, before a tribunal of this description has produced profound agitation in the Northern States. Yet this was a policy which was freely discussed and, by many, advocated as being the proper one to adopt towards the people of God in Zion. Not being able to accomplish their wicked designs towards them by legal and constitutional means, they were

anxious to have martial law put in force and military rule substituted in the stead of civil. Little did the nation think when this policy was urged in the first place, that the measure they were seeking to deal out to the people of Utah would, within so very short a space of time, be measured out to them again, and martial law be declared and enforced, in their own midst, by their own army officers in a manner to set aside and override all civil law. At the time they were so anxious to dragoon the Latter-day Saints, and at other times also, it was freely predicted that they should yet experience all the terrors and horrors of military rule in their own midst and have enough to do to defend themselves, without improperly and unjustly interfering with the servants and people of God. Though these predictions have been publicly made and widely circulated, and are being so plainly fulfilled, they scarcely excite any comment, except of a derisive character, from those respecting whom they were uttered. They can see nothing in the despised Latter-day Saints to cause them to think that they know anything about such matters; and, least of all, will they admit that their treatment of the Latter-day Saints has had anything to do with the sufferings which they themselves have begun to experience. They have fallen into the same mistake which other generations before them have made—undervaluing and viewing with contempt the men and means selected by the Almighty for the fulfilment of his designs. Yet there is not a mail sent from the other side of the Atlantic which does not bring additional evidences of the truth and confirmations of the fulfilment of the predictions which the Lord has inspired his servants to make.

How long must the Lord plead with nations and men before they can be brought to acknowledge His authority and recognize His hand in all things? For very many years now he has been entreating the inhabitants of the earth to turn unto him and be saved, but with comparatively little effect. They harden their hearts more and more, and despite every evidence which He gives them that He is at work in their midst, they persistently resist his offers of mercy and salvation. Will the people and nations of Europe, particularly this people and nation to whom the message of salvation has been proclaimed so long, be warned by the events now occurring in the once-happy land of America and adopt a wiser course?

ARRIVALS.—On Thursday morning, June 18th, we had the pleasure of welcoming to the shores of Europe, Elders Charles S. Kimball—son of President Heber C. Kimball—Finley O. Free, James A. Cunningham, Samuel L. Sprague, jun., and Matthew Lyon, who arrived in this port, from New York, on the steamship *Great Eastern*. These brethren are the first instalments of the Elders appointed on missions to Europe at the General Conference of the Church held in Great Salt Lake City on the 6th of April last. They are young men, as are nearly all who were appointed at the same time, and were all born in the Church and reared to manhood in the mountains without an opportunity of obtaining any knowledge of, or experience in outside civilization. They feel their weakness in going forth to the world; but, if they retain this feeling, it will prove a source of strength to them; for, in their humility, they will seek unto the Lord. We trust that their labors will be productive of good both to themselves and the people among whom they may be thrown, that when the time shall come for them to be released, they may return to their fathers and friends in Zion realizing that they have the favor of Heaven and the confidence and love of their brethren and the Saints.

APPOINTMENTS.

Elders Finley C. Free, Charles S. Kimball and Samuel L. Sprague, jun., are appointed to labor in the ministry in the Birmingham District, under the Presidency of Elder John M. Kay.

Elder Matthew Lyon is appointed to labor in the ministry in the Scottish District, under the Presidency of Elder George Peacock.

Elder James A. Cunningham is appointed to labor in the ministry in the Newcastle-on-Tyne District, under the Presidency of Elder M. F. Farnsworth.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

TO CORRESPONDENTS.—We are always glad to hear from our friends in any part of the world, and solicit a continuance of their contributions; but we are compelled to call their attention, once more, to the oft-repeated rules necessary to be observed in writing for publication. In the first place the writing should be at least *legible*: we have received several communications so closely, minutely and carelessly written, that it is almost impossible to distinguish the lines or the letters unless aided by a microscopic glass of considerable power. In addition to the unpleasant effect upon the eye, the time occupied in the perusal of such articles is no inconsiderable item; several have been put in the “drawer” without examination on this account. If our correspondents will bear in mind and practice the following simple rules, they will save us considerable trouble and themselves, probably, much annoyance and mortification in the mistakes which sometimes occur in the publication of their articles:—Write plainly, and on every other line *only*; also on only one side of the paper where postage will not be rendered too serious an item, and be sure to write all proper and foreign names correctly and very distinctly. We do not wish our friends to be discouraged from writing because their communications do not appear at once; all that are calculated to advance the cause of truth and enhance the happiness of the Saints will appear in due time.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—Since the letter from Elder Staines, of May 28, was in type, we have been favored by the receipt of another, dated the 4th instant, from which we make the following interesting extracts:—

“The *J. J. Boyd* arrived on Saturday, 30th ult., having had a prosperous voyage. The Saints were well and in good spirits; had four deaths on board—two old persons and two small children. One sister died on Saturday, after they arrived; she had recently been confined with a still-born child. They all speak well of the brethren who had charge of them. They left for Florence at twelve midnight; I accompanied them as far as Albany, and returned yesterday. They left Albany on Tuesday, at seven, p.m., all in good spirits. The two ships have arrived with the African Saints, all well. They went on with the companies. I was sorry to see so much luggage; 597 adult passengers in all, had 90,330lbs. of baggage! This was not weighed until we arrived at Albany. They did not land at the Gardens until twelve a.m. on Monday and they were all at the dépôt at seven p.m., and had it not been for two luggage cars getting off the track we should have started at half-past seven. * * * * * The vessels came three days sooner than we expected, but all went off very satisfactory to all parties * * *

“Business is dull in New York, but more steady than it has been, on account of gold being firmer than it has been heretofore. Vicksburg is a hard nut to crack, and

it will cost almost a river of blood, but blood is cheap; the old paper and rags can be made up into paper, and that paper stamped, and 300 nominal dollars of this kind will purchase all that a man has in his veins. So long as the Government can issue to its people \$2,000,000 a day at its present value, so long can they keep on the war. Thousands are coming into the country; three or four ship-loads of passengers arrived here last week.

"Remember me and brothers Eldredge and Young to the brethren in the office and all friends. That you may all continue to be prospered in your labors, is the prayer of your brother."

NEWS FROM HOME.

From late files of the *Deseret News* we glean the following interesting items:—

THE WEATHER.—A heavy storm of rain was experienced on April 21st, which continued at intervals until the 23rd, when it changed to snow, soon completely covering the earth and all surrounding objects with a wintry mantle of white. Fortunately, but little injury was supposed to be done to fruit trees by the storm. Since then the weather had been delightful.

A BOLD ATTEMPT AT KIDNAPPING.—A most revolting and outrageous attempt to kidnap a young woman and forcibly convey her to Camp Douglas, for the purpose of initiating her into one of those institutions of civilization which invariably accompany a misnamed Christian army, was made on the 27th of April, by eight or ten mounted ruffians from the camp, who were partly disguised in citizens' dress, and accompanied by one or two female denizens of the Camp. The diabolical intentions of the party were, however, frustrated by the brave and timely interference of two or three gentlemen who happened to be in the vicinity, and who, perceiving the danger the young lady was in, hastened to her relief, and, despite the threats and display of revolvers on the part of the ruffians, succeeded in rescuing her from their clutches.

DEPLORABLE ACCIDENT.—A telegram was received in Salt Lake City from Los Angeles, California, on May 2nd, stating that the small steamer *Ada Hancock*, had burst her boilers while conveying passengers from San Pedro to the *Senator*, which was anchored some five miles from the landing, and that among the victims of the explosion were Elders Hiram Kimball and Thomas Atkinson, who were killed immediately. The deceased were on their way to the Sandwich Islands, whither they had, at their own request, been appointed a mission to proclaim the Gospel. They both left a wife and family to mourn their untimely death. These are the first Elders who have, in this dispensation, lost their lives by any casualty, either on land or water, while going to or returning from the various fields of labor to which they had been appointed.

RETURN OF PRESIDENT YOUNG.—On yesterday afternoon, (May 19th) at half-past four o'clock, President Young and company arrived, on their return from the South, all in good health and excellent spirits, having travelled from Goshen, a distance of sixty-eight miles, in about ten hours.

SPURIOUS COIN.—It is reported that some of the emigrants from Denver, *en route* for the northern mines, recently attempted to pass counterfeit gold coin (quarter eagles) in one of the towns north, but were caught before they had disposed of much of that kind of funds. The offenders were not dealt with rigorously, and were suffered to go on their way after making all things right by way of exchange and payment of costs.

PUBLIC OPINION IN CALIFORNIA.—We have been favored by a friend with the perusal of a letter from a gentleman in San Francisco, bearing date March 27th, from which we make the following extract:—"The present aspect of affairs in Utah has attracted much attention in this city. The public sentiment, as far as I am able to judge, is quite opposed to the course pursued by Governor Harding

and the Judges. I think in no State in the Union does a better feeling prevail towards Utah than in California. Probably this arises through the fact that the people of Salt Lake are better known in this State than in any other portion of the country. Thousands here have passed through Salt Lake, and are in a measure familiar with the people, and are free from those narrow prejudices and bigotry that prevail in other places. The general feeling here is, in reference to late events, that Governor Harding and his associates are very unwise to attempt to stir up strife in the present distracted state of the country, and that they are totally unfit for the position."

CORRESPONDENCE.

AMERICA.

New York, May 19, 1863.

President George Q. Cannon.

Dear Brother,—Your favor of May 2nd, containing list of passengers and bill of lading for ship stores in the *J. J. Boyd*, has been received, and I sincerely hope she will have a safe and speedy passage. I learn, from letters received up to May 8th, that the teams had all left for Florence; the last company was forty miles this side the city on that date. The wagons and teams from the Valleys, and those that will be purchased by individuals who are coming down, will number over 500. These will be independent of those you have ordered. These teams bring with them 113 tons of flour, which will be left along the road for the benefit of the Saints when they go up; every thing appears to be favorable this year for our emigration: the teams are all in good condition. I closed the passenger and freight contract, on the 11th inst., at fifty cents higher per head than last year, and so with freight. It was with some difficulty I got them carried at these prices, in consequence of the railroad agents having all met in convention and concluded to carry no emigrant companies for less than one cent per mile per head. But, having made partial arrangements with Mr. Clarke previous to the convention, I managed to get them at the above rates, which I consider is very low compared with other things, for everything is from 40 to 50 per cent. higher than last year's prices.

In addition to the flour being brought for the Saints by the teams, the Church

is sending several thousand pounds of cotton, which will be consigned to me.

On the 12th instant, brothers Stenhouse and Godbe and his brother arrived, sixteen days from Salt Lake City. The former is on some business relating to the Post-office department. Brother Godbe is on business; he has brought down some *four thousand pounds of cotton* from Dixie; he expects to sell it at a price that will pay him well for all his trouble.

All was peace and quiet when I last heard from home, notwithstanding Harding and Co.'s desire to have it otherwise. The troops are being moved from the city north, to Soda Springs and we shall have the *honor* of having the officers and staff located in the city only. The prospects never were more flattering for abundant crops of fruit and grain. Brothers Young and Staines are well, and both join in love to you and all the brethren. Ever praying for the prosperity of the Saints and the building up of the kingdom of God, I remain yours, truly,

H. S. ELDRIDGE.

New York, May 28, 1863.

President George Q. Cannon.

Dear Brother,—While waiting for brother Eldredge to return to the office, I take the liberty of writing a few lines to you, knowing them to be ever welcome. Brother Eldredge is very busy making purchases, &c., for the Church and sundry individuals. As for emigration news, I expect brother Eldredge will write you, and this will accompany the same. I have spent a few days in Boston and vicinity very agreeably since my last. Aunt Polly Vose will ac-

company me across the Plains; she is well, and wished to be remembered to you and sister Cannon. The war has made sad havoc in that part of the country; many a family have lost those they loved. I travelled through some parts of Connecticut, and I found it much worse than I expected,—everybody appears to feel sensibly the loss of those who have been drawn off to the seat of war. It is not felt so much in the large cities as it is in the country places.

I found the conscription to be very unpopular in the agricultural districts, and am persuaded it will be a hard pill to swallow. But there is no knowing what a people or nation will do that is pursuing the course that this nation is at the present time. It would have taken a Prophet of God, nine months ago, to have caused me to believe that the people of this nation, high and low, rich and poor, would have been persuaded to take the *paper* they are taking to-day as legal tenders. Notwithstanding the Government continues to issue \$2,000,000 per day, everybody takes it; everything can be purchased with it, *except peace*.

From \$100 to \$300 will purchase about all the men they have needed, thus far, and they continue to sell themselves to be shot at, like so many targets, and while the Government can turn out \$2,000,000 of printed paper per day, and the people take it as they are doing, we need not be surprised at anything that may transpire. It is impossible, one would think, to last much longer in this way. But what's to be done? Refuse to take this paper, and the question might soon be asked, "Where are we now?" Trade of every kind would be stopped—all would be affected by it: and we might as well stop the *steam-engine* that propels all the world's machinery. That would affect nearly all the civilized world. Let the people, to-morrow, *en masse*, refuse this currency, and it would in like manner affect every department in the commercial, political and social world. But there must be an end to it.

The newsboys have had a fine time of it here for a few days past; Vicksburg has been taken, then it is "a going to be," and then taken, &c., &c. But it is not taken to-night: how much longer

it will be able to stand against shot and shell I am not prepared to say; but all the papers say Grant will gain the victory. This city is full of people; all the hotels are full, and you often have to wait for some steamboat and train to leave before you can get a bed. Everybody has paper, and nobody cares about keeping it. If it does not wear out, some are afraid it will spoil, or they expect to get plenty more. The merchants in New York and elsewhere are as polite as ever to the Salt Lake purchaser; always glad to see you; wish to serve you on the very best of terms, and when you are about to leave, very politely ask you "*To call again*."

Brother Eldredge is receiving letters from the Saints who are scattered through the States, many of whom are very anxious to go west, fearing, if they do not do so soon, they may be called upon to go *south*. Others are anxious to go for the Work's sake and to obey the commands of the Lord; the latter will be aided, if possible, and all information given to the former that they require.

Please remember me in love to all in and out of the office, not forgetting yourself and family.—Your brother, as ever,

W. C. STAINES.

SWISS AND ITALIAN MISSION.

Zürich, May 27, 1863.

President George Q. Cannon.

Dear Brother,—This morning I received a letter from brother John L., informing me of the departure of our emigrants by the *Antarctic*, and as he wishes me to write you a few lines how matters stand here since he left, I sit down to do so.

I accompanied our emigrants as far as Carlsruhe, and visited the Saints in Beiertheim,—about half-an-hour's distance from Carlsruhe. There I stayed several days, with Elder C. Schramm who accompanied me, to instruct the Saints. We also visited Durlach, a small town where a branch had been raised about two years ago, but most of the members had emigrated and the rest had been cut off. We had, however, occasion to bear our testimony in that place, and an old man, who was acquainted with some of the brethren

that had emigrated, promised us to visit our meetings at Beiertheim.

On the morning of the 8th inst., we left for Pforzheim by railway, where we arrived at half-past nine a.m.; from there we took a five hours' walk over several mountains to Oalw, a remarkable manufacturing place in the kingdom of Wurtemberg. A short distance from Pforzheim we had left the dukedom of Bade. We stayed at the house of Elder Schramm's mother, and, though she had always been very opposed to our principles, she soon changed her ideas after I had conversed with her some time, and after I had borne her a strong testimony, not only of the truth of the first principles, but also that Zion is the place where the Saints must be gathered. She had always been afraid her son might find himself deceived when he should emigrate, but now she is satisfied, and I have no doubt but she will embrace the Gospel sooner or later. We stayed here till the morning of the 11th, and I visited also some of my relatives that live in the neighborhood, and left my testimony with them. Before leaving Oalw, we had the pleasure of baptizing a sister of Elder Schramm, who called us out of bed at three o'clock in the morning.

In the afternoon, we arrived at Stuttgart, the capital of Wurtemberg, where we visited some friends of Elder Schramm, and in the evening we left by train for Aichelberg, a small village, where Elder J. Beck had raised a small branch of ten members since this spring. We had a very good meeting with the Saints, and stayed over night at the house of a brother. Next morning, we walked to Schanbach, half-an-hour distant, where we visited two more sisters, and from there we walked to Esslingen, one hour and a-half, where we took train back to Stuttgart. The rest of the day we spent at the house of another of Elder Schramm's sisters who had received testimony before, but now she could no longer object, and when I bade her adieu in the evening, as I intended to leave early in the morning for Zürich, she was almost ready to be baptized. Elder Schramm, who remained about a week longer in Stuttgart, has communicated to me since that he has baptized her and another lady of her acquaintance. I felt, during

my stay in that country, that much good can be done there if the Elders act wisely.

The priests are very angry at seeing our success in that country, and Elders Schramm and Beck were called out of bed by the police the week following, when they slept at a Saint's house in Schanbach, and were imprisoned till the next morning. Then the preacher had them escorted by two men to the county seat at Cannstadt, about three and a-half hour's distance, where they were only asked by the judge if they had preached in that house, and this not having been the case, they were set at liberty. How plainly can we see the hand of the Lord in all these things, and I feel that a good and a great work will be done in Germany when the time comes that the laws will permit us to preach more openly. This trip, and my stay here in Zürich since, have done me much good, for we have had very blessed meetings with the Saints here, especially last Sunday and Monday, and I had the pleasure of baptizing three persons on Sunday night and one on Monday night.

I intend to leave to-day for Bâle and then return to Genève, visiting the Branches at Bözingen, St. Imier and Thun, as Elder Gerber has requested me to do so.

It is my desire and constant prayer that the Lord may give me much power and wisdom to fulfil my mission honorably, to do good to my fellowmen and to bring many of them to the knowledge of the glorious principles of the Gospel that our heavenly Father has revealed in these last days for the salvation of the human race. I realize that it is my duty to do all I can, and to live, myself, pure and holy that I may return to Zion with unspotted garments and clean hands, in the time the Lord has appointed, and with a feeling in my heart that, though I have many weaknesses and imperfections, I have been striving to do good continually.

May the Lord bless you abundantly in your high and holy calling, and all that have an interest in the building up of God's kingdom upon the earth, is my prayer, in the name of the Lord Jesus Christ.

I am, as ever, your brother in the Gospel,

PAUL A. SCHETTLER.

V A R I E T I E S .

"AUNT," inquired a medical prodigy offitteen, fresh from a lecture on surgery, "What do you suppose is the most difficult operation in surgery?" "I don't know, Charley,—what?" "Taking the jaw off a woman," answered the hopeful youth.

A GOOD REASON.—"What do you drive such a pitiful-looking creature as that for? Why don't you put a heavy coat of flesh on him?" "A heavy coat of flesh! By the powers, the poor creature can hardly carry what little there is on him."

A FELLOW was one day boasting of his pedigree, when a wag who was present remarked very sententiously: "Ah! I have no doubt. That reminds me of a remark made by Lord Bacon, that they who derive their worth from their ancestors resemble potatoes, the most valuable part of which is under ground."

THE Chicago *Tribune* says that a considerable portion, perhaps a majority, of the prisoners at Camp Douglas, devoutly believe that Mr. Lincoln, the President, is a negro. One of them hearing this denied by a Union soldier, the other day, said that he might be mistaken, "but that if Old Abe wasn't a nigger his wife was."

ADDRESSES.

William Sanders, Willow Cottage, Brents, Faversham, Kent.
George A. W. Iscombe, 27, St. George's Place, Cheltenham.
Parley P. Pratt, care of James Okey, Skinner-street, Mansfield Road, Nottingham.

MARRIED:

In Great Salt Lake City, May 2nd, by Elder George Stringham, Mr. Isaac Hunt late of Norwich England to Miss Jane Carter, late of Walworth, London, England.

DIED:

In Ogden city, April 28th, Mary Dorney, aged 71 years, 10 months and 14 days, formerly of Gloucestershire England.

P O E T R Y .

THE SPIRIT'S WARNING VOICE.

I hear a whisper in the breeze,
Which sighs as 't were to me,
And tells me of a peaceful home
Across the deep blue sea.

It tells me many hearts are there
Whose love is growing strong,
And I a part of it could share,—
But bids me not be long.

Finchley.

It tells me fiercest troubles rise
Like vapors o'er the sky,
And those who now the truth despise
Are shortly doomed to die.

It bids me cry aloud, while here,
To warn the sons of men
That judgments dire are drawing near,—
And Jesus comes again.

JOHN BATT.

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 27, Vol. XXV.

Saturday, July 4, 1863.

Price One Penny.

LETTERS DESCRIPTIVE OF PRESIDENT YOUNG'S VISIT TO THE SOUTHERN SETTLEMENTS.

BY ELDER L. O. LITTLEFIELD.

(From the Deseret News.)

Salt Creek, Juab Co., }
April 22, 1863. }

Editor of the *News*.

Dear Sir,—As you know, President Young's party, [consisting of himself, President Kimball, several of the Twelve, and a number of other Elders and citizens from various parts of the Territory] left his residence in Salt Lake City at 8 o'clock a.m. of the 20th instant, on a travelling tour to our mountain Dixie. We arrived at American Fork at 3 o'clock p.m. on that day, where a hearty welcome was extended by all the citizens. After caring for our teams and partaking of the bounties so amply provided, the company and citizens repaired to the delightful meeting-house so appropriately situated in the centre of the village, where the assembly was addressed by Presidents Brigham Young and Heber O. Kimball; Elder Lorenzo Snow, Bishop Stoker and L. O. Littlefield. Much good instruction was imparted and a good spirit prevailed.

We were hospitably entertained for the night, and, after breakfasting in the morning, went on our way, passed through Pleasant Grove and Provo, and stopped at Springville for dinner, where everything was prepared for our reception by our enterprising, old and trustworthy friend, Bishop Aaron Johnson, and the people generally. On being seated at the long table so abundantly spread in Bishop Johnson's hospitable house, we were all delighted at the presentation of dishes of the savory trout, which had that morning been taken from the crystal waters of the stream that flows down from the adjacent mountains through the centre of that pleasant town. These trout found their way into this stream during the season of high water last spring, causing the waters from Utah Lake to flow into it, carrying along a sufficient number of fishes, which have since multiplied to a great extent. They are caught weighing from two to three pounds, and I need not labor to im-

press you with the fact that they were a decided luxury.

The bell rang, calling the people together at the meeting-house, where they were instructed in the principles of our holy religion by Presidents Young and Kimball and Elder Lorenzo Snow. After meeting we moved on, passing through Spanish Fork and arrived at Payson, where the President and his party were received and entertained with gladness. At five o'clock the people assembled in the Theatre-hall, where President Young delivered a discourse replete with the most valuable instructions, which, if they could be carried out in this Territory by the capitalist and the man of limited resources, ten years would not pass away before our citizens would abound in wealth to a degree truly wonderful, and public improvement would happily our condition on every hand.

The next morning, after breakfast, the company moved on slowly over a rather heavy road, rendered so by the rain which had fallen during the night; but passing Summit Creek, six miles distant, the roads began to improve, and our long train of carriages and baggage-wagons rolled down the southern slope of the summit in double-quick time, and, as we passed into Juab valley, we viewed the distant herds of cattle in every direction feeding upon the green grass which early spring had here already abundantly resuscitated. Soon we arrived opposite Mount Nebo, said to be the highest of the Wasatch range, which towered upon our left, penetrating the fleecy clouds that played so fantastically around its dizzy peaks.

Pressing onward, at half-past 2 o'clock, p.m., we drew up in front of Bishop Bryant's new, frame, two-story residence, in Salt Creek, where every attention and kindness was shown by himself and the citizens. At 3 o'clock the President and his party were received into the Theatre hall, where was spread two lengthy tables with all the luxuries which the country could afford, on which we feasted with zest—an excellent band discoursing sweet music the while. At 5 o'clock we assembled for meeting, when Presidents Young and Kimball, Elders Lorenzo Snow, John Taylor and Geo. A. Smith

addressed the congregation, and truly we had a refreshing time and felt ourselves much benefited by the instructions given. At 8 o'clock, p.m., we assembled again in the hall, when a lively and social dance was inaugurated, which is now progressing with zest, hilarity and in good order, while I write.

Thus, Mr. Editor, you have a brief summary of our three day's travel from our beloved city, which has placed ninety-five miles between us and the "loved ones at home." I would not omit to mention that on approaching the settlements through which we have passed, the President and his party have been met by companies of escorts with flags and bands of music, and everywhere is he greeted with the smile of true welcome. Truly, truly is he a father and a benefactor to the people. Long may he and his worthy Counsellors live to enjoy the blessings of God's people.

The President's party consists of about one hundred persons—ten of whom are ladies—and twenty-five carriages and baggage-wagons.

Thus far no accident has happened. We have met, perhaps, one hundred and fifty or two hundred teams *en route* for Florence, to assist in emigrating the poor Saints. Their teams were in excellent condition. I did not see but few oxen among them but what would have made very good beef. Most of the wagons were drawn by five yoke of oxen; the wagons being of the best Chicago build. If the five hundred wagons which are going to cross the Plains this season and the cattle were stretched in close order, they would occupy a length of road measuring ten miles—so it is computed. Many of the wagons are loaded with cotton grown last season in our southern settlements. It is designed for the eastern market.

Let me here also state that from the best information we could glean at Springville, Spanish Fork and Payson, there were three Indians killed and three wounded in the recent fight which took place at the mouth of Spanish Fork canyon—no more.

In the morning we moved on to Sanpete. In a few days hence you may receive further details of the successive incidents which will attend our travel. For the present, adieu.

P.S.—Morning, 23rd inst., 7 o'clock. As if to dampen down our spirits a little, it is snowing, snowing! It is the general opinion that if the snow which has fallen this morning had remained on the ground and not melted so fast, up to this time it would have measured six inches in depth, and it is still falling fast. It is warm, however, and not accompanied by high wind, which will render it more tolerable to the traveller. It will do much good to the crops, as it is quite dry in this section, which will inspire us itinerants to endure it with patience.

—
Nephi, April 23, 1863.

The snow-storm mentioned in the postscript of my communication of yesterday, continued until about noon to-day, which keeps us here until to-morrow. At 12 o'clock, m., another meeting was held, and instruction given of much practical utility by President Brigham Young, Elders G. D. Watt and J. W. Young, on the subjects of agriculture, horticulture, manufacture, home industry, domestic economy, education, &c., which was listened to with deep attention.

During the afternoon a few hours were spent in passing round through the town, to witness the improvements which have been recently made. We first visited the meeting-house which is in progress of erection. Its dimensions are 44 by 64 feet. Its height from the ground to the top of the steeple is to be 80 feet. It is well roofed, but the tower has not yet been erected. A wall which serves as a support for the weight of the tower, takes off 11 feet of the main room, which forms an outer court. The floor is laid. The stand, which is in the east end, is finished substantially with good design, and the singers' desks are being constructed in the west end of the room. A considerable amount of lumber has been prepared and put together for the seats, and all the work on the window-casings is well executed. The whole superstructure rests upon a stone foundation, rising some four feet above the ground. The cornice is not completed; but the design is to carry out President Young's counsel and complete the entire building this season. One year ago last fall the rock founda-

tion was laid, and one year ago this spring they commenced moulding the adobes and laying the walls.

We next examined the saw-mill, which carries an upright saw, but that is about to be removed, when a circular saw will supply its place. Adjacent to this mill is a tannery, where a good business is done in the tanning line.

Next we examined the foundation which has been laid for a grist-mill, which is intended to be completed this season, by James Hague.

We then went to the nail factory, owned by Adams and Jones, with which we were well pleased. Mr. Adams stated that they could roll out and cut from eight hundred to one thousand pounds of nails per day. Success to their business. Attached to their establishment is also a good shingle-machine, nearly completed. We then examined a set of rollers for grinding cane, which would certainly not be discreditable to mechanics of any country in their execution. They were forged by Adams and Jones, and fitted up by Charles Kemp, at a cost of about \$250. There is also a chair factory here, with turning lathes attached, which we did not examine.

The Social Hall, of which I have before spoken, in which we partook yesterday of such a bountiful repast, has all been built, even to getting the timber from the canyon, since last December. Its dimensions are 55 by 32 feet. It is to be arched overhead; not yet plastered. It is a neat, commodious little hall, and will be used for meetings until the meeting-house is completed.

The Bishop's new frame house is 18 by 40 feet, a story and a half high, two rooms above and below, with eight feet passage, and a cellar under the entire building. It is well lighted, and when painted will be a delightful residence. It cost perhaps fifteen hundred dollars—rather more than adobe, but it will be better.

Vickers and Salsbury are manufacturing salt, taken from the mountains six miles from here, in Salt Creek canyon. It is blasted from the solid rock, mixed with red clay. It yields about seventy per cent. It is pulverized, placed in boilers containing water and boiled about two hours, then drawn off

into vats and left to settle, when the brine is drawn from the vats into other boilers and boiled down to salt. Its quality, the manufacturer informs me, is superior to any manufactured in the Territory, and the demand for it much greater than can be supplied.

I have been thus particular in noting the different items of improvement here, hoping it may encourage the citizens of Nephi still to persevere in all works of useful improvement; and I need not disguise the hope that at least two settlements through which we have past—much older and more numerously settled than this—will profit by their example, at least in the matter of meeting-houses and other public buildings. I need not name them here, as it is a proverbial fact that two large, old settlements between this and Salt Lake City, cannot boast of a meeting-house or any public building new in the state of completion. I believe, however, there are private companies in each of these places, who have been enterprising enough to build halls, which are actually *rented* for meetings. It is so much better financiering for a wealthy community, abounding in cattle, horses and mules, farms, &c., to *rent* than to *build*! I refrain from saying more.

In the morning, the weather permitting, we go on to Sanpete, where I expect to write again.

Manti, Sanpete Co., }
April 26, 1863. }

On Friday morning, the 24th, the weather being propitious, we were once more in line and heading for the south. Passing up through Salt Creek canyon, the road was rather slippery and hard for our animals, but in very good time we ascended the canyon and found ourselves upon a high, dry road, that commanded a view of the picturesque valley of Sanpete. Rolling along down a descending road for a few miles, we passed through Fountain Green without being able to observe anything worthy of especial note, yet the settlement seemed to possess good natural facilities, and when it attains a greater age, if there shall then not be traceable to the eye of the traveller greater evidences of improvement, thrift and

order, it will certainly be set down to the derelict inattention of the citizens.

From thence, eight miles still further on, we came to the village of Moroni. Here they were unfortunate in the first commencement, by laying off their town and building on the low bottom, which overflows in times of high water, causing damage and creating sickness, which rendered it necessary to pull down their buildings and erect them upon higher land adjacent. This work they are now engaged in.

There has not been much done here by way of public improvement. A rock foundation is laid for a meeting-house, 74 by 44—the walls intended to be constructed of brick. They have a log building which is used for the noble purpose of dancing, theatre and meetings. A meeting was held at which Presidents Young and Kimball, Elders Geo. A. Smith and John Taylor gave much valuable information.

After dinner, President Young's carriage led off in a north-easterly direction for the North Bend to Fairview settlement, twelve miles distant, where we arrived in good time, holding a meeting at which Presidents Young and Kimball, and Elder John Taylor addressed the Saints, teaching them many things which will prove for their benefit, spiritually and temporally, if they will carry them out.

This settlement possesses many advantages. The soil is as good as can be found in the world. It is a good grazing district, and I was informed that if a man would apply himself industriously with one team he could bring into his yard four loads of wood per day. From this place, two years ago, a new road was run out and worked, so that loaded teams were enabled to pass through the mountains to Springville, cutting off thirty miles of the distance from this valley to Salt Lake City; but owing to the high waters last spring it was thrown out of repair and travel prevented. I am told that an outlay of from five to eight hundred dollars would place it in repair; if so, it would certainly be to the interest and convenience of the people in this country to expend that amount in labor upon it.

From North Bend, on Saturday, our company moved in a southern direction

for Mount Pleasant, six miles distant, where a halt was made, and President Young, Elders John Taylor and Lorenzo Snow addressed the people in the open air, the meeting-house being too small to convene them. This is a sightly location and very pleasant. They have an excellent stone fort and some good houses. Here is the residence of our old friend David Candland, whose neat home was certainly indicative of the man.

From Mount Pleasant we passed on seven miles to Springtown, where Presidents Young and Kimball halted before the residence of Elder Orson Hyde, who, with his usual blandness of manner and a countenance which betokened a good heart, received his distinguished guests and welcomed them to the hospitality of his home. His house is of hewn logs, one and a half stories, with a stone kitchen. His corrals, yards and sheds are substantial, neat and orderly, and I discovered he is making an effort to raise quite a variety of fruit. Here Presidents Young and Kimball, Elders John Taylor, Geo. A. Smith and Lorenzo Snow spoke to the people under the bowery, encouraging them to diligence in every improvement for the comfort and happiness of themselves and families. There were several good adobie buildings here. After dinner we rolled rapidly along a descending road to Manti, eighteen miles distant, passing through Fort Ephraim.

Manti is a pleasant location, near the base of a range of mountains rising on the east, covered on its sides with low cedars, while along its summit a different variety of timber seems to abound. Here are some of the finest and largest buildings we have seen, generally built of stone, of which there is an inexhaustible supply of an excellent quality, of easy access. I am told there is a small meeting-house here, but I have not seen it yet. At Fort Ephraim they have a large meeting-house, and to-day, being Sunday, President Young and a portion of the company will repair thither to meet the people who are expected to assemble from all parts of the valley, although it is seven miles on our back track.

This is a delightful valley, picturesque in its scenic order. Along its

eastern limits are ranges of low hills of easy access by teams, covered over with an abundance of cedar for fire-wood, from which the inhabitants obtain their fuel during the winter season. It is rather cold here, and fruit-trees do not do very well, yet it is supposed that apples, pears, plums and cherries can be cultivated if pains were taken to preserve them from the aggressions of cattle; currants and strawberries will do well. This valley, for the raising of grain and stock, cannot be surpassed in Utah.

I have in my cogitations several other items intended for this communication, but unexpectedly the express has just reached us, and for want of time to write I must reserve them for the next. In a few minutes we will be rolling off to Fort Ephraim to meeting. The morning is delightful, and this valley now bedecked with spring's fresh and vivid green, encased in a rim of cedar-clad mountains variegated in grand and majestic order, fills the contemplative mind with new aspirations, and reverence for the Divine Creator who weighs the mountains in balances and holds the seas in the hollow of his hand. More anon.

Fillmore City, }

Wednesday, April 29, 1863. }

Last Sabbath, at 10 o'clock, a.m., Presidents Young and Kimball and a portion of the company repaired to Fort Ephraim, where, in the large meeting-house, we found some twelve hundred people assembled from all parts of the valley. It was cheering to look upon the smiling faces of the multitude whose hearts pulsed with untold joy to meet the leaders of Israel and listen to their instructions. The forenoon was occupied by President Heber C. Kimball and Elders John Taylor, George D. Watt and L. O. Littlefield, and the afternoon by President Brigham Young and Elders Orson Hyde, Geo. A. Smith, Lorenzo Snow and Joseph W. Young. We had a refreshing time, and much valuable instruction and counsel was imparted, which was received with joy and gladness by the Saints.

After meeting we rolled back to Manti, where another meeting was held, at which Presidents Young and Kim-

ball spoke with much power and spirit, gladdening the hearts of a large congregation, counselling them to finish their Council House and then build a large meeting-house, and to make other improvements. Elder Geo. A. Smith and Bishop Raleigh also addressed the people in an interesting manner.

On Monday morning we bade adieu to Sanpete and soon halted in Fort Gunnison, eighteen miles distant. This place is situated near the junction of the Sanpitch and Sevier rivers. Unfortunately the citizens selected the wrong location for their city at the start, and they are now engaged in removing their building to a higher and more appropriate site, which will command a view of their farm-land as well as the vast bottom lying apparently as level as a house-floor as far as the eye can reach. The soil seems to be well adapted for wheat, of which they raise an abundance. This bids fair to become a thriving city. Specimens of saltpetre, alum, rock salt and chalk were shown us, which exist in abundance near by. The citizens were addressed by Presidents Young and Kimball, Elders Orson Hyde, Geo. A. Smith, John Taylor and Lorenzo Snow, imparting counsel for their local benefit and their present and future well-being.

After a hospitable entertainment through the night, the morning of the 27th exhibited the President's party stretching along over a tract of country which, in its scenery, was variegated by lofty mountains and intervening hills and valleys, through which the shining waters of the Sevier showed its silvery sheen in all its serpentine windings. At 12 o'clock we arrived at the Sevier bridge, twenty-five miles from Fort Gunnison, where I was surprised to find that we were in full view and within thirty miles of Mount Nebo, which we passed six days previously, since which we had travelled over one hundred miles. This was occasioned by the circuitous route we had taken easterly through Sanpete valley.

The Sevier bridge is in a bad state of repair. It is a Territorial bridge, erected at a cost of two thousand dollars, the Legislature since making appropriations, from time to time, for its repair. A bill making another appro-

priation for that purpose passed the Legislature at its last session, but it failed to meet with Executive clemency; consequently the bridge bids fair, ere long, to be in a very dilapidated condition. However we crossed safely, with care, and generosity forbids to speak evil of the bridge that carries us safely over. The liberality of the Legislature and the justness of the appropriation having thus been frustrated, the citizens of the adjacent settlements may yet be under the necessity of repairing it at their own expense.

Travelling twelve miles further on we arrived at Round valley, which is a small settlement numbering thirteen log dwellings and one log school-house. Here, also, they will have to move their buildings to higher ground. This valley is filled with nutritious grasses; the soil is good and water sufficient to supply a large settlement. Wood for fuel is of easy access. It is truly a 'round valley,' as if an immense basin had been scooped out by the hand of the Creator, around which mountains rear their bold summits. Presidents Young and Kimball addressed the people, giving them fatherly counsel and encouraging them to persevere in all useful improvements to make their settlement an inviting and pleasing place. We were kindly entertained, and the dawn of morning found us briskly wending our way towards the former Territorial capital, located in Millard county.

A few miles out from Fillmore the President and party were met by an escort of horsemen and two carriages drawn by four horses each, with the stars and stripes floating in the breeze. The Presidency were joyfully received at the residence of Bishop Thomas Callister, and the remainder of the company received invitations in different parts of the city. At 1 o'clock Presidents Young and Kimball, and Elders Hyde and Taylor addressed a large audience, gladdening the Saints with their presence, and pointing them to the way of temporal and spiritual salvation.

Fillmore is delightfully situated on elevated ground at the east side of Pauvan valley, and what first attracted attention were the brick houses put up in a neat and tasty manner. There are

also a few stone and adobe residences, all presenting the appearance of neatness and thrift. There is a large flouring-mill nearly completed and one already in operation. They have a commodious meeting-house, and I noticed a tannery.

The State House is a fine edifice, erected at a cost of over \$50,000. I found it to be well-finished. Its dimensions are 44 by 60, with three stories, including the basement. Its large windows and deep, heavy cornice, gives it a cheerful, rich and imposing appearance. The upper story forms one spacious hall. Passing through the entire building I was pleased to find it in good condition.

At 7 o'clock in the evening the President and those with him were invited to a social party, where about one hundred couple mingled in the mazes of the merry dance—a truly intelligent, well-behaved, well-dressed company;

“And the gay dance of bounding beauty's train,
Link'd grace and harmony in happiest chain.”

This is a very extensive valley, dotted with large mounds or hills, as if some subterraneous volcanic force had upheaved them, or, as if they had been the ponderous fragments of some mighty throes of nature hurled into space and deposited there. Many of those hills are covered with cedars, which break the monotony of the expanse, and, together with the towering mountains beyond and around, make up the variegated beauty of the landscape.

I was pleased to find here a good start in the cultivation of fruit; apple, peach and plum trees were in full blossom, and also strawberries.

A thousand good wishes for the happiness of my old friend G. Huntsman and family, where I have been so kindly entertained in their neat, comfortable home, and I hasten on to new scenes and friends, of which I may speak hereafter.

(To be Continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 408.)

Upon leaving Missouri, in consequence of the exterminating order of Governor Boggs, in 1839, he located in Scott county, Illinois, where he made a farm and remained until 1841, when he removed to Macedonia, and tarried there a year, when he removed to Nauvoo.

In the spring of 1844 he was sent on a mission to Ohio. Upon reaching Springfield, in consequence of the waters being high, he tarried and preached, in which vicinity he baptized ten persons, organized a Branch and ordained one Elder, when he proceeded on his mission to Ohio, and preached the remainder of the season.

His wife Persis bore to him six sons and two daughters—viz., William Goodall, Joseph Watson, Lucy Ann, Harriet, John, Franklin Wheeler, Lucian and Lucius, and one son who died before it was named. Lucy died in Kirtland, in 1835, and Lucian and Lucius died while babes, in Hancock county.

In 1844 he married Harriet Page Wheeler.

My brother Edward, son of my father and his wife Mary, returned to New York with his mother, and all that I have heard of him since is that he is still in the faith.

I was born in Whitingham, Windham county, Vermont, June 1, 1801. At an early age I labored with my father, assisting him to clear off new land and cultivate his farm, passing through many hardships and privations incident to settling a new country.

My parents were devoted to the Methodist religion, and their precepts of morality were sustained by their good examples. I was labored with diligently by the priests to attach myself to some church in my early life. I was taught by my parents to live a strictly moral life, still it was not until my twenty-second year that I became serious and religiously inclined. Soon after this I attached myself to the Methodist church.

Oct. 8th, 1824, I married a young woman by the name of Miriam Works, daughter of Asa and Jerusha Works, in Aurelius, Cayuga county, New York, where I resided eighteen years, following the occupation of carpenter, joiner, painter and glazier. In the spring of 1829 I removed to Mendon, Monroe county, where my father resided. The next spring I first saw the Book of Mormon, which brother Samuel H. Smith brought and left with my brother Phinehas H. Young.

In the fall of 1831, Elders Alpheus Gifford, Elial Strong and others came to Mendon to preach the Everlasting Gospel, as revealed to Joseph Smith, the Prophet, which I heard and believed.

In January, 1832, my brother Phinehas and I accompanied Heber C. Kimball, who took his horses and sleigh and went to Columbia, Pennsylvania, where there was a Branch of the Church. We travelled through snow and ice, crossing rivers until we were almost discouraged; still our faith was

to learn more of the principles of Mormonism.

We arrived at the place where there was a small Branch of the Church; we conversed with them, attended their meetings and heard them preach, and after staying about one week we returned home, being still more convinced of the truth of the work, and anxious to learn its principles and to learn more of Joseph Smith's mission. The members of the Branch in Pennsylvania were the first in the Church who received the gift of tongues.

Immediately after my return home from Pennsylvania I took my horse and sleigh and started to Canada after my brother Joseph, taking my brother-in-law, John P. Greene, who was then on his way to his circuit, preaching the Methodist doctrine. We rode together as far as Sackett's Harbor. After finding my brother Joseph, and explaining to him what I had learned of the Gospel in its purity, his heart rejoiced, and he returned home with me, where we arrived in March.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 4, 1863.

THE TWENTY-SEVENTH AND TWENTY-EIGHTH OF JUNE.

NINETEEN years have rolled away since the Church of Jesus Christ of Latter-day Saints was called upon to part with its most cherished members. Eventful and never-to-be-forgotten days! when the wailings and lamentations of a whole people rent the heavens for the loss of their beloved Prophet and Patriarch, and when the prayers of thousands ascended to the throne of Jehovah for vengeance on their guilty murderers. On the 27th of June, 1844, Joseph and Hyrum Smith fell victims to the hellish and unappeasable blood-thirstiness of their enemies. The testimony which for years had been solemnly borne, was this day sealed with the blood of the principal witness. For the testimony to be in full force, it was necessary that the testator should die. How deeply and indelibly the events of those days are imprinted on the hearts of thousands! After the lapse of nineteen years, we can look back to them, and they are as vividly present as though they were the transpirations of yesterday. Those cognizant

of the circumstances were not the only ones who had these peculiar, poignant and ineffaceable feelings. The friends and acquaintances of the martyrs, with those also who only knew them by report, partook of the same emotions, though separated by thousands of miles from the scene. The omnipresent Spirit of the Almighty gave them the knowledge that an event had taken place fraught with greater consequences to the children of earth than any that had happened since the death of Jesus. Who shall describe the feelings which filled their hearts as they sorrowfully wended their way westward? It was too horrible to believe, yet what meant this dreadful sadness with which they were oppressed? Why gushed the tears unbidden to their eyes? Why feel to mourn when they, above all men, had cause to rejoice?

A gross and inhuman outrage had been committed—the crowning act of a long series of oppressions, villainies and wrongs. The noblest blood of the XIXth century had been shed by a mob, who were impelled by the Evil One to the commission of this deed, with the hope that the purposes of God would thus be thwarted. The devils held a jubilee; they had triumphed at last, and the victory was now theirs. They did not realize that the blood of the martyrs would be the seed of the Church. They did not realize that through their crimes the purposes of the Lord would be more perfectly fulfilled, and that instead of placing their victims in a position where they could not aid in the great work that had been commenced, they were removing them to a sphere of far more extended usefulness, where they could act unfettered and untrammelled in helping to roll forward the designs of God in relation to this latter dispensation.

On the 27th of June, 1844, the Executive of the State of Illinois, Thomas Ford, the man who pledged his own honor and the honor of the State of which he was Governor that Joseph Smith and those who accompanied him should be safely protected, *honored* the city of Nauvoo with his presence, and called together a meeting of the citizens to exhort them to be passive, and allow themselves to be maltreated and abused by a mob without resenting it. Although without doubt he was aware of the intentions of the mob, yet he had withdrawn the guard necessary for the protection of those who had so confidently entrusted their lives in his hands, that their enemies might the better execute their fell designs. While he was in the midst of the city, addressing the people on the majesty of the laws, and their power to throw an ægis over the innocent, and reiterating the assurances already given that their friends should have abundant protection, the bloody tragedy was being enacted. The calm of the lovely summer afternoon, while he was yet speaking, was disturbed by a faint rumbling, and the eyes of many in that large assemblage were directed to the heavens. What could it mean? it was not thunder, for the sky was cloudless. It was the report of a cannon, the telegraphic signal by means of which the murderers acquainted their coadjutors in the adjacent towns that the deed was accomplished—that the blood of the anointed of the Lord had been shed. The Governor's guilty *confrere*, who stood by his side, heard it, and divined what it meant, and, although the evening was well advanced, immediate preparations were made for return, and in half an hour afterwards they were in the saddle, pressing their way out of the reach of the people they had so deeply injured, illustrating the truth of the saying, "that the wicked flee when no man pursueth."

After a night of portentous and unaccountable gloom the morning of the 28th dawned upon the city, and numbers arose from sleepless couches to go forth and relate to their neighbors the singular feelings with which they had been oppressed

throughout the night. Scarcely had they emerged from their dwellings, before their ears were saluted with the dreadful tidings that the blood of innocence had been shed—that Joseph and Hyrum Smith, the Prophet and Patriarch, had been barbarously and inhumanly massacred in cold blood, while in a defenceless situation, trusting to the hollow assurances of safety solemnly pledged to them by the Executive of the State; and that John Taylor, one of the Twelve Apostles, had been dangerously, and, perhaps, mortally wounded in four places, and lay weltering in his gore, with Willard Richards, another of the Apostles, who had miraculously escaped with but the loss of a drop or two of blood, as the only guard to protect the wounded and the dead from further injury. The cheeks of all were blanched and the breath suspended, as they listened to the tale of horror. A host of contending emotions agitated every breast, and strong men who had met death in a thousand forms and never quailed, and to whose eyes tears had long been strangers, wept like babes in that hour of agony.

Dead? Impossible! "We trusted that it had been he which should have redeemed Zion." It was too horrible to believe that lives of such unexampled purity had been thus violently terminated. That men whose whole career had been spent from boyhood up in preaching "peace and good-will to man"—whose lives had been one continual series of sacrifices for the benefit of their race, had thus been sacrificed to appease the infuriate and diabolical rage of demons who called themselves men. To have died at such time, executing vengeance on the wretches who had committed the accursed deed with their accessories, would have been a pleasure. But calmer counsels prevailed, and the remembrance that the Lord had said that "vengeance is mine; I will repay," had the effect to cause the people to appeal to Him, and to rest their cause in His hands. Though but a boy at the time, yet even then the proceedings of that day were in the highest degree sublime to us. The most profound grief filled every heart, yet a preternatural calmness and self-command, which clothed the spectacle with a terrible sublimity, were evinced by all. A people who could thus control themselves under this the crowning act of long years of abuse and oppression, were truly great, and might well be terrible in the eyes of their enemies. Theirs was no sudden and evanescent ebullition of sorrow—it was not ephemeral; but was so deep and abiding as to leave its impress for life on the minds of all who experienced it. They gave as strong an evidence as it was possible for men to give, of their determination to uphold the Constitution and laws of their country. Protection or justice, however, was not to be had at that time through the Constitution or laws from the hands of their corrupt administrators. Notwithstanding the vigorous efforts made by the friends of the deceased to bring their murderers to justice, nothing could be effected. The administrators of the law in many instances were accessories to the crime, and applauded the successful course that had been taken to accomplish it. Future generations will undoubtedly point to Governor Ford and other men who then held high office, as accessories to the shedding of innocent blood; their infamy is eternal.

The blood of Joseph and Hyrum Smith, the blood of innocence, has not oried from the earth to the heavens for vengeance in vain. Their spirits, with the spirits of others who have been slain for the word of God and the testimony which they held, are crying with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?" Their prayers could not be unheeded and unanswered. The cries of the widow and the fatherless—the wailings and supplications of a whole people,

could not ascend unnoticed and unheard in the ears of the Lord of Sabaoth. The Lord could not forget his people. The blood of the innocent will all yet be atoned for. It is a fearful thing to fall into the hands of the living God; for he says, that "He will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

It is a fearful thing, also, for a people or nation to be guilty of shedding the blood of a Prophet, one of the Lord's anointed, yet this is the crime which the nation of the United States permitted to be done within its borders. Numbers, doubtless, throughout the nation, did not consent to this dreadful deed; but the Government, through its administrators, looked on approvingly, and extended no arm to visit punishment on the guilty parties, or to shield the innocent and suffering brethren of the murdered ones from the recurrence of similar scenes. Who, therefore, can wonder, when these things are remembered, at the sickening details of war and its accompanying evils which every mail brings us from that land? Why should men be surprised at secession and the dismemberment of so glorious a Union? There need be no astonishment, if men will but examine the causes which have produced this fearful condition of things.

A man is raised up in the midst of that nation, who declares that he is a servant of God, empowered from on high to call upon the people to repent, and to commence the great work preparatory to the coming of the Son of God; notwithstanding all the privileges guaranteed by the Constitution and laws to all free citizens of the United States—privileges which his sires, with the sires of his brethren, had fought and bled to obtain, he and all those who believed as he did, are persecuted and driven from village to village, from city to city, and from State to State, until, finally, he and his brother are slain, and the remainder, who continued to maintain the faith he taught, are driven out by thousands from the home and the lands of their fathers, to an inhospitable region to perish miserably by the hand of savages, or the effects of gaunt famine and disease. Every privilege which was theirs by inheritance, denied them, because, forsooth, they chose to worship God according to the dictates of their own consciences!

Why should there be any wonder, then, that since the commencement of these outrages—since this gross and palpable departure from the Constitution and laws handed down by the fathers of the Republic, corruption should increase among all classes, from the ermined judge sitting in high places, to the lowest vagabond that prowls the street? Or that the spirit of mobocracy and bloodshed should ride rampant through the land, breaking down every barrier, and knowing no restraint but the whim of the majority? Or that civil war—the most horrid of all wars—in all its terrible repulsiveness, should rage unchecked, converting the earth into a pandemonium, and man, who was made in the image of his Creator, into an animal more ferocious than any beast?

This man had the authority to offer unto that nation a plan of deliverance from these evils; they rejected him and the offer with contempt, and they now experience the consequences. "It must needs be that offences come; but woe to them by whom they come." The spirit which actuated them to turn their weapons against Joseph and Hyrum Smith, or to rejoice at their death and the sufferings and expulsion of their friends, is still in possession of them, and has spread from them to others. It could not be entertained for the occasion, and then dismissed; not by any means. And it is this spirit which has caused them to turn their weapons against one another, and will prove their destruction. They have sown the wind, and they are reaping the whirlwind. They are learn-

ing that the Lord's eyes are upon all their ways, and that he will not permit them to trample his children under their feet, without visiting them with a severe and terrible retribution. Had Joseph and Hyrum Smith not been the men they were, and had not the Latter-day Saints been the people they are, the course which has been taken with them would have called down severe and merited condemnation; but how much more has this been the case when they are the Lord's authorized servants, and the people His recognised Church!

DEPARTURES.—Elders Joseph F. Smith and George Peacock sailed on the 24th of June on the steam-ship *City of Washington* for New York, en route for their homes in Zion. Sister Cannon—wife of President George Q. Cannon—and children sailed at the same time; her home in Zion (which she left, in company with her husband, in the autumn of 1860) being also her destination.

Elder Smith, who is the second son of the martyr Hyrum, was appointed a mission to Europe at the General Conference of the Church held in Great Salt City in the spring of 1860, and arrived here in July of the same year. Appointed in the first place to labor in the ministry in the Sheffield District, his ministrations have been principally confined to that field ever since, he having been appointed a few months afterwards to the Presidency of the District, which comprised the Sheffield, Bradford and Hull Conferences. Though young in years, brother Joseph, during his mission in these lands, has manifested that energy and true devotedness to the Work of God which we should expect from a son of such a father, and of which his boyhood (as we knew it when he was sent on a mission at the early age of fifteen years to the Sandwich Islands) gave promise.

Elder George Peacock received his appointment for a mission to Europe at a General Conference in the spring of 1861, and he reached here in the month of July of that year. He was appointed to labor in the ministry in the Scottish District, and has acted the most of the time as President of the Edinburgh Conference, from which position he was removed to preside over the District comprising the Edinburgh, Glasgow and Dundee Conferences. He has the satisfaction, in leaving these lands, of knowing that his mission has been a blessing to himself and the Saints, and that good results have attended his ministrations.

That the voyage may be a pleasant and prosperous one to those who have gone, and the remainder of the journey be accomplished in peace and in safety, and be attended in every way with unmixed benefits to all concerned, is our earnest desire and prayer.

C O R R E S P O N D E N C E .

AMERICA.

On board the *John J. Boyd*, }
May 30, 1863. }

President Cannon.

Dear Brother,—Realizing that you are ever anxious to hear of the progress and welfare of the emigrating Saints, I

hasten to report the safe arrival of the *John J. Boyd*, and give you a few items concerning our progress thus far.

We cast anchor in New York harbor at seven p.m., yesterday, having made the voyage in 29 days. We were much prospered and blessed of the Lord

while journeying on the mighty deep. The company was comprised of people from seven different nations, speaking different languages, yet the utmost harmony, good feeling and order prevailed. The brethren associated with me, Elders K. H. Brown, W. S. Baxter and the District Presidents, labored faithfully for the welfare of the Saints, administering to the wants of the sick, and giving good advice to all how to make themselves comfortable and happy.

I am sorry at having to report four deaths. The first occurred on the 15th instant. Hans Petersen, aged 46 years, a native of Sjaland. He died at five in the afternoon, and was buried at nine p.m. The cause of death was debility, accelerated by the sea passage. Elizabeth Ann, daughter of William and Mercy Parkinson, aged eleven months and three days, died of bronchitis, on the 23rd, at half-past eight a.m. and was buried at five p.m. An infant daughter of sister Ann Jensen died at midnight on the 27th, and was buried next day at five p.m. It was born at eight a.m. on Monday the 25th. The other was sister Ann Andersen, from Sjaland, aged 72 years. She died on the 29th, at nine a.m., and was buried at eleven a.m. At eight a.m., on Tuesday, the 5th, sister Elizabeth Pearce, from England, gave birth to a daughter. Mother and child are well. There was, comparatively, little sickness in our midst; the strict attention to the regulations for cleanliness, and a prompt attention to all who were sick, with the blessing of God, preserved the Saints, generally, in very good health. We had a number of men appointed in each district, who made it their first duty every morning to brush and scrape the floor around and under the berths, thus preventing filth and rubbish accumulating, and keeping the air as pure as possible. I mention this plan because I found it to work beneficially, and other companies may also be benefited by adopting it.

The weather was very changeable all the time. Sometimes there would be a day or two of calm and delightful weather, when the Saints would crowd on the upper deck and enjoy themselves, and then again several days of

hard blowing, that made the moveable goods tumble about and rendered it rather difficult for the Saints themselves to "maintain their standing;" but we did not experience a single storm. On the 21st, which was an extremely cold day, we passed seven icebergs. Two of them were within a quarter of a mile to leeward—one was very large—and as the sun shone upon the glittering masses they appeared beautiful. The *Great Eastern* came in sight to leeward of us on the 26th, and crossed our bow at a distance of about five miles.

By strictly observing the "Mormon creed," that is, "minding our own business," we were preserved from having any serious difficulty with the officers or crew. The medical inspectors here, stated that they never saw such a healthy-looking and cleanly company of emigrants come into the port of New York as that on board the *John J. Boyd*. The provisions served to the passengers have given general satisfaction. They were all of the best quality; much better, in fact, than the majority had expected to receive. We held meetings, for general instruction, as often as possible during the voyage, and prayer-meetings were held morning and evening in each ward. Several social meetings were held in the English ward, in which the Scandinavian Saints joined, and we were much enlivened by the comic and sentimental songs and recitations which a number of the brethren and sisters engaged in.

Chicago, June 6th, 1863.

It was my intention to have had this report finished and posted in New York, but our stay there was so short and movements so hurried, that it was impossible to attend to it, so, having an opportunity while waiting to change cars, I will just add a little.

Sister Ann Jensen—the mother of the child whose death is mentioned in the previous part of the letter—from Kallehave, Denmark, died on the evening of the 30th ult., from the effects of child-birth. The body was taken on shore and buried. We were landed at Castle Gardens at two p.m., on Monday June 1st, and the same evening at seven took the cars for Albany, at which place we arrived next day at

two p.m., and changed cars. We changed again at Niagara Suspension Bridge on the 3rd, at Detroit on the 4th, and arrived here last night at seven p.m. A child named Brighamine Elanora Henritte, daughter of brother and sister Brase, from Denmark, aged 8½ months, died in the cars on the morning of the 4th inst.

This concludes the particulars of our journey thus far. There are many details that might be interesting to those who have not crossed the Atlantic or travelled through the States, but in writing to you I think it is unnecessary to enter into details. We leave here at noon to-day.

The brethren join me in sending their kind love to yourself and associates. Yours faithfully,

WILLIAM W. CLUFF.

President of Company.
D. M. M'Allister, Asst. Clerk.

ENGLAND.

SHEFFIELD DISTRICT.

Leeds, June 18, 1863.

President Cannon.

Dear Brother, — I returned from London to Sheffield on Friday the 12th, and although many of the folks were not expecting to see me again, they welcomed me heartily, and expressed the wish that I might have to stay another year; that, however, did not accord with my mind in the least. On the receipt of your letter of the 12th, informing me of the postponement of the time of starting for another week, I concluded to spend the Sabbath there, which I did very agreeably and profitably. The congregation did not appear quite so large as upon the last occasion that I had the pleasure of meeting with them, which was before the emigration had all gone.

A goodly number of faithful Saints have gone from this Conference the present season, but I feel sure that they will not long be missed, as their places will be supplied by others who will step forward with willing hearts and hands to roll on the glorious work of redemption. A good feeling exists, and the Saints are taking a lively interest in their meetings and duties generally. Some pruning has had to be done of late, to keep the tree in a

healthy condition, and a little more is necessary, unless the dying branches can be restored by speedy trimming and peculiar care. I have no doubt that under the experienced guidance of President Bull great good will be done in the neighborhood of Sheffield, and also in all parts of the District, with the assistance now in the field, and more especially when they are recruited by some who are now on their way from the Valley. On Monday night I baptized two persons, one an elderly man who had never before been baptized, and the other a young man, who was baptized when he was 8 years of age. I also attended a council in the evening, where the business of the Branch was talked over and measures adopted for the continuance of the good work.

On Tuesday I came to Leeds, and on Wednesday night I attended the meeting, which was not very numerously attended by the Saints; but a good feeling prevailed, so far as I am capable of judging, and I spoke to them very freely. I hear good reports of the Saints here,—some have renewed their covenants since the emigration was over, and the general prospects appear to be good. I shall visit Bradford to-day and attend meeting, all being well, and on Friday or Saturday shall take my departure for Liverpool.

God bless you forever and all the faithful. I am, very truly, your brother,

JOSEPH F. SMITH.

SCOTLAND.

EDINBURGH CONFERENCE.

Edinburgh, June 4, 1863.

President George Q. Cannon.

Dear Brother,—As I am about extending my labors from the Presidency of the Edinburgh Conference to that of the Scottish District, I thought it due to give you a brief statement of affairs in and about Edinburgh, where I have been laboring for the past sixteen months, in company with Elders J. O. Brown and Alexander Letham, under the direction of Elder D. M. Stuart, who visited us as often as circumstances would permit. The Work seems to move rather slowly, but when we come to sum it up, I feel satisfied at what has

been accomplished. It has generally been considered a hard place for Elders to labor in, but, by perseverance, we find that the Gospel takes hold of a few liberal-minded people in every part of the Conference. Since I have been here, we have baptized one hundred and twenty souls, and, through the blessings of the Lord and the exertions of the Saints, one hundred and sixty souls have emigrated to Zion, thereby reducing our numbers here to about four hundred; but, thank the Lord, the future looks bright, as the Saints are striving to live their religion, with a few exceptions,—even in those few we anticipate a reformation, otherwise they will be cut from the tree as dead branches. Yet we do not expect to be austere, but save, if possible, by teaching the truths that will produce happiness every day, although it is a prevalent idea here that if people look happy one day in the week salvation is sure. Upon such occasions it is considered a greater crime to whistle than to be pushing people about on the side-walk under the influence of intoxication. Such is the general opinion of church-going people; we expect better things from the Saints, although a few may be tintured with their fathers' notions of religion, as tradition in Scotland is a choice relic and a hard influence to meet; but, through the blessings of the Lord and the enjoyment of his Spirit, I have had joy in teaching the Gospel of Christ's kingdom to the few who were willing to hear and obey, having met with but little opposition from the world's people.

I have rejoiced this season to see so many Saints leave for Zion; at the same time have had sorrowful feelings on account of two or three dishonest persons calling themselves Saints who, I have since ascertained, have left without even complying with the popular custom of paying their creditors one shilling in the pound. I hope that reasonable people will only condemn the individual act, and not the whole people of the Saints and the principles advocated. We have ever taught the Saints the principles of honesty and virtue, exhorting them to leave the country in

such a way that they could return and preach the Gospel to their friends and neighbors without the least remorse of conscience or shame; therefore I feel indignant at such a course. Christ's parable of the net cast into the sea catching fish both good and bad, teaches me that people were no better in those days than in these; but the principles of the Gospel are instituted for the salvation and perfection of the children of God, therefore I expect in time people will be brought to the standard of right and have justice meted out according to the deeds done in the body.

Now is the time for the Saints to live their religion, that they may escape the judgments about to be poured out upon the wicked nations of the earth. "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues." What little time I may remain in this country I expect to continue preaching the gathering, instructing the Saints upon the principles of economy, to dispense with every useless and injurious practice, thereby turning their attention to the interest of the kingdom of God that every needful blessing may be added to the faithful and that they may be able to gather to the home of the Saints.

I am pleased to say that I turn this Conference over into the charge of my successor, Elder Brown, in a much better condition than when I found it, both temporally and spiritually, and trust the Saints will continue to increase in faith and good works, supporting the servants of God and administering to them so as to make them comfortable; by so doing they will feel rich in faith. I am sorry to say our financial affairs are at a very low ebb, but think we will commence to educate a new financial class, as the old class have mostly emigrated. I pray the Lord to continue his blessings with the people of this Conference, and give me his Spirit that thereby I may be qualified for the duties enjoined upon me and spread a good influence throughout the Scottish District.

With kind love to all, I remain your brother in the Gospel.

GEORGE PEACOCK.

WISDOM is an ocean that has no shore; its prospect is not terminated by a horizon; its centre is every where, and its circumference nowhere.

V A R I E T I E S .

THE Chattanooga *Rebel* states that the wife of Gen. John C. Breckinridge has made a set of colors from her wedding dress, to be presented to the bravest regiment in her husband's division.

At a young ladies' seminary, lately, during an examination in history, one of the most prominent pupils was interrogated: "Mary, did Martin Luther die a natural death?" "No," was the prompt reply, "he was excommunicated by a bull."

To ascertain the length of the day and night, at any time of the year, double the time of the sun's rising, which gives the length of the night, and double the time of its setting which gives the length of the day. This is a simple method which we guess few people know.

Why is a dog with a sore tail like a locomotive? Because he has a tender behind.

"You see how bald I am, and yet I don't wear a wig." "True, sir, but an empty barn requires no thatch."

A man at Newcastle, who served four days on a jury, says he is so full of law that it is hard work for him to keep from cheating somebody.

A New Zealand chief maintained that he had a good title to his land, because he had eaten the former owner.

ADDRESSES.

Joseph Bull, No. 2, Thomas-street, Manchester-road, Bradford.
George Stokes, 6, Havelock-street, Temperance Town, Cardiff.

ERRATA.—For "Abulnkr," on page 247, No. 16, read "Abubekr;" for "crescents," on page 247, read "cressets;" for "Mythology, Naturalism, Narrickism," on page 248, read "Mythological Naturalism, Nanickism." For "Adsam," on page 325, No. 21, read "Assam." On page 337, No. 28, for "Behan" read "Behar;" for "the soul" read "the Saul;" for "compained" read "compound;" for "Pegue" read "Pegue," and for "cheet-ah" read "cheetah;" on page 346, for "over tracts" read "over every tract."

P O E T R Y .

THE HOME OF THE SAINTS.

We'll go to that land, by Jehovah's command,
Where our brethren and sisters have gone;
We'll cross o'er the sea unto Zion so free,
Where the Lord to his Saints will be known.

Old Babylon to leave, our hearts ne'er will grieve,
But rejoice when the Lord does begin
To open our way that we need no more stay
In this land of oppression and sin.

And when we are gone to our far mountain home,
Sweet unity there will prevail;
We'll rejoice and be blest in millennial rest,
For God's promises never will fail.

Durham.

We'll plant and we'll sow and our vineyards we'll
grow,
And the faithful will never want bread;
'Neath our fig-tree we'll sing and worship our King,
While none dare to make us afraid.

When the judgments of God are spreading abroad
And predictions are all brought about,
Then we'll be secure, when the Lord shuts the door
Of Zion, the city sought out.

A Temple we'll raise and the Saints will rejoice,
For the Lord will his glory display;
By fire and by cloud all our dwellings enshroud,
A covering by night and by day.

JAMES McGRUGOR.

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LONDON:

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AND ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMON.

No. 28, Vol. XXV.

Saturday, July 11. 1863.

Price One Penny.

LETTERS DESCRIPTIVE OF PRESIDENT YOUNG'S VISIT TO THE SOUTHERN SETTLEMENTS.

BY ELDER L. O. LITTLEFIELD.

(From the Deseret News.)

Kannarraville, May 3, 1863.

Editor of the News.

Dear Sir.—At half-past 6 o'clock a.m., on Thursday last, we left Fillmore, and, about five miles out, were overtaken by the express from the city—a distance of 160 miles—which they had travelled in about twenty-two hours. On arriving at Corn Creek settlement the express returned. We nooned an hour-and-a-half at Oove Creek, and then travelled on over hills and through deep defiles; through deep forests of cedar, interspersed with pinion pines; through now and then a pleasant little valley, where babbling brooklets rippled to slake the thirst of the traveller, or that of the lowing herds which grazed along their green margins; and, at 6 o'clock p.m., we arrived at Beaver, making sixty-four miles travel that day.

At Beaver the Presidency and their party were received with great cordiality. We were distributed through the place, where the luxuries of life,

spread on every table, awaited our coming. Supper over, the citizens repaired to the meeting-house, and were addressed by Presidents Young and Kimball in that truly kind and fatherly spirit so becoming to the leaders of Israel. Pleasant and cultivated voices, in grateful modulation, sang E. R. Snow's heaven-inspired hymn, "O my Father, thou that dwellest," and, weary with the day's travel, we dispersed to places of repose.

This place is located on Beaver Creek, in Beaver County, in a large and pleasant valley that abounds with every natural facility to sustain a populous city. There is an abundance of water and wood, timber for building purposes, range for stock, and the soil is excellent. They have a grist-mill and saw-mill, and are putting up a carding-machine. Still, with all these resources so profusely abounding within their borders, we were unable to discover all of those marks of enterprise and improvement so eagerly looked for by the

Presidency on their entrance into the various settlements. The houses are built chiefly of logs, with a few adobies, and I saw two shingle-roofs and one frame-stable. The meeting-house is built of logs also. There has been a great neglect on the part of the people of Beaver. It is hoped there will be a new impetus given to public enterprise and improvement, and we expect yet to see a city take the place of their present log-houses that shall be worthy of the country and the people. On arriving at the residence of Simeon Andrews, myself, and the few friends that accompanied me, felt that we had almost reached an earthly paradise. Look at the neatness of his yards and home, and beat him if you can. One thing, however, I will mention for the credit of Beaver, and that is, they had cleared the road leading through their county of stones and every other obstruction.

On Friday morning we moved on for Parowan, thirty-five miles from Beaver. From the summit which divides Iron and Beaver counties, we gained an immediate view of Parowan valley, presenting scenery picturesque and inviting. Descending into it we found a plentiful supply of dust, which a strong wind whirled in blinding, choking clouds around us.

At Paragoonah, a pleasant little settlement, four miles from Parowan, situated on Red Creek, the Presidency were met by an escort from Parowan, bearing the stars and stripes, with a splendid brass band playing, accompanied by Bishop William S. Warren, who welcomed the distinguished visitors. Passing on to within the suburbs of Parowan, a company of boys and girls were posted beside the road, with their teacher at their head—the boys doffing their hats and the bright-faced little girls courtseying as we passed. May their worthy pedagogue train their young minds to search out the invaluable stores of knowledge which will qualify them for usefulness in life.

We found every preparation made to receive the President and his party; and, after partaking of their hospitalities, we assembled for meeting at 5 o'clock. Presidents Young and Kimball, and Elders Orson Hyde and Lorenzo Snow spoke to a large audience,

and, in their usual forcible manner, appealed to the people still to persevere in building up their city and beautifying it, and making their homes comfortable and pleasant. They gave them much credit for what they had already done.

Parowan is very pleasantly situated on elevated ground, commanding a fine view of the valley, and is under shelter of mountains rising boldly up near its eastern limits. The streets are too narrow, which gives them rather a cramped or huddled appearance; but throughout the entire place they are well ornamented with cottonwood trees, many of which have grown to a large size, embowering the neat residences in their green foliage, which so amply provides their redundant shade. The place has an air of comfort and thrift which is truly gratifying to witness.

There is in Parowan a grist mill, a saw mill, a shingle-machine which has cut twelve thousand shingles in four hours, and a log meeting-house. The work of laying up the rock-walls of a new meeting-house, 54 by 44 feet, is in progress, which they intend to enclose this season. Mr. C. C. Pendleton has a gunsmith shop, where he exhibits skill in the manufacture of arms. The most important item, however, is the cotton factory, which is a success. It contains a machine to clean and prepare the cotton for the carding-machine, from whence it passes through three drawing-frames. It is then made into rovings and prepared for the throstle-frame, containing sixty-four spindles. The carding and drawing-frames are tended by one man, and the roving and throstle-frames by three girls and an Indian boy. This factory belongs to President Young and Ebenezer Hanks. In the course of two weeks, I understand, the throstle-frame will be fitted up to run as many more spindles, after which about eighty pounds of yarn will be produced. The factory is now making yarn Nos. 8 and 9, which is of a superior quality. This small beginning cannot fail to merge into an extensive cotton manufactory. Attached to the water-power are two lathes, one for turning wood and the other for turning iron, both of superior pattern. During our stay we were hospitably entertained and every want provided

for. I regret to say that Elder John Taylor was taken quite ill, and was under the necessity of remaining at Parowan; but it is earnestly hoped he will recover and be able to join us again.

At noon yesterday we arrived at Cedar City, and the Presidency were hospitably entertained by Bishop Henry Lunt, whose table lacked none of those luxuries which the country produces. The company were distributed to good quarters among the brethren, who spared no pains for their comfort. The writer's lot was cast with Mr. Richard Birkbeck, whose table would have satisfied an epicure.

The people at Cedar City have labored under many disadvantages which have acted as drawbacks or checks to their improvement. Twice they have had to pull up stakes and move their buildings; but the present site is sufficiently high to assure them that all their improvements hereafter will be permanent. The town is well ornamented with shade-trees, and contains several large well-appearing brick dwellings. The citizens have not been very successful in cultivating fruit; but still I saw a few gardens containing apple-trees in bloom, and I forgot to state that in Parowan I saw apple, peach and apricot-trees in full bloom. The altitude of these valleys is several hundred feet higher than that of Salt Lake, which renders them rather cold for fruit raising; yet it is certain that many varieties can be produced if properly cultivated and preserved from the browsing propensities of cattle. They have also a good grist and saw-mill here.

That bell, that bell—that real bell of home manufacture: that bell produced from the ore of these mountains, and cast in struggling Cedar City; that bell which was a "real bell," and not a "cracked skillet," did ring; and though its tone was not so loud, shrill, clear and melodious as we have heard, yet it called us to church and we went. A good congregation assembled in the Social Hall, and were addressed by Presidents Young and Kimball, and Elders Orson Hyde, George A. Smith and Lorenzo Snow.

With good feelings for the Saints in Cedar City we took our departure that

afternoon. Four miles out we were joined by Elders Erastus Snow and Franklin W. Young. Before reaching Kannarraville, looking to the south, was an opening in the mountains, and far, far did we gaze into the distance, but nothing was there to be seen but the trackless blue sky. There I was told was the "Rim of the Basin," and still on, beyond that declivity, was our own little Dixie.

We halted at Kannarraville for the night. Here resides my father, Waldo Littlefield, whom I now took by the hand for the first time in eleven years. I found him enfeebled by age and the toil of years, together with the sufferings, privations, robberies and drivings of the Saints, in which he has so liberally shared for thirty years. Driven from his farm and robbed of his goods in Caldwell and Davis counties, Missouri, himself and family were driven from the State in the dead of winter in a state of destitution, and the unclad feet of my innocent brothers and sisters marked the frozen ground with their blood! A father's home; yea, here was found paternal affection; here were hearts that pulsed quickly with joy; but, alas! the maternal voice of her who bore me—of her, my sainted mother, whose ashes I had long years ago consigned to dust; that voice echoed no more within the sacred penetralia of home!

St. George, May 7, 1863.

Last Sabbath morning, not being where so large a company could be supplied conveniently, we left Kannarraville and passed down the slope on the southern rim of the Basin. Over the Black Ridge the road was very rough and rocky, about one-third the distance across it, when we struck the new road, which was found to be very good. Within a month it is expected that the road will be worked all the distance, when the Black Ridge will no longer be an obstruction to the passage of carriages and loaded teams.

The scenery, which here stands in bold relief on either side and in front of the traveller, is calculated to excite the wonders of romance and bring the powers of imagination into lively exercise. On the left rise bold mountains with openings, where far away in the

back-ground spiral peaks tower into the blue ether, while near their bases spouting rills meander and plunge their tiny currents down the adjacent rocks. On the right, a chain of mountains, with peak succeeding peak, stretch far out into the borders of the "land of cotton," their prospective gradually lessening down to the point where they terminate in the blue distance. In front is a boundless expanse of mountains and valleys, red sand ridges, rocky crags, sharp mountains and air-line mountains, green vales and barren rocks, deep defiles and gentle declivities, over all of which is spread an enchanting halo of scenic grandeur, from which the love of fabled literature might borrow additional glories. In the midst of all these enchanted surroundings we moved on as rapidly as possible, pointing out to each other, as well as we could, each successive beauty as it appeared.

The ooze, the prickly pear and the cactus, here began to be seen. The ooze sends out a blade often two and three feet long, shaped like a bayonet and about as dangerous if a person should happen to fall into a bunch of them, where a hundred bristle up together, for the leaf is very stiff and is pointed with a sharp, hard substance. The leaves, when pounded, are found to possess fibres like hemp, which can be twisted into very stout ropes. With the prickly pear you are acquainted; but I never before saw them put on such beautiful flowers. Delighted with their appearance we sprang out to pluck them, but the sharp thorns resisted us. Alas, thought I, this enchanting flower, rising from out this mass of thorns, is illustrative of human existence. In our happiest state there are thorns which goad us. We grasp after fancied conditions of bliss, and the barbed arrows of adversity pierce the heart. Again I reflected; it truly exhibits the life of the Saint, for as this fragrant flower blooms with beauty above the thorns, so shall the reward of the Saint be glorious after treading meekly the thorny paths of persecution and malice—for he shall soar into newness of life. The cactus resembles the prickly pear, but instead of spreading upon the ground it forms a bush from three to five feet high. Rising at length upon an eminence, we came suddenly in view

of Toquerville, with its green trees like an oasis in the desert. Our hearts were glad, for it was warm and we were weary, and those fragrant boughs wooed us to the cooling shade. This place is situated on Ash Creek, close to the base of high mountains on the east. It was laid out five years ago. It is pleasantly situated, with better houses than I expected to find in our young "Dixie land." I was astonished to find the peaches about one-third grown. Peas were in the bloom. The new growth of the grape vines measured two-and-a-half feet, which were nearly ready to bloom. It was cheering to look into vineyards and gardens, and see everything about one month earlier than in Salt Lake City.

At 5 o'clock the people came to the school-house and were addressed by Presidents Young and Kimball, Elders Orson Hyde, Lorenzo Snow and G. D. Watt, in a manner calculated to cheer their hearts and encourage them to perseverance. Here we were kindly received and entertained for the night, and in the morning pursued our way in a south-eastern direction for Springdale.

Two miles out we crossed the waters of the Leverkin and entered Johnson's Twist, which runs through a deep ravine, about one-and-a-half miles through, the road twisting, first one way and then the other, like a worm fence. I was glad when we got through. Passing along a high ridge for some distance, through a grand and imposing scenery, we at length looked down upon Virgin City, situated upon the Rio Virgen. The green trees with which it was ornamented gave it a sequestered and inviting appearance. The fruit-trees, grape-vines and garden vegetables looked prosperous. The fences and houses were good, and all the improvements, considering it was a new place, only about two years old.

The people were assembled at the school-house, where they were instructed by Presidents Young and Kimball and Elder O. Hyde, at half-past 10 o'clock a.m. Their discourses were prolific with useful instructions adapted to their present necessities. After meeting we moved on up the river to Grafton, eight miles from Virgin City, where we arrived at half-past

12 o'clock, noon, and found the people also assembled in the school-house, where they were addressed by Presidents Young and Kimball, and Elders Orson Hyde and George A. Smith, which greatly rejoiced the eager listeners. The meeting was dismissed, and the Presidency was entertained at the Bishop's in a hospitable manner, and the remainder of the company were distributed to well-spread boards through the settlement. Refreshments over, we moved on to Springdale, passing through a small place called Rockville, where we arrived and cared for our teams in good time, and at 6 o'clock p.m., the citizens were addressed in the bowery by Presidents Young and Kimball, and Elder Lorenzo Snow. Their remarks were of the deepest interest, and cheered the hearts of the Saints in their secluded retreat.

This place contains eighteen families, and, considering the settlement is only five months old, it is truly wonderful to witness the amount of work that has been done. Their gardens are all fenced in superb order, and they have built themselves neat little dwellings—some of logs and some of stone, and the place already looks like life. It is situated on the north fork of the Rio Virgen, twenty-two miles from Toquerville, which distance we had travelled that day, and three meetings had been held. It is a sequestered little place, amid the "munition of rocks," which send their towering battlements far into the sky, where they have for ages withstood the war of elements.

Our day's journey was truly a romantic and interesting one. In all these settlements prosperity and thrift are visible. Their grounds are filled with young fruit-trees, grape-cuttings, &c., which soon will become of great value. The river is skirted along with cotton-wood trees, from one to three feet in diameter, which, in some places, have been cut down and rolled to the outer limits of fields and formed into fences. Much of the land is fenced and plowed, but I presume we passed over one thousand acres of excellent farm land still unoccupied. The soil is made up chiefly of the washings of fine sand, which will be excellent for cane, grapes and everything the people may wish to cultivate. Settlements

can be made up the north fork of the Rio Virgen, it is supposed, as far as its source. A mile below Springdale the north and south forks of the stream unite. They are about of a size, and nearly an equal quantity of water is running in each, which affords an abundance for irrigation. To sum up in a few words, the settlements on the Virgen are prosperous and the people contented. Their delight at receiving a visit from the Presidency and a portion of the Twelve was evident by their countenances, and in the abundant preparations they had made to entertain them and their company.

Feeling highly gratified with the facilities afforded along the banks of this stream to sustain a large increase of settlers, as well as with the vast improvement already made, we took leave of Springdale on Tuesday morning the 5th, and returned to Toquerville. In passing through Virgen City the company called a halt at a large tent, where Mr. Hugh Hilton and lady regaled the entire party with a variety of excellent refreshments, for which they have our thanks. We arrived at Toquerville safely, and another meeting was held, at which the people were addressed by Elders Orson Hyde, George A. Smith, Lorenzo Snow and Erastus Snow.

The next morning (Wednesday the 6th) we started for Washington, which lies in a north-westerly course from Toquerville, about twenty-five miles by the new road. We soon found ourselves rolling along upon a high ridge in a southern direction, and on our right, far below, was Ash Creek, and on our left flowed the Leverkin, each stream skirted with cotton-wood trees. These streams, at this point, are not more than twenty rods apart. The ridge on which the road runs widens out as the streams diverge to the right and left, and anon our carriages began to wind down to the left and struck the Leverkin. A little below that point these two streams form a junction, immediately after which they empty their waters into the Rio Virgen, which came sweeping down on the left through a narrow channel cut in the rocks, where the black crags looked frowningly from either side. Crossing the river we followed up the serpentine windings of the road, which placed us again upon

a commanding eminence which overlooked a landscape dotted with hills, mountains, ridges, peaks, crags, rolling mounds, level plains, deep gorges and red ridges of rocks, so fantastically arranged and in such variegated order, that the scene was at once grand and imposing. Passing on we again crossed the Rio Virgen, and, on reaching the outskirts of Washington, the Presidency were met by an escort with flags and a band of music. We entered this place covered with dust, an article with which we had been abundantly supplied during the day.

The Presidency were sumptuously entertained at Bishop Covington's while we were all hospitably cared for by the liberal-minded Saints. At 5 o'clock p.m., the people were entertained at the school-house with addresses delivered by Presidents Young and Kimball, and Elders Orson Hyde, Geo. A. Smith, Lorenzo Snow and Geo. D. Watt.

Washington has been settled about six years. It is pleasantly situated on elevated ground, commanding a view of a wide scope of country on either side. It is said to be healthy and the soil is productive. We saw there the finest prospect that had greeted our anxiously-looking eyes since we left our own loved city, of extensive orchards and shady walks. The people are certainly entitled to credit for the improvements

made here, and when they still further progress and they have time to erect some more commodious residences and buildings, Washington will be a delightful habitation for the Saints. They have one grist-mill. Mr. Harris, residing there, has nine hives of bees, all doing well and furnishing an abundance of honey. Speaking of bees and honey, I will state, that a man residing in Fillmore has two swarms of bees, and at the table of Mr. G. Huntman I ate the first honey I had seen in Utah.

At Washington we were all gratified to meet with Elder John Taylor, who was still feeble, but had sufficiently recovered to be able to ride, and had come by a more direct route than we came, which enabled him to reach there in advance of us. We were kindly entertained by the people of Washington, and the next morning, the 7th, we took our departure for St. George, of which place, and its delightful surroundings, I will endeavor to give some account in my next.

According to programme, next Monday morning will find the President's party "homeward bound."

P.S.—The express came up with us at Toquerville, at 7 o'clock last Monday morning, a distance of three hundred miles from the city, which it accomplished in about forty-six hours. It immediately returned.

(To be Continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 424.)

April 14th, 1832, I was baptized by Eleazer Miller, who confirmed me at the water's edge. We returned home, about two miles, the weather being cold and snowy; and before my clothes were dry on my back he laid his hands on me and ordained me an Elder, at which I marvelled. According to the words of the Savior, I felt a humble, child-like spirit, witnessing unto me that my sins were forgiven.

About three weeks afterwards my wife was also baptized. This was in the town of Mendon, in Monroe county.

I tarried during the summer preaching the Gospel in the regions round about, baptizing and raising up churches.

September 8th, 1832, my wife died of consumption, leaving me two little girls, Elizabeth, born Sept. 26th, 1825, in Port Byron, Cayuga county, N.Y., and Vilate, born June 1st, 1830, in Mendon, Monroe county, N.Y. In her expiring moments she clasped her hands and praised the Lord, and called upon brother Kimball and all around to praise the Lord. After my wife's death I made my home at bro. Kimball's.

A few weeks after my baptism I was at brother Kimball's house one morning, and while family prayer was being offered up, brother Alpheus Gifford commenced speaking in tongues. Soon the Spirit came on me, and I spoke in tongues, and we thought only of the day of Pentecost, when the Apostles were clothed upon with cloven tongues of fire.

In September, 1832, brother Heber O. Kimball took his horse and wagon, brother Joseph Young and myself accompanying him, and started for Kirtland to see the Prophet Joseph. We visited many friends on the way, and some Branches of the Church. We exhorted them and prayed with them, and I spoke in tongues. Some pronounced it genuine and from the Lord, and others pronounced it of the Devil.

We proceeded to Kirtland and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes, took some refreshment, and started to see the Prophet. We went to his father's house and learned that he was in the woods, chopping. We immediately repaired to the woods, where we found the Prophet, and two or three of his brothers, chopping and hauling wood. Here my joy was full at the privilege of shaking the hand of the Prophet of God, and received the sure testimony, by the Spirit of prophecy, that he was all that any man could believe him to be, as a true Prophet. He was happy to see us, and bid us welcome. We soon returned to his house, he accompanying us.

In the evening a few of the brethren came in, and we conversed together upon the things of the kingdom. He called upon me to pray; in my prayer I spoke in tongues. As soon as we arose from our knees the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift brother Brigham had, but he said, "No, it is of God, and the time will come when brother Brigham Young will preside over this Church." The latter part of this conversation was in my absence.

We tarried about one week in Kirt-

land, held meetings nearly every night, and the blessings of the Lord were extensively upon us. I baptized one man while in Kirtland, by the name of Gibson Smith, the father of Newel K. Whitney's wife, who had just come from Connecticut to learn the things that were being revealed. Being convinced of the truth of the work, he requested me to go into the waters with him.

We returned home in October, and made preparations for leaving our friends and families. In company with my brother Joseph, I started for Kingston, Upper Canada, on foot, in the month of December, the most of the way through snow and mud from one to two feet deep.

In crossing from Gravelly Point to Kingston, on the ice which had frozen the night previous, the ice was very thin and bent under our feet, so that in places the water was half shoe deep, and we had to separate from each other, the ice not being capable of holding us. We travelled about six miles on the ice, arrived in Kingston, and found a friend who was going that evening near the place where we were first to call. We commenced preaching and bearing our testimony to the people. Proceeding to West Lohoro, we remained about one month preaching the Gospel there and in the regions round about. We baptized about 45 souls, and organized the West Lohoro and other Branches.

In the month of February, 1833, we started for home, crossing from Kingston on the ice, just before it broke up. I tarried in Mendon, making my home at brother Kimball's, and preaching in the neighboring country.

April 1st, 1833, I started on foot for Canada again, arrived at Lyon's-town, where my brother Joseph and I had preached. I remained preaching, and baptized thirteen and organized a Branch of the Church, among whom was a young man, Jonathan Hampton, whom I ordained a Priest and took with me.

I went to Theresa, Indian River Falls, near Ogdensburgh, where I found brother David W. Patten preaching the Gospel to his friends in that neighborhood; tarried four or five days; preached five discourses and baptized seven persons, among whom were brother

Patten's mother, brothers and sisters, Warren Parrish and wife.

I then went to Ogdensburg, took steamboat to Kingston, and proceeded to Earnestown, where I tarried a few days at brother James Lake's, and then visited the Branches at West Lohoro and neighborhood, preaching and baptizing as we journeyed.

About the 1st of July I gathered up the families of brother Lake and son and started for Kirtland, accompanied by brothers Daniel and Abraham Wood, and proceeded to Kirtland, where, after tarrying some time enjoying the society of the Prophet and

assisting to locate brother Lake and family, I returned to Mendon in company with father Bosley of Avon.

In the month of September, in conformity to the counsel of the Prophet, I made preparations to gather up to Kirtland, and engaged a passage for myself and two children with brother Kimball, and sent my effects by canal and lake to Fairport. We arrived in Kirtland in safety, travelling by land, where I tarried all winter, and had the privilege of listening to the teachings of the Prophet and enjoying the society of the Saints, working hard at my former trade.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 11, 1863.

OPEN-AIR PREACHING.

As the season suitable for public preaching out of doors is fully open, we trust that throughout all the Branches and Conferences composing this Mission, every advantage will be taken of it to warn the people and disseminate a knowledge of the principles of salvation. In the absence of better means of getting access to the inhabitants of these lands, opportunities of this kind should not be neglected. Success may not invariably attend every effort, yet every man who engages in this labor in the proper spirit will be rewarded by the consciousness that he is doing his duty, and that the approval and blessing of the Almighty are resting down upon him. As bearers of the holy Priesthood, and, consequently, ministers of salvation, we should "work while it is yet day, for the night soon cometh when no man can work." We now have opportunities of declaring the message of salvation far and wide, and we should avail ourselves of them, that our future may not be embittered by the unhappy reflection that we neglected a duty when it was in our power to have attended to it.

In proclaiming the principles of the Gospel the Elders should remember, that it is not necessary to indulge in the denunciation of any sect or belief. Errors of doctrine and practice may be exposed, and the truth be plainly taught, without calling to your aid sarcasm or ridicule. We know that it is a gratification to some of the Elders to denounce the fallacies of sectarianism and demolish the feeble defenses of its advocates, and whenever an opportunity of this kind offers, the temptation is almost too strong to be resisted. But a practice of this kind is rarely, if ever, attended by good results. Men are not won, generally, by such a

style of reasoning. There are very few who cannot—after hearing the truth preached in simplicity, and tasting of the Spirit of Truth—draw their own contrasts between truth and error, the Gospel of Jesus and the systems of men, and arrive at correct conclusions upon the subject. The great duty which devolves upon the Elders is to teach the Truth, and render the children of men all the assistance in their power in comprehending it, and this certainly can be done without our descending to abuse opposite systems or their advocates.

When the Elders attempt to speak in the open air, it is not unfrequently the case that somebody—with more impudence than brains, and who has an itching desire to parade his scanty stock of objections which he has culled from some book, the writer of which may or may not have known anything about what he has written—manifests a disposition to annoy and to stir up controversy and strife. No encouragement should be given to such men by condescending to hold argument with them, for nothing will please them better than to have themselves and their arguments noticed. Elders can gain no credit from such encounters, and they ought, whenever they can consistently with a proper maintenance of their dignity and that of the cause they represent, to shun them. The spirit which prompts contention and controversy is not the Spirit of the Lord; this every one who has had any experience in the two spirits must know. If there should be some who, not content with striving to provoke controversy, should resort to harsher measures and persecute those who are endeavoring to benefit them, leave them severely alone. We do not feel that there is any obligation resting upon the Elders at present to go and preach where the people will not hear them, and where they will be subjected to abuse and violence. After you have borne a faithful testimony to them of the truth of the Gospel, and they will not hear you, but will persecute you, leave them in the hands of the Lord: perhaps, the next time he sends His Elders to them, they may listen to them gladly.

THE "TIMES" ON THE AMERICAN WAR.

— o —

No one who has read the prophecy respecting the present American war and its results, as uttered by the Prophet Joseph Smith some thirty years ago, can peruse the following, which we extract from the London *Times* of June 23rd, without being at once struck with the remarkable agreement between the description of what *should* take place, as contained in the Prophet Joseph's prediction, and the accounts of the events that *are* taking place which are reaching us with such rapidity from the other side of the water, and the gloomy though truthful view which the writer of the article referred to takes of the future prospects of that unhappy country. Nations, as well as individuals, are awaking to a realization of the dreadful nature of the conflict which is raging in the once proud and powerful North American Republic, and the horrible results which must inevitably attend a protraction of the struggle. They are beginning to abandon those fallacious hopes which they have so long indulged in, of a reconciliation or reconstruction, or a speedily conquered peace, to be accompanied by increased commercial prosperity to both the belligerent powers and the nations with whom they have been so intimately connected. They now begin to realize the unusual and the unprecedentedly bitter nature of the elements which enter

into the contest, and are looking forward to scenes of horror, unparalleled in the history of the old world, and the bare contemplation of which makes the blood chill, and causes the heart of every true philanthropist to mourn over the wickedness and perverseness which has brought, and is still bringing, such dreadful calamities upon millions of his fellow beings. All this, however, and much that has not entered into the hearts of men to imagine, was foreseen by the Prophet Joseph, and he and his brother sacrificed their lives in their efforts to save their people and nation from the impending destruction which has now overtaken them. But this is not all—the trouble will not end here. Joseph Smith also predicted that similar calamities should speedily overtake every nation that would not repent and submit to the government of God. The rulers and statesmen of the greatest nations of the earth can foresee the terrible afflictions that are coming upon America, but they cannot see the evils that exist in their own midst, nor the wars and desolations that will result therefrom. With the living,—or perhaps it would be more appropriate to say, the *dying* example of the American people before them, how strange it is that other nations will persist in pursuing the same suicidal course and, by rejecting the servants of God and the message they are sent to bear unto them, bring upon themselves the same overwhelming destruction. The following is the extract:—

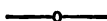
"It is in the State of Louisiana, and under the command of General Banks, that this use of negro soldiers has been most extensive. The great city of New Orleans having fallen into the possession of the Federals more than a year ago, and the neighboring country being to a certain degree abandoned by the white population, a vast number of negroes have been thrown on the hands of the General in command to support and, if he can, to make use of. The arming of these was begun by Gen. Butler, and it has been continued by his successor. Though the number actually under arms is no doubt exaggerated by Northern writers, yet enough have been brought into service to produce a powerful effect on the imaginations of the combatants, and, as we can now clearly see, to add most grievously to the fury of the struggle.

Of all wars, those between races which had been accustomed to stand to each other in the relation of master and slave have been so much the most horrible that by general consent the exciting of a servile insurrection has been considered as beyond the pale of legitimate warfare. This has been held even in the case of European serfdom, although there the rulers and ruled are of the same blood, religion and language. But the conflict between the white man and the negro, and particularly the American white man and the American negro, is likely to be more ruthless than any which the ancient world, fruitful in such histories, or the modern records of Algeria or India can furnish. There was reason to hope that the deeds of 1857 in India would not be paralleled in our time or in any after age. Then Asiatic savagery rose upon a dominant race scattered throughout the land, and wreaked its vengeance upon it by atrocities which it would be a relief to forget. But it has been reserved for the New World to present the spectacle of civil war, calling servile war to its aid, and of men of English race and language so envenomed against each other that one party places arms in the hands of the half-savage negro, and the other acts as if resolved to give no quarter to the insurgent race or the white man who commands them or fights by their side. In the valley of the Mississippi, where these negro soldiers are in actual service, it seems likely that a story as revolting as that of St. Domingo is being prepared for the world. No one who reads the description of the fighting at Port Hudson, and the accounts given by the papers of scenes at other places, can help fearing that the worst part of this war has yet to come, and that a people who lately boasted that they took the lead in education and material civilization are now carrying on a contest without regard to any law of convention. Warfare—one side training negroes to fight against its own white flesh and blood, the other slaughtering them without mercy whenever they find them in the field.

It appears that the 2nd Louisiana Black Regiment was almost entirely destroyed by the Confederates at Port Hudson. This regiment, 800 strong, was led against the works, and succeeded in effecting an entrance at some point which probably was not

strongly guarded ; but this exploit was fatal to them. They found themselves in a trap and exposed to all the force of their enemies. 'The presence of the black soldiers inside,' says one narrative, 'seemed to create a spirit of fury in the enemy. The whites and blacks in a moment had a hand to hand conflict unprecedented for its ferocity. The negroes in the conflict were soon disarmed, and in defending themselves they rapidly used the weapons of savage humanity. In every position in which the struggle placed them they fought with their teeth, biting their assailants in every available part of the body, kicking and scratching them. Soon, however, they had to succumb—the bayonet, the trigger, the revolver, and merciless hands on their throats doing the work for them with fearful fatality. In the attack the enemy did not content himself with wounding the Africans ; of 800, 600 were killed at once ; when one was wounded, the assault was repeated till he died." Such has been, no doubt, the kind of fighting that has taken place whenever the Southerners have come upon armed negroes during the war, and such, we cannot doubt, it will be throughout. It is pitiable to find these unhappy Africans, whose clumsy frames are no match for the sinewy and agile white American, thus led on to be destroyed by a merciless enemy. Should the war proceed in this manner, it is possible that the massacre of Africans may not be confined to actual conflict in the field. Hitherto the whites have been sufficiently confident in the negroes to leave them unmolested, even when the enemy was near ; but with two or three Black Regiments in each Federal corps, and such events as the Port Hudson massacre occurring to infuriate the mind on either side, who can foresee what three months more of war may bring forth ? All that we can say with certainty is, that the unhappy negro will be the chief sufferer in this unequal conflict. An even greater calamity, however, is the brutalization of two antagonistic peoples by the introduction into the war of these servile allies of the Federals. Already there are military murders and executions in cold blood on both sides. The horrors which Europe has foreseen for a year past are now upon us. Reprisal will provoke reprisal, until all men's natures are hardened and the land flows with blood.

ABSTRACT OF CORRESPONDENCE.



LAND'S-END CONFERENCE.—By letter from Elder William Willes of May 10th, we are happy to learn that the work of the Lord was progressing favorably there, and that in Devonport the greatest quietness prevails, and the meetings of the Saints are undisturbed, the credit of which is due to the impartial, faithful and determined efforts of the authorities to enforce the laws. Elder Willes continues :—

"The face of the authorities is set against such things (as mob violence), and our place of meeting is licensed, so that we enjoy the most perfect peace in propagating our principles and conducting public worship. Our meetings are well attended at all times, and although the place is full of soldiers and sailors, the police regulations are so good that disturbances very rarely occur ; in short, it is one of the most quiet localities I ever was in, and is a credit to all concerned. Baptisms have commenced, with a good prospect of continuing. I have been anxious to commence open-air preaching, but it is not allowed, for fear of disturbances. I have been down in Cornwall preaching in the open air, and the people have listened very attentively, and suppressed rising opposition from some who tried to interrupt me. It is my intention to go again on Friday, and follow up that which has been commenced, in the hope that the hundreds who treated me so kindly will do me and the truth the same favor as before. The Saints are full of zeal and kindness, and possess a humble, teachable spirit, and are willing to sustain the cause by their best exertions and means."

AFRICA.—Elder John Talbot writes from Port Elizabeth that he feels well in the principles of the Gospel, and rejoices in the privilege of aiding in the salvation of his fellow-beings. The Saints in that country are striving to obtain the means to emigrate, but business was very dull and little money was stirring

which makes it rather difficult to accomplish their desire in this respect. The Elders feel confident, however, and rightly too, that the way will open up for those who are sincerely desirous of gathering to Zion, in order that they may serve God and build up his kingdom.

SOUTHERN EUROPE.—In addition to the letter from Elder O. W. West which appears in the columns devoted to correspondence, we are in receipt of letters from Elder Brigham Young, jun., from Rome and Florence, under dates of June 22nd and 25th, in which we learn that their trip, though in many respects a very pleasurable one, had been exceedingly wearisome thus far. Elder Young was in the enjoyment of good health when he wrote, but we regret to learn that Elder West's was not so well, a fresh cold having induced a return of the complaint from which he was suffering and from which it was hoped his continental tour would relieve him. We trust, however, his health will be fully restored ere his return.

NEWS FROM CONFERENCES.

NOTTINGHAM.—A Conference was held in Nottingham, at the Saints' meeting-room, on Tuesday, the 24th ult., at which were present, Elder John D. Chase, President of the Nottingham District, Elder Alexander Ross, President of the Leicestershire Conference, Elders North and Amot, and several of the Elders and brethren from the surrounding Branches. The Priesthood assembled in the morning, and, after the meeting had been opened in the usual manner, President Chase gave some excellent instructions on the practical nature of our religion, dwelling particularly upon the necessity of living faithfully and setting a good example before the people; he also gave some counsel with reference to out-door preaching, which it is hoped will result in good. Elders Ross and North followed on the same subjects.

The afternoon was occupied in transacting the business of the Conference, presenting the Authorities of the Church, and partaking of the sacrament. The financial report which was read appeared to give great satisfaction. President Chase then briefly addressed the Saints, particularly those about to emigrate, exhorting them to watchfulness and faithfulness on the journey, and to be careful to do nothing to grieve the Spirit of God, but at all times and under all circumstances, whether they were as agreeably and pleasantly situated as they might desire or not, to remember the Lord and live so as to be able to retain his Spirit and have confidence to seek and obtain his blessings, and then, whether in fair weather or foul, whether in the midst of ease and comfort or in comparative hardship and privation, they would enjoy that sweet peace of mind and consciousness of their heavenly Father's approval, which would cause their hearts to rejoice under any circumstances. Said he believed the "hard times" in England had done the Saints good, in stirring them up to diligence in their endeavors to get out of Babylon. Exhorted all to strain every nerve and save every farthing possible towards their emigration. Many were doing this, but there were many more who might have gone away this season had they listened to and acted upon the advice given them by the Elders in times past.

The evening meeting was well attended by both Saints and strangers. Elders Ross and Chase addressed the audience on the general principles of the Gospel,

showing what the truth is designed to accomplish for mankind, and how futile have been all the efforts of the wise and learned to bring about that peace and harmony which the Gospel has introduced and already commenced to establish on the earth among those who have received it in the love thereof. Showing that while the nations of the earth were devoting their attention and skill to the invention and manufacture of the most deadly and destructive weapons of war, the Saints were cultivating the arts of peace, and preparing a place of refuge, for all who were disposed to avail themselves of it, from the awful calamities that were about to desolate the earth. Concluded by exhorting all present, who had not already done so, to forsake their sins and turn unto the Lord by obeying his Gospel. Conference was dismissed by Elder Joseph Morley.

C O R R E S P O N D E N C E .

AMERICA.

The subjoined very interesting letter from Elder George A. Smith, was received, under cover for his brother Elder J. L. Smith, President of the Swiss and Italian Mission, and we take pleasure in laying it before our readers:—

Great Salt Lake City, }
May 22, 1863. }

Dear Brother,—It is five weeks since I last wrote you, which time has been spent in travelling, in company with Presidents Young and Kimball: how far we travelled, the number of meetings we held, and who preached, and what we had to eat, and some romantic descriptions of scenery, may be found in the elaborate correspondence of L. O. Littlefield, who travelled in the character of correspondent of the *Deseret News*. The President's sermons are complimented as eloquent, interesting and instructive, and the congregations large; this is really true: the largest houses were insufficient to contain the people, the settlements turning out in mass and listening with eagerness. They were exhorted to live their religion, to humble themselves constantly before the Lord, pray in their families, to educate and instruct their children in the things of the kingdom as well as in the common branches of education; to plant out grapes, figs, olives and other fruits, and indigo; to make good gardens, imitating, in that respect, the garden of Eden as near as they could; to cultivate all the land they did cultivate in a proper manner; to classify all their

labors, so that they did not raise more wheat than they could take care of, to the neglect of other branches of industry; cultivate flax, hemp, cotton, wool and silk, according to the climate of the different regions visited; also to attend to the production of wool, leather, iron, lumber and other necessities; recommended establishments for the manufacture of cotton and all the above-named articles as fast as machinery could be introduced, and until then that every family be furnished with cotton and wool cards, spinning wheels and hand looms.

The brethren were further exhorted to build good meeting-houses; those who had meeting-houses unfinished were exhorted to finish them, and also to erect for themselves comfortable, convenient, tidy and agreeable dwellings, discarding entirely the log house, mud hut, dirt roof and dug-out or gopher hole, which are really in use to too great an extent in many of the settlements. In the counties of Utah, Sanpete, Juab, Millard, Beaver and Iron there is little excuse for this state of things, as lumber is in convenient reach to the inhabitants, the neglect having resulted more from the want of classification of labor and a desire to raise wheat and cattle, than from a scarcity of materials. The county of Washington is different, it being very difficult to make roads. Considerable lumber has been hauled ninety miles, from Parowan; but there are now four saw-mills ready for operation,—one, by Joel H. Johnson and Son, six miles from Virgin, on North Creek, being the nearest water-power

that could be obtained to the timber, which is six miles distant; one on the north fork of South Ash Creek, about ten miles from Toquerville, built by Branch and Appleton Harmon; another at Pine Valley, is owned by Whipple, Snow, Gardner and others, thirty-five miles from St. George; another, about two miles above, built by Harrison, William, Melancthon and others of the Burgess family, is about ready for operations; two others are in progress in the forks of Ash Creek, also a shingle machine near the head waters of the Santa Clara, by J. Alger and Co. These operations, it is thought, will relieve the pressure for lumber and one of the great inconveniences of the cotton country, which consists in suffering from heat for the want of shelter, as many of the people who went there a year ago last fall are still in tents.

St. George is reported to contain 220 families; Santa Clara, six miles W. by N.W., 80 families; Washington, six miles E. by N.E., 80 families; Harrisburg, sixteen miles from St. George, 25 families; Toquerville, twenty-six miles from ditto, 60 families; Virgin, thirty-four miles from ditto, 50 families; Middleton, three miles from ditto, 12 families; Duncan's Retreat, thirty-eight miles from ditto, 20 families; Grafton, forty-three miles from ditto, 35 families; Rockville, forty-eight miles from ditto, 30 families; Springdale, on the north fork of the Rio Virgin, fifty-three miles from St. George, 35 families; Shunesburg, on the south fork of the Rio Virgin, fifty-seven miles from St. George, 6 families; Diamond Valley, fourteen miles N. of St. George, 12 families.

The mountains are occupied for seventy miles in extent by herdsmen, who are making use of the springs and meadows and the rich bunch grass on the table lands for grazing purposes, &c.; men, women and children being actually scattered along the rim of the basin the whole distance, while the mountains appear to be covered with horses, cattle, sheep and goats, all looking in fine condition, as the grass for their sustenance is abundant.

A considerable portion of the cotton raised last year was not properly taken care of, but wasted; but, a home-made gin at Washington, made by James Ritchie and Ben Pendleton, ginned

20,000lbs. Toquerville paid tithing on 11,000lbs. There were also three imported gins in use in the cotton country. There is a grist mill in operation in Washington, and two corn crackers in the upper settlements; but most of the bread consumed has been ground at Parowan, Cedar and Beaver.

The Swiss choir at Santa Clara attracted great attention by their admirable performance in music, both at the Santa Clara and St. George, where they were called upon to sing alternately with the English choir; their mode of cultivation and farming was also much admired by the President's company.

President Kimball said President Young was travelling slowly this time on his account; the movements from settlement to settlement were very rapid; the distance from Beaver to Fillmore, sixty-three miles, were travelled in a day each way, also from Goshen to the city this way, sixty-eight miles, which is certainly driving Jehu-like.

Your brother and friend,

G. A. S.

Great Salt Lake City, }
May 22, 1863. }

President Cannon.

Dear Brother,—I drop you a few hasty lines to convey the unpleasant intelligence of the death of brother Thomas Lyon, who died at his residence in the 20th ward of this city, at 20 minutes past ten p.m., on Thursday, the 21st day of May, 1863. He has left a wife and seven daughters to mourn his loss. Brother Thomas Lyon was well known in Scotland, having travelled some time in Edinburgh Conference with considerable success. He also presided over the Hull Conference in 1855. He is respected by all who knew him, and has now gone to labor in another sphere. Peace to his memory.

Were I a good scribe I would have written you and my old friends in the British Mission many a time during the past three years, but I am not, therefore have I been silent; but I can assure you, that neither them nor you have been forgotten by me. Improvement and progress are the order of the day here at present. You will be surprised yourself, when you re-

turn home, to see the growth of this city. I meet frequently with many of the brethren with whom I have been acquainted for the last twenty years, as well as those whose acquaintance is of more recent date, and I must say that I never knew them to feel better and enjoy more of the good spirit than they do at the present time.

President Young is increasing in his influence among the people all the time. He is well and enjoys the spirit of his calling, and is a father to Israel. You have no doubt learned from the *Deseret News* of the attempt made by the disaffected Judges Waite and Drake, aided by Governor Harding, to create a disturbance here by attempting to arrest the President with a military force; but they were beat at their own game of diplomacy. They are still wire-working for mischief, but they will be beat again. It is such corrupt, shallow scoundrels as they are that have brought the ruin and disgrace upon the American nation under which it now labors.

Give my kind regards to all in the office, and all the Saints in your extensive field of labor, and believe me, as ever, yours faithfully in the Gospel of peace,
JAMES D. ROSS.

ITALY.

Bologna, June 27, 1863.

President Cannon.

Dear Brother,—Having a few moments of leisure, although somewhat tired and unwell, I thought I would dictate a few lines to you. We have had a very pleasant and interesting time thus far on our journey; truly I feel that we have been blessed of the Lord abundantly during our travelling. We have seen many things of interest and instruction,—certainly it is a good school that we are in, in relation to many things. Italy, in many points, is a lovely land, but the inhabitants, as a whole, are in a state of poverty, corruption and degradation. At almost every turn we meet companies of armed men (soldiers), who are placed to guard and secure the chair of State to those who occupy it. The whole land bears upon the face of it the rule of tyrants and corrupt aspirants, who have from time to time torn the country

asunder, caring not for the amount of blood and treasure that it took to accomplish their hellish designs. The weather here is very warm and oppressive at the present time. The road through Italy by rail or diligence has been very dusty and disagreeable, in many places similar to our mountain roads in the latter part of the summer, so you can judge how we look when we gather up our dusty traps and start for a hotel. As brother Young wrote to you from Florence, giving you an account of our travels to that point, I will say we left Florence yesterday morning, at 9.45 a.m., by rail to Pistoja, where we took diligence for Vergate (to cross the Appenine mountains), which place we reached at 6 p.m. The mountains are very high: it took us 2½ hours ascending with good teams that moved right along. The road was the finest I ever travelled—wide and smooth, and a splendid grade. The scenery was grand, the valleys being richly cultivated and farms extending to the peaks of the mountains, wherever a patch of earth could be found. We took train again at 7 p.m., and arrived here at 8½ p.m., very much fatigued by the journey and excitement caused by the great variety of surrounding objects. We remained in to-day until past 12, trying to take a good rest, when we took a ride of two hours in a covered carriage, visiting several places of interest, among which was the Museum of Anatomy, the finest I have ever seen. We expect to visit some other places, said to be the most interesting in the city, this evening. We intend leaving here to-morrow by rail for Milan, where we shall lay by a day, and then go to Turin, remain there one day, and from thence take rail to Susa, and diligence over Mount Cenis to St. Michael, arriving in Geneva at 12 o'clock on the 2nd July. We shall expect to hear from you when we reach there, giving us the latest news, as we are almost over anxious to learn of the welfare of Zion, your family, &c.

Brothers Young and Schettler are well and in good spirits, and join me in kind love to yourself and the brethren in the office. As ever, I remain yours very truly in the cause of truth,
ORAUCEY W. WEST.

V A R I E T I E S .

—o—

TIT FOR TAT.—During a part of the reign of Louis XIV, Lord Stair was the English ambassador at his court. One day, at a dinner of dignitaries, a minister of the "Grand Monarque" proposed a toast to "The Sun, the Emblem of my master, the center of the Universe." The pledge having been duly honored, Lord Stair stood up and gave, amid suppressed laughter, "Joshua (who made the sun to stand still), the Emblem of England."

CROWING HEN.—A clergyman at an afternoon service was asked to read a notice for a woman's rights lecture, which he did in this wise: "At half-past six o'clock, at the school house in the first district, a hen will attempt to crow."

A SENSIBLE MAN.—What the world calls avarice is sometimes no more than compulsory economy, and even wilful penuriousness is better than a wasteful extravagance. A fast man, being reproached with parsimony, said that he would rather enrich his enemies after his death than borrow of his friends in his lifetime.

W A N T E D :

The address of the person who wrote to this office some time since in reference to some unsettled business of Kirk v. Hartle, the said Kirk having emigrated to Utah some two or three years since, where his widow now resides.

We are short of *Star* No. 15 of the present volume. Should any Conference have a surplus, or any individuals be in possession of clean copies of that number, they will oblige by forwarding them immediately to this office.

ADDRESSES.

James A. Cunningham, 18, Back Bedford-street, Sunderland.

Henry Walters, care of Mrs. Gracey, 3, Upper Derby-road, Douglas, Isle of Man.

P O E T R Y .

—o—

W H A T I S T I M E ?

'Tis like a point in endless space,
Where mind may never margin trace;
A finite name to mark a span
As a probative space for man;
A drop in de, ths which have no bound,
Where measurement and thought are drowned;
A spot defined within the sea
Of measureless immensity.

'Tis like a bridge by fancy traced
And on a shoreless ocean placed,
O'er which successive myriads roam
To find an everlasting home;

Sheffield.

And when each pilgrim host has passed,
The billow itself recedes at last,
As when a rainbow bright and fair
Dissolves again to native air.

A small translucent island spread
Upon a boundless floating bed,
Whose crystal texture melting fast,
In silence joins the liquid vast;
The element from whence it came
Receives it back,—'tis but the same,
'Tis only water when set free:—
So Time is but eternity.

W. CLUG.

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Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

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Saturday, July 13, 1863.

Price One Penny.

LETTERS DESCRIPTIVE OF PRESIDENT YOUNG'S VISIT TO THE SOUTHERN SETTLEMENTS.

BY ELDER L. O. LITTLEFIELD.

(From the Deseret News.)

St. George, Washington Co., }
May 10, 1863. }

Editor of the News.

Thursday morning last, the President's party left Washington with kind feelings for its citizens for the generous abundance provided us during our brief visit, and wended our way in a westerly direction for St. George, six miles from Washington. Rising to the summit of a ridge about midway, the President's carriage made a half wheel to the right of the road, which the entire train of carriages imitated as fast as they came up. Remaining at a halt a few minutes, we enjoyed the scene which spread out its mighty map of nature around us. Washington at our right, with its green shade and fruit-trees specked through with dwellings and garden-grounds, bounded from north to south, far beyond, by its circular rim of mountains, with the Rio Virgen sweeping along its southern borders, and green margined brooklets winding through the level farm lands; all this was enchanting, and we cast

long and lingering looks over this boundless scope of unrivalled scenic grandeur before turning to contemplate the scenery at our left, of which St. George formed the focus or great centre of attraction. It lay many feet below us on an extensive plat of land, which slightly descended to the south. On the west of it, ranging from north-west to south-east, are two high air-line ridges, one above the other, behind which sweeps the Santa Clara, which could be seen south-west of us hastening to its junction with the Rio Virgen. Parallel with these ridges, on the opposite side of St. George, ranges a more broken ridge of red rock, above which, in the far off distance, the bristling peaks of mountains pierce the blue heavens.

On this eminence the Presidency were met by an escort, and, wheeling into line, away we moved down to the level plain and soon entered St. George, the new and delightful home of about fifteen hundred Saints. We passed under a flag that waved proudly aloft

in the free breeze of heaven, as if eager to exhibit its ample unfoldings and show that it was the product of the soil over which it now floated, and of the element in which it so gallantly careered. A bale of cotton was also raised to the top of the flagstaff as the Presidency advanced, while bunches of cotton yarn, carded and spun here, were suspended at its base. The Presidency were entertained at the residence of Elder Erastus Snow, while we were invited to the homes of old friends, endeared by the associations of past years. Being much fatigued, no meeting was held that day, and, as if by common consent, all indulged in the luxury of rest.

On Friday morning the President's party and many of the citizens started for Santa Clara, lying north-west of here, six miles distant. We moved out of town, and passing round the point of Black Ridge, soon came in view of the broad bottoms of the Santa Clara river, clad in the green livery of spring. Within about a mile of the settlement we crossed what had once been a river of melted lava belched forth from its volcanic craters, eight miles north of us, amid those red and grey mountain orags. Such a sight I never saw before; but there it was, though mute and silent, yet bearing testimony of itself that once upon a time a broad, livid, glowing, burning, scathing stream flowed down to the Santa Clara, causing its waters to boil and hiss and steam with the terrible intensity of its heat. This mass of lava may be a hundred feet deep, and it spreads out over the level plain for three-fourths of a mile in width. There it is, charred and cinder-like—sharp, rough and uneven—presenting, perhaps, the self-same sombre aspect it has borne for ages. We entered the settlement and found a very large congregation in waiting at the meeting-house, who were addressed by Presidents Young and Kimball, and Elders Orson Hyde, George A. Smith and Lorenzo Snow, who expressed themselves delighted with the location and the excellent spirit that pervaded the minds of the assembly. They gave much valuable instruction, which was delivered with a copious flow of that good spirit which ever characterizes their discourses.

This is certainly a choice spot. The soil is excellent. They are making extensive preparations for fruit-raising. There are from eighty to one hundred families, all seemingly contented with their location and enjoying the spirit of their religion. They had an English and a Swiss choir here, which seemed to vie with each other in the melody of their songs. Though we could not understand one word of the Swiss, yet it was enchantment itself to listen to the inspiring strains of harmony which even yet wake their echoes in the retentive chambers of memory. The Presidency and party were entertained in their hospitable and quiet homes for an hour, when, with hearts and souls uniting in the warm "God bless you all," we passed from that interesting neighborhood and returned back again to St. George.

St. George has been located about eighteen months, and the citizens have made most wonderful progress in building up their city, which has already become a pleasant habitation for the Saints. The city is already ornamented with shade-trees, which give it a green and cheerful appearance. There are some good houses completed and more in progress of erection, but still there are a good many yet living in tents. The streets are five rods wide, including side-walks, and the blocks contain about seven acres, divided into eight lots. They have extensively started the cultivation of almost every variety of fruit. The first attempt at raising cotton here was near the mouth of the Santa Clara, by what was called the Indian Mission, and they only succeeded in producing about twenty stalks. In 1858 President Young sent a few men to demonstrate the adaptability of this soil and climate to the production of cotton, but the losses they sustained by the washing away of their dams, &c., brought up the price of what little cotton they produced to \$3.65 per lb., and the following year at the cost of \$1.82 per lb. This is said to be a better cotton-growing district than Tennessee.

It is the intention to build a meeting-house here this season, 50 by 100 feet. The basement wall for the St. George hall is completed, which is to be 24 by 48 feet, with two stories. They have

a good adobie tithing-office, and the tithing lot is enclosed by a substantial stone wall. Several of the citizens have enclosed their gardens with good stone walls, rendering everything secure within. Some twelve thousand dollars in labor have been applied upon the ditches which convey the water to their farm-land. The soil here, as well as throughout nearly all this southern country, is composed of red sand, and is said to be very productive. Two saw-mills are in operation in this section, and three more are in progress of erection. It is thought to be as good a stock-raising district here as in Salt Lake valley.

Yesterday afternoon the Presidency and the Twelve, and many others, witnessed the operation of boring an artesian well, in the centre of the public square, which seems to progress but slowly, as it has occupied the time of from three to five hands for a period of three months, owing to the nature of the substances through which they have had to bore. They have penetrated to the depth of 166 feet, 126 of which being through rock. The poles used for boring are sawed out of clear pine timber, the length of 17 feet, squared to 4 inches. These are screwed together with iron joints, and joined to a sinker in the shape of an iron bar, 1½ inches square and 11 feet in length. To this the auger is attached, which is shaped after the fashion of a carpenter's shell-bit, and cuts a hole six inches in diameter. It cut at the commencement, thirty feet in three hours, turned by two men. When they strike rock the auger is removed and its place supplied with a drill, and is worked by five hands by means of a spring-pole. In case of quick-sand entering, it is drawn out by means of a sand-pump, five feet long, formed of heavy double sheet-iron, with a valve at the bottom, which opens as it is forced down, and closes when pulled up. The poles are let down and raised by means of rope, block and pulleys, supported from a frame twenty feet high. In consequence of the ground being soft to the depth of 40 feet from the surface, a pipe made of heavy galvanized sheet-iron has been forced down to that depth by means of a lever power. This is being done at the expense of the city. Mr.

Archibald Sullivan is the chief operator, and seems master of his business. If this proves a success it will be of incalculable worth. If a volume of the liquid element should be forced up to the height of thirty or forty feet, it will not only afford an abundance for irrigation and other uses, but it will be sufficient also to drive machinery. There are thousands of acres of excellent land, distributed in small parcels through this country, too high to be watered from the running streams; but the day will come, when, by means of the artesian well, the cooling fountains will gush forth from the bowels of the earth to water the products of husbandry, and where now is seen nothing but the wild sage, the cactus and prickly pear, flourishing little farms, and orchards and vineyards yielding fruit, will flourish and make the "desert blossom as the rose."

It is true this is a forbidding country when glanced over superficially; but when you come to hunt up the choice spots and prove their excellent adaptation to the raising of cotton and choice fruits, all objections are outweighed. The citizens are, as a matter of course, subjected to some hardships and inconveniences in their early endeavors to reclaim this region from the wilderness of ages; yet, when towns and cities shall arise, polished with the arts and embellishments of civilization, and the blessings of civil government shall overspread this domain, then will the pioneers to all these benefits receive an ample recompense of reward.

On Saturday morning the 9th, at 10 o'clock, the citizens of St. George and the surrounding settlements met under the Bowery, to the number, perhaps, of fifteen hundred, for a two day's meeting. In the forenoon they were addressed by Presidents Young and Kimball and Elder Orson Hyde, and in the afternoon by President Young and Elders John Taylor and Geo. A. Smith. This, Sunday morning, they were addressed by Presidents Young and Kimball, Elders John Taylor and Lorenzo Snow, and in the afternoon by President Young, Elders George A. Smith, Erastus Snow, Geo. D. Watt and J. W. Long. I need not remark at length upon this meeting, as Elder Geo. D. Watt has taken a phonographic report,

which in due time will find its way to your columns. Suffice it to say that great power and spirit, which ever elicits truth and counsel from the servants of God, rested copiously upon the Presidency and the Twelve, and the great pulse of the people beat high with hope as they listened to the many principles of truth which were enunciated.

Since the Presidency and party left Salt Lake City on the morning of the 20th ult., we have travelled over four hundred miles, passed through about forty settlements and held thirty-two meetings. This has done incalculable good to the settlements. The presence of the Presidency and a portion of the Quorum of the Twelve, coupled with their words of encouragement, have roused up the energies of the people and enkindled a desire for enterprize and improvement which cannot fail to have a telling effect for years to come.

Thanks to my friends Angus M. Cannon and lady for their kind entertainment while resting in the delightful city of St. George. In the morning we shall start for the regions of the north, to meet again "the friends we left behind us."

Cedar City, Iron county, }
May 12, 1863.

On Monday morning, the 11th inst., the President's party left St. George for the north, and the pulse beat high in anticipation of home. This is human nature, to turn delightfully to home—with all its endearing connections and gushing joys—after the full extent of journey has been reached, and all our objects have been accomplished for which we venture forth.

A few miles out from St. George we met the express, which had made the trip from the city, a distance of three hundred and thirty miles, in forty-nine hours.

We gradually travelled our up-hill road, which commanded a view of a wide-spread succession of hills and rugged cliffs, while our eyes peered far through the distance to catch a glimpse of the volcanic craters mentioned in my last, which we at length approached, ten miles from St. George. For some distance before reaching the lava bed, over

which the road had been constructed, but not without considerable exertion and toil. In many places it was so rough and sharp-pointed that earth had to be carted and spread upon it. The first crater, near the base of which we passed on our right, towered up some six or seven hundred feet high, in the shape of an immense oval sugar loaf; its exterior covered with fine particles of lava, through which a still finer or pulverized earthy substance here and there appears. It seems that the fine, light substances naturally fell near and around the opening during the process of eruption, which gradually grew into a larger bulk until its present size was attained, while the heavier masses were shot far up in the air, and were hurled to greater distances around. Passing a little to the north of it, the sink in the centre of its summit, which is shaped much like the inside of a common bowl, and one hundred feet or more in depth, was plain to be seen. At about one-fourth of a mile distant there is another crater, a little way off on the right of the road, but not quite so large, and its mouth is only about seventy-five feet in depth. Elder Erastus Snow informed me he had passed down and across them.

Leaving the craters we came slowly on over a rough road, which gradually bore us to a very high altitude, and at 6 o'clock, as we halted in Pine Valley, we were glad to draw on overcoats and tie on "comforts." This was a quick change, for in the morning, on leaving St. George, we should have been uncomfortable with more than one thin coat.

Pine Valley is a delightful place. It abounds with large pines of easy access. The hills in almost every direction are covered with pine and cedar, and in some places there are groves down on the level land, where teams can pass through them without any obstruction. There are twelve dwellings here, with one good saw-mill in operation, and one or two more are being built. A shingle-machine is nearly completed. This seems to be a place which has been wisely prepared for furnishing lumber and timber for the building up of the cities on the Rio Virgen and Santa Olara. Grass is abundant, and the soil and water ex-

cellent; but not much will be done here in agriculture, as the design of the mission is to furnish lumber for building up the new locations in the cotton district.

The citizens had not known of our coming till within a few hours before our arrival; but during that time they had erected a building with boards from the mill, under which we found two tables, nearly forty feet long, spread in the most tasteful manner with every desired luxury, at which ninety-seven persons sat down at once. This was something unlooked for by us, to see tables spread so bountifully, and with such good taste, in that new settlement in the "tops of the mountains," as it were.

By sunrise on Tuesday morning we were under way and rolling over a tolerably smooth road, through a romantic country. Passing through Grass Valley we soon began to descend into canyons or deep gorges, and at length came in sight of Pinto settlement, where the stars and stripes were floating in the gentle wooing winds. That glorious emblem of liberty, which had greeted us so often on our journey, once more fanned the fire of patriotism within us.

There are about twelve houses in this settlement, and one school-house. The soil is unsurpassed. Everything here possessed an air of industry and prosperity. Its scenery was almost enchanting to look upon. The hills in every direction were covered with cedar. The Presidency were hospitably entertained at Elder Robinson's, while we were conducted to well-spread tables. Mr. Amos Thornton and lady are entitled to thanks for the excellent repast provided for a goodly number of the company.

A meeting was held, at which Presidents Young and Kimball occupied a short time in instructing the Saints. I omitted to mention that a meeting was held in Pine Valley, when the people were spoken to by Presidents Young and Kimball, and Elders Orson Hyde and Geo. A. Smith.

Refreshed and delighted with Pinto Valley, we passed rapidly on over the divide into Coal Creek Valley, and at 3 o'clock p.m., entered Cedar City again, making about forty miles' travel

that day. We came in once more covered with dust, which had been extremely liberal in its deposits.

Here we found all the arrangements complete. Again, THAT bell rang; and, as it is rather a celebrated bell, and its character is bandied about considerably by critics, I thought to examine and inquire for myself. On its outer surface I traced "D. I. C., 1855," which, fully rendered, reads, Deseret Iron Company, cast 1855. I learned that such a company had expended a large amount of labor and means in this place, endeavoring to produce iron from the ore which exists here in great abundance; that they had toiled years to mature and bring this much-needed material into use; but in consequence of some properties being incorporated with the ore with which they were unacquainted, they finally became discouraged and abandoned the project for the time being, after, however, producing a few castings, among which was this bell. There seems to be a little flaw in it, which deadens the sound and prevents that clear ringing tone which it would otherwise produce; still I am told it has been heard three or four miles. Again it sounded, and I said, "Ring on; for it bears testimony that iron in great abundance will yet be produced here." The President's party were received into the Social Hall, where we were as much surprised as delighted at what was exhibited there. The hall was tastefully decorated with evergreens and pictorial ornaments. Lengthwise of the room were three long tables, standing parallel with each other, at the head of which crossed the fourth table, all of which were covered with tastefully-arranged dishes, containing rich varieties of food well cooked and seasoned. The Presidency and the Twelve, with their ladies, occupied the fourth table, while the remainder of the company were seated at the three parallel ones. One hundred and six persons were seated, when a most enchanting hymn was sung by a large company of singers who occupied the large platform at the back of the stand. By request of Bishop Lunt, President Young then asked a blessing on the food. This ceremony was in perfect order, and attended by a spirit which tranquilized and soothed every

feeling into the blessedness of peace. While we partook of that sumptuous banquet, the choir, from their place, performed several glees most skilfully, and, as their melodies thrilled the inspired powers of sensibility, the heart-felt "God bless the Saints of Cedar City" was the mental response of every heart. A civil and well-ordered dance was inaugurated in the evening, which was attended by the most of our company, except the Presidency and the Twelve, who were too much fatigued to take part, and retired to rest. The Presidency were entertained at Bishop Lunt's residence, where every comfort was provided and every want anticipated by his kind and attentive family.

Thus I give you, Mr. Editor, an account of our return, by a new route, from St. George to Cedar City. The country along this route is truly picturesque and romantic. For the most of the distance, however, the road is rough and tedious, but nothing to obstruct loaded teams. The region of country from Pine Valley to Pinto Valley

abounds with a great abundance of grass—in fact, we have not passed through so good a range for stock on the entire route. An abundance of cheese and butter is made there.

I omitted, in the proper place, to state that in St. George we partook of green peas, lettuce, radishes, &c. Mr. Solon Foster has two swarms of bees doing first-rate, and I am informed other swarms were owned in this place. Success to the bees.

Dr. Sprague reports the company in a state of convalescence. I wish to state at the close, that up to the present date of our travels I have not heard one murmur, nor even a petulant word uttered by any person composing the President's party. Every one has seemed to possess a spirit to make everything agreeable. One of the company got hurt by the upsetting of a wagon in Johnson's Twist, but he is well again. We expect to arrive home on next Tuesday, so I presume this communication will be my last, unless something particular shall transpire.

(To be Continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 446.)

In the fall of 1833, many of the brethren had gathered to Kirtland, and not finding suitable employment, and having some difficulty in getting their pay after they had labored, several went off to Willoughby, Painesville and Cleveland. I told them I had gathered to Kirtland because I was so directed by the Prophet of God, and I was not going away to Willoughby, Painesville, Cleveland, nor any where else to build up the Gentiles, but I was going to stay here and seek the things that pertained to the kingdom of God by listening to the teachings of his servants, and I should work for my brethren and trust in God and them that I would be paid. I labored for brother Cahoon and finished his house, and although he did not know he could pay me when I commenced, before I finished he had me paid in full. I then went to work for father John Smith and others, who

paid me, and sustained myself in Kirtland, and when the brethren who had gone out to work for the Gentiles returned, I had means, though some of them were scant.

In February, 1834, I married Mary Ann Angel, who took charge of my children, kept my house, and labored faithfully for the interest of my family and the kingdom. While the Prophet Joseph was gathering up the Elders of Israel to go up to Missouri and assist the brethren that had been driven from Jackson county, I was preaching and laboring for the support of my family. My brother Joseph Young arrived, and I requested him to go with me to Missouri. He hesitated; but while walking together a few days afterwards we met the Prophet, who said to him, "Brother Joseph, I want you to go with us up to Missouri." I informed the Prophet that my brother was doubt-

ful as to his duty about going, to which the Prophet replied, "Brother Brigham and brother Joseph, if you will go with me in the camp to Missouri and keep my counsel, I promise you, in the name of the Almighty, that I will lead you there and back again, and not a hair of your heads shall be harmed," at which my brother Joseph presented his hand to the Prophet, as well as myself, to confirm the covenant. The brethren continued to come in from various parts of the country to Kirtland, and on the 5th of May we started for New Portage, the place appointed for organization.

May 7, brother Joseph Smith and the remainder of the brethren having arrived, we began to organize, and on the 8th, the organization being completed, we started on our journey. We arrived at brother Burgett's, Rush Creek, Clay county, Missouri, on the 23rd of June, and passed through the scenes of cholera and death, as related in the history of Joseph Smith. We remained one week attending to the sick and burying the dead. About seventy of the brethren were attacked with the cholera, and eighteen died.

President Joseph Smith called the members of the camp of Zion together, and told them if they would humble themselves before the Lord, and covenant that they would from that time forth obey his counsel, that the plague should be stopped from that very hour, and there would not be another case in camp, whereupon the brethren with uplifted hands covenanted that they would from that very hour hearken to his counsel and obey his word, and the plague was stayed according to the words of the Lord through his servant.

July 4th, my brother Joseph and myself, in company with several of the brethren, started for home, and walked all the way, arriving in Kirtland in August, having performed a journey of about 2000 miles on foot, in a little over three months, averaging forty miles per day while travelling.

In the fall of 1834, Denis Lake instituted a lawsuit before Justices Downen and Hanson, against brother Joseph Smith, charging him \$30 a month for going up in Zion's camp to Missouri, alleging that Joseph had promised him a lot of land. I was called up by the attorney for the prosecution,

General Paine, and questioned. I was asked if I went up to Missouri with the said camp? I answered I did. I was asked what tools I took with me. I replied, a good gun and bayonet, plenty of ammunition, a dirk, an ax, a saw, a chisel, spade, hoe, and other necessary tools. I was asked what I meant to do with my gun and ammunition. I replied, I meant to defend my property, myself and my brethren from thieves and robbers. I was asked how much I understood a lot of land to mean. I told them, in the burying yard it generally meant six feet. Joseph's attorney, Mr. Bissell, hearing me answer these and similar questions so readily and definitely, punched the prosecuting attorney on the shoulder and asked him if he had any more questions to ask *that witness*. He said no.

Mr. Collins being examined, testified that Joseph had promised all who would go up in camp should return, and that many had gone up, and when they returned some were dead and some were alive. Joseph's attorney, taking advantage of the witness' words, remarked that the witness had testified that they all returned, and that was all Mr. Collins said Joseph had promised.

Thirty witnesses were summoned to attend this trial (three of whom were sectarian priests,) for the purpose of impeaching the testimony of Joseph Smith, at which they made a signal failure.

I mention such cases, wherein I took a part, in my history, realizing that there are but few of the vexatious proceedings of the world and the apostates, against Joseph, noticed in his history.

I tarried in Kirtland during the fall and winter, quarrying rock, working on the Temple and finishing off the printing-office and school-room.

February 14th, 1835, brother Joseph Smith called a council of Elders, at which the Quorum of the Twelve Apostles were selected in the following order—viz., Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, Luke Johnson, David W. Patten, William E. McLellan, John F. Boyington, William Smith, Orson Pratt, Thomas B. Marsh and Parley P. Pratt. After the organization of the Twelve and the first Seventy, we held councils frequently, in which we received much

instruction from the Prophet pertaining to the duties of our calling.

May 2.—While the Elders were assembled in council, the Prophet Joseph called upon me to go and preach the Gospel and open the door of salvation to the aborigines, or the seed of Joseph, upon this continent, and Elders Amos Orton and John P. Greene were appointed to accompany me. Brother Joseph said, "This will open the door to all the seed of Joseph."

I started in company with the Twelve on the 4th of May, at 2 o'clock, a.m., and arrived at Fairport at 8 o'clock, where we went on board of a steamboat which was just starting out, and arrived at Dunkirk about 4 o'clock, p.m.

I remained at Dunkirk preaching for a few days. I visited Julius Moreton (a relative of mine), and preached the Gospel to him; but he was not inclined to receive its principles. He was a man considerably advanced in years—had never made a profession of reli-

gion, but was very much of a gentleman. To avoid calling on me to ask a blessing at table, he asked the blessing himself, probably for the first time in his life.

We proceeded to Westfield, where, with our brethren of the Twelve, we attended a Conference. After the Conference was over, the Quorum of the Twelve proceeded eastward, two going together preaching the Gospel and meeting together to hold Conferences in the different Branches, according to previous appointment.

At Lyonstown, N. Y., brothers O. Hyde, William Smith and myself returned to Kirtland, as witnesses for President Joseph Smith in a case before the county court. As soon as we were liberated, we again started and joined the Twelve in holding Conferences, preaching and baptizing, regulating and organizing the Churches through the eastern country. We returned to Kirtland September 25th.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 18, 1863.

TITHING AND ITS BLESSINGS.

IN consequence of the attention of the Elders and Saints having been concentrated upon the subject of emigration for some time back, the doctrine of Tithing has not received that notice to which, as a practice instituted by the Lord, it is fully entitled. As the emigration season is closed for the present year, it is but right that the minds of all should be recalled to the contemplation and the practice of this important principle. This is the more necessary at the present time, as upon its observance we conceive the success in raising the necessary means to get away another year, to a very great extent, depends. There is a blessing connected with the payment of Tithing, to which those who have faithfully attended to it can abundantly testify. It is a fact, often noticed and commented upon by the Elders, that they who are the most punctual in the payment of Tithing and in the discharge of the other duties devolving upon them, are the most likely of any others to be able to accomplish their deliverance from Babylon.

So much is this the case that every spring, since we have been in this Mission, we have heard the Elders express their wonder as to how they would be able to keep matters moving in their fields, as all their best Tithing and Mission Fund payers and subscribers for the STAR and JOURNAL were emigrating. This feeling did not find utterance so much on account of those who had in their possession, or were in receipt of, the most means being the ones who were emigrating, as it did on account of their being the most faithful and wisely-liberal with what they did have. But no sooner has the emigration started than a new class has arisen in the Branches and Conferences, (partly composed of those who have always been diligent in these matters, and partly of new members and those who have never felt or realized the importance of attending to the payment of Tithing or anything else) who have manifested the same zeal as those did who had emigrated, and who in their turn are enabled to get away.

The unbeliever may doubt, cavil or sneer at the idea of the payment of Tithing being attended with any blessing. The fact, nevertheless, remains unimpeached and unimpeachable that they who do pay their Tithing are prospered and blessed to an extent far beyond those who do not pay it. Two Branches or Conferences of equal numbers and income may be selected: the people of the one pay a portion of their income regularly as Tithing, &c., &c.; the people of the other, feeling themselves too poor, or for some other reason equally weighty in their minds, keep all their means and appropriate it in one way and another for their own personal benefit—and, at the end of a given period, all other things being equal, it will be demonstrated beyond dispute that the Branch or Conference which pays Tithing will be in a much better position, financially as well as spiritually, than the other which neglects this matter. Yet we would not condescend to use the pecuniary advantages resulting from such a course as an argument by itself in favor of the practice of paying Tithing; on the contrary, we venture to say that the man who should pay his Tithing, actuated solely by sordid motives and with the view to benefit his own pocket alone, would be more than likely to be disappointed. Of course, however, in enumerating the advantages which accrue from obedience to this principle this cannot be overlooked or ignored. Either the money itself goes further in the hands of a man who is doing his duty and is obeying the requirements of the Almighty, or he has greater wisdom given him in using it, or, what is without doubt nearer the truth, both these reasons combined cause him to be more blessed than the other who is derelict upon this point.

Though we allude to the payment of Tithing thus pointedly, we do not wish to be understood as wishing its payment to be demanded of or enforced among the Saints under any pains and penalties whatever. We feel that there could be no blessing attend Tithing obtained by any other means than the spontaneous action of the person paying. The Saints should feel the importance of the principle themselves, and what they do, do willingly, of their own accord. The duty of the Elders is to teach the principle, to set before the Saints its advantages and to endeavor to develop within them a living, active faith in the promises of the Lord on this and kindred points. When this is done under the influence of the Spirit, the people will see the principle in its true light, and be as eager to attend to it as the Elders would expect them to be under their circumstances and with their knowledge. But we are fully convinced that there is a great neglect on the part of many of the Elders in teaching this principle. In their anxiety to attend to other matters they suffer this doctrine to be lost sight of and to fall

into disuse. Some have such a dread of being thought coercive on this subject that they run to the opposite extreme and almost systematically shun all allusion to it. Now, we would be pleased to have the Elders avoid harshness and coercion, but yet understand that, whether the people are in a position to pay their Tithing or not, their duty to their flocks demands that it should be expounded to them in its time and in its season in common with the other principles of the Gospel which the Lord has revealed. How else can a correct understanding of the principle be obtained? They who have it in their power to pay their Tithing, but do not, may, perchance, by hearing the principle taught, receive such light upon the subject and such a testimony respecting its truth and its applicability to themselves, that they may accept as a privilege (which it really is) the opportunity of attending to this matter; and those who may not have it in their power to attend to it may say in their hearts, "I give not because I have not; but if I had, I would give."

As for ourself, we know that the principle of Tithing, as taught and practiced by the Latter-day Saints, is from the Lord, and that the Church has been greatly blessed in obeying it. In Zion we can see the fruits of its observance in the continued increase of the Saints in both heavenly and earthly treasures; and when the various calls which are made upon the people's time and means in that land are taken into consideration, the manner in which the people have been prospered strikes the observer as being miraculous. They illustrate the truth of the words of Scripture: "There is that scattereth, and yet increaseth."

RELEASE AND APPOINTMENTS.

RELEASE.—Elder George A. Wiscombe, President of the Cheltenham Conference, is released from the Ministry by his own request, circumstances requiring him to labor in another direction.

APPOINTMENTS.—Elder Charles Horman is appointed to preside over the Channel Islands Conference.

Elder George Tylor, now laboring in the Herefordshire Conference, is appointed to preside over the Worcester Conference.

Elder Edwin Tufts is appointed to labor as Travelling Elder in the Essex Conference, under the Presidency of Elder George Sims.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

SWITZERLAND.—By letter, under date of June 20th, from Elder John L. Smith, President of the Swiss and Italian Mission, we learn of his safe arrival in Geneva, after a somewhat tedious and wearisome journey. He says:—

"I spent two days in Rotterdam among a sect which were formerly called New Lights. On Sunday last I spent the most of the day with about twenty of them, and they were well pleased with the history of the Church of Christ and the organization of the same as I laid it before them. I have hopes ere long that they will embrace the Gospel. Two of the men have learned English, so that they can converse very well and can read and write it also. * * *

"The weather has been cold and rainy since I entered into my field, with thunder and lightning and with snow on the peaks rather lower down than ordinary. All the Saints that I have seen, as yet, feel to rejoice that I have come back to them again." * *

We are in receipt of another letter from Elder Smith, since the above was in type, under date of June 29th, from which we make the following extracts, as indicative of the progress the truth is making in that part of the European Mission:—

"Your two favors, one of June 20th and the other of the 26th, are duly to hand, and I feel to thank you from my heart for remembering how much joy it gives me to receive a few lines from you, for I can assure you that I have been extremely lonesome since my return, but have been very busy, so that I have not had time to get very badly homesick. * * *

"I have the best of hopes that we shall soon fill up our Branches by new additions. Since my arrival in Geneva I have already been baptizing, and the prospects are excellent for still more. By letter just received from Stuttgart, in Wurtemberg, from brother John Beck, I learn that baptisms are not unfrequent, that the Saints are rejoicing in the sound of the Gospel and that the Lord has favored them with hearts to receive the same. He says he has the best of hopes that a great work will be done in his father-land, for the Gospel is being received, many are inquiring and several have been baptized within a few weeks past. Elder John T. Gerber writes from Canton Berne that, since he has cut off a few more of those who are unworthy of a standing in the Church of Christ, the meetings are well attended and prospects are good for an increase. Elder Farrer, from Zurich, writes that all is going on much as usual; lack of men who are ready and willing to spend their time and labor for the Gospel seems to hold in check the spread of the truth. This I have found to be the case generally, and when we have men with the big head they are of no worth. However, we trust the Lord of the harvest will send an abundance of laborers into the field ere long." * * *

GLASGOW.—By letter from Elder William Gordon, of the 22nd ultimo, we were pleased to learn of the safe arrival of Elder Matthew Lyon in his field of labor. Elder G. writes that he is industriously visiting among the Saints, so as to become acquainted with their circumstances and feelings; that the Work of the Lord is progressing favorably in the Scottish District, a number having been baptized in several of the Branches since emigration; that the Priesthood are increasing in unity and that the prospect is very favorable for a large increase of numbers in the future.

C O R R E S P O N D E N C E .

AMERICA.

New York, June 19, 1863.

President Cannon.

Dear Brother,—The ships *J. J. Boyd*, *Henry Ellis*, *Rowena* and *B. S. Kimball*, have arrived, and the companies forwarded. The latter arrived on Saturday evening last. The passengers landed at 1 o'clock, p.m., on Monday, and were all on their way to Florence at 7 p.m., the same evening. Brother Staines informed me on his return from Albany, that a sister Westenkoo was confined with a fine boy just 15 minutes before they left Albany: both mother and child were doing well when they started, at 12.40 p.m., having a comfortable bed made down in the car. There were six deaths in this company

—one old man and five children. One died on the river on Sunday, and one died two hours after they arrived in the Gardens. The *Consignment* has not arrived; we were in hopes that she would have been here in time for her passengers to have gone with the New York company, which left here on Wednesday, the 17th, numbering 109 passengers. I learn that head winds have prevailed for the last few days, which have no doubt caused the detention of the vessel at sea.

Brother J. W. Young received a letter from his father to-day, dated June 4th, informing him all was well and peace at home. Ex-Governor Harding expects to leave Utah soon, and it is supposed that, when that time comes, several of his associates will

accompany him, as they appear to be *low-spirited*, as all their hellish plots have failed. The movements of Lee's armies have caused an immense excitement all through the country. Troops have been leaving this city for the last three days and nights, somewhat to the annoyance of your humble servant, whose bedroom fronts on Broadway, and the sound of drums and fifes and the rattling of army equipments at the hour of 12, midnight, is not very agreeable with a peaceable man. Several thousands have already left here, and, doubtless, many of them have walked down Broadway for the last time. Many of those troops who are leaving are of American birth, and little thought, two weeks ago, that they would be seen so soon marching to the seat of war with a rifle upon their shoulder and a knapsack on their back; but so it is, and many a young man who has left his father's house and its comforts, will see them no more, all their hopes being blasted forever. Many who are left flatter themselves that this great stir will be the best thing that ever has happened for the North, as it will show them that they must wake up and raise men enough to put down the rebellion at one blow.

I feel anxious for this emigration, to have it pass up to Florence and there be out of this excitement; not that I have any fears as to its going through, at the same time I cannot help my feelings.

Brothers J. W. Young, Staines and myself join in kind regards to all of you. Ever praying for your welfare I remain yours truly,

H. S. ELDRIDGE.

ENGLAND.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, June 19, 1863.

President Cannon.

Dear Brother.—I take pleasure in writing you a few lines to let you know how we are getting along in this part of the Lord's vineyard. Since the close of the emigration for this season, the Saints seem more than ever anxious to gather home, and are determined to work in earnest for their emancipation, and while we are making efforts for

this object, we are also laboring steadily to advance the principles of truth. We have commenced out-door preaching in several places, and the spirit of inquiry is still among the people. A few are being added to our numbers, and we realize the field is large and the laborers are few; yet we feel anxious to do all we can to advance the interests of our Father's kingdom. The Priesthood are united with me, and are willing to do all they can, and while we have opportunity we feel like lifting up our voices and crying aloud to the people to repent of their sins and come and partake of the blessings of the New and Everlasting Covenant.

The Saints, almost without exception, are feeling well, and, having received the "pure testimony of the Spirit," are desirous of living up to the light and knowledge they have received, that they may grow and increase unto the full stature of men and women in Christ Jesus. There are a few of the *old stereotype* amongst us who are just beginning to see they have been in this country long enough, and feel like making an effort to gather. I feel that the time is not far distant when those who are not living up to their professions will not be able to stand the test, and it behoves us to be humble before the Lord, seeking to be guided by his Spirit in all things, that we may sanctify ourselves and be enabled to stand the day of His coming. The signs of the times warn us of the near approach of that day; and while the nations are being scourged for their iniquities, the Saints will be tried, for their integrity to the truth will be tested, and those who have not built upon the rock will have to lament when they see their habitations swept away.

Praying God to bless you with every needed blessing, and to roll forth his kingdom in triumph, I remain, as ever, your brother,

M. F. FARNSWORTH.

DERBY CONFERENCE.

The subjoined letter from Elder John G. Holman has been mislaid for some months, but having recently come to light we take pleasure in laying it before our readers, believing that though

written so long since it will be perused with interest and profit by our readers.

Derby, December 12, 1862.

President Cannon.

Dear Brother,—While reading the editorials in the *Star* the last few weeks I have felt very grateful, for the little experience that I have had since I have been in this country has proved to me the great necessity of such counsel and instruction being given, and not only given but strictly complied with, which, I trust, will be the case. Every person connected with the kingdom of God should have the interests of that kingdom at heart, and should feel that it is the kingdom of God or nothing with them; but it is too often the case that individuals who have a name and standing in that kingdom, feel that the kingdom and its interests are one thing, and themselves and their interests are entirely another. When individuals feel in this way they never have any time to spend for anything or anybody but themselves; the kingdom can take care of itself for all they care; no matter though the Lord may have blest them with hundreds of pounds, they do not think that he requires them to give any of it for the building up of his kingdom. They do not care how nor in what way he builds it up so that he does not trouble them to help by giving a little, if he has blest them with but little, or more if he has blest them with much. Feelings of this kind too often get into the hearts of the Saints who are abroad among the nations of the earth. They are willing that their brethren who have gathered up to Zion should spend all of their time, talents and means for the building up of the kingdom in these the last days, so long as neither the Lord nor his servants call upon them to help, while at the same time they expect to receive an equal share of his blessings with those who do spend all of their time in bringing to pass the great work of the Almighty.

I am happy to say, however, that this is by no means the case with all; there is a large majority that are willing to do all that lies in their power to assist in the great work in which we are engaged,—yes, they would go hungry and without rest for the sake of giving

the Elders something to eat and a comfortable place to sleep when they come to see them, and for those I pray continually that the Lord will open their way to gather up to Zion, where they may be taught in his ways and walk in his paths and receive their washings and anointings, and obtain the gifts and blessings that he is about to pour out upon those who are worthy to receive them. There are some of the other sort that I have been speaking of who sometimes start to go up to Zion, but they do not all get there, for some fall out by the way, and I wish all who do not desire to do right would do the same and not one of them ever reach there. I saw the mother of one of this class this week, who had a very pitiful tale to tell me about how badly her daughter had been treated at Florence. "She and her husband had been treated so badly that they would go no further with such a set," and when I came to find out the ill treatment that they had received I was not much disappointed. The trouble was, when they got to Florence, those who were going by the Church teams were requested, if they had any money, to give it to the Church agent and let it apply on their emigration, as it is often the case that the Church is short of the necessary means to purchase, for the Saints, articles which can only be obtained with cash, such as sugar, tea, coffee, dried fruit, &c. This was what all the fuss and complaint was about. One would hardly think, as the Church trains are sent expressly for the poor, that individuals who had money to purchase an over-supply of clothing, silks, satins, &c., as I understood these folks did, and then with a surplus of twenty or thirty pounds in their pockets besides, would want to go at the expense of their brethren, and also expect the Church to find means to buy necessities and luxuries for them to use across the Plains while they had the means to pay for them themselves. But such is often the case, and if there are any calculating to go this coming year who want and expect to be thus kindly dealt with, I would advise them not to start, for they will be liable to be disappointed before they get to the end of their journey. I have heard of a good many complaints that have been

made heretofore, but when their origin has been fully understood they have been proved to have come from disaffected persons, and their real cause to be about as genuine as the above.

I must now draw my letter to a close, lest I weary you. I pray the Lord to bless you with the necessary faith, wisdom and means to enable you to discharge the duty that he has called you to perform, in all its varied ramifications, in such a manner as to be acceptable to him and pleasing to his servants whom he has called to preside over his kingdom upon the earth; and I also pray that all those who have been called, or who may hereafter be called to assist in the great work in these lands, may be faithful and magnify the calling and responsibility that has been placed upon them.

I remain, as ever, your brother in the Gospel,

J. G. H.

SOUTH AFRICAN MISSION.

Isipingo Estate, Natal, }
April 23, 1863. }

President Cannon.

Dear Brother,—I improve the present opportunity of writing you a few lines in order to give you an idea of the progress of the Work in this remote region. President Fotheringham having appointed me to labor in this colony, I left Port Elizabeth, per royal mail steamer *Norman*, in company with Elder A. H. Noon, who resides in Natal and who has been set apart to labor in this Mission: we arrived here on the 1st of March. During brother Noon's residence here, he has done his best to forward the Work. Little preaching has been done in the colony, save in the neighborhood of the Isipingo. Brother N. being an extensive sugar planter, his business required the most of his time; he has published a few works on the first principles, which are now being circulated. Previous to my arrival he had succeeded in baptizing his brother, who rejoices in the Work, also two others. Having obtained one of the brethren from Port Elizabeth to assist him on the estate, we formed a Branch. The brethren pay their Tithing and feel well. The Messrs. Noon have done their utmost to dispose of

their estate; have advertized in the Cape, Port Elizabeth and Natal papers, stating their object in selling was to gather to the Great Salt Lake City, Utah; have had views taken and sent to England, &c.; put it up at the auction on the 9th, but no purchasers. Very few, I think, are capable of purchasing a leasehold in this colony. Everything is in apple-pie order; their cane is very promising—if frost keeps off it will make over 400 tons of sugar this season, valued at £8,000, at £20 per ton. They are very anxious to sell and gather.

We did not create a great stir, but worked quietly though energetically. The papers announced my arrival, stating I would give information to all desirous of hearing. Brothers Noon opened their house for meeting; quite a number came the first time, and I felt well in talking to them; they were a very respectable auditory. It has rained considerable of late, so that we do not obtain a great many hearers; but those who do come, come again, and I believe are honest and will join ere long. I have baptized one of this number, a young man.

A Mr. S., a gentleman residing at Durban, a seaport town fourteen miles distant, tendered brother Noon the use of a very large new store, without being asked. I should have thought he would have been the last man to do anything, as he is no professor of religion, but his acts speak loudly. We stuck up hand-bills,—the editor, seeing them, must have copied them, as an advertisement appeared in his paper. Mr. S. furnished us with seats, stand, chandelier, &c.; between two and three hundred persons assembled. I spoke on the first principles; was somewhat interrupted at the close, several asking questions, wishing to draw us into a discussion, which we endeavored to avoid; they evidently thought we were afraid. I desired to know if the audience would wait and I would answer. (Hear, hear, from all quarters.) After answering, considerable discussion ensued between brother N. and myself and two of the opposite side. The result was, they made themselves appear ridiculous, one was hissed, &c. Brother N. delivered the next discourse, on the gathering, as so many want to know his reasons for leaving when he is doing

so well; about the same number were present, though it was wet. After the first lecture, both papers published an account of it. They gave a pretty fair account of the lecture, but a one-sided one of the discussion, but we cannot expect them to tell the whole truth; they would make it appear we were afraid to discuss. At the close of the second lecture, some came charged, but could not explode. We informed them we did not court discussion; it was their own seeking; we were willing to discuss, at any time or place they chose to name, with two of the best and most talented ministers they had got, at the same time we did not seek it. None have accepted the challenge, nor is there any likelihood of their doing so, as they would only expose their own folly. Quite a spirit of inquiry is manifested by many of the gentry. Brother N. has delivered another lecture; about

200 were present. At the close of each of these lectures, about 100 rushed to the stand for pamphlets; we were unable at the time to supply the demand. Durban contains about 2,000 white inhabitants; there are about 15,000 whites in the colony and from 150,000 to 200,000 blacks. Brother N. has hired a store capable of holding 200 persons, possession to be had on the 1st of next month. Scarcely a week passes but what there is something in the papers about us. I feel there is good to be done in this part; feel well in my labors, also Elder Noon; feel like faithfully warning the people, leaving the result with the Lord.

With love to yourself and associates in the ministry, in which the brethren join, I remain your brother in the New Covenant,

HENRY A. DIXON.

S U M M A R Y O F N E W S .

AMERICA.—The accounts from America show that the Confederate army, under General Lee, was steadily advancing into Maryland and Pennsylvania with so skilful an arrangement of the forces as to render it still uncertain what was the main point against which its attack was directed. It still threatened Harrisburgh, in Pennsylvania, (having approached within about sixteen miles of that city,) and also Baltimore and the rear of Washington. As for the people of Pennsylvania, they seem to be taking the invasion very easily, except in so far as many of them were running away. The Governor of New Jersey had ordered the troops of that State that had been sent to the assistance of Pennsylvania to return from thence; this countermand is caused by a disagreement between the Governors of the two States. This is one of the bad signs of the weakness of the North. General Hooker was still on the south side of the Potomac. Lee is said to have 150,000 men. There is no doubt that General Banks has again been repulsed with heavy loss in another attack upon Port Hudson, and that the Confederates are assembling in great strength in the rear of General Grant at Vicksburgh.

POLAND.—The insurrection continues with unabated vigor, and the Russian Government is adopting more stringent measures against the revolutionists, while the cruelties perpetrated by the Russian troops and officials are almost beyond belief.

SWEDEN AND RUSSIA.—There appears to be some danger of an interruption of the friendly relations at present existing between these two countries. Considerable uneasiness is felt at Stockholm on account of the reconstruction of the fortifications at Bomarsund by the Russian Government.

MADAGASCAR.—A revolution has taken place in that country, resulting in the murder of the King. The government is carried on under the auspices of the Queen.

GENERAL.—There are prospects of difficulties with China and Japan, and a general European war becomes every day more and more probable.

V A R I E T I E S .

THEY who talk degradingly of woman, have not sufficient taste to relish their excellencies, or purity enough to court their acquaintance.

THE Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back again by a coach and six horses.

A MUSICIAN in Lancashire, one George Sharp, had his name painted on his door thus—G. Sharp. A wag of a painter, early one morning, made the following significant addition—is *A flat*.

D I E D :

On the 1st of June, at Berry Fold, Tyldesly, Elder William Mort, aged 71 years and 10 months. [Elder Mort was a faithful and zealous Saint, beloved by all who knew him, and he died in the full assurance of a glorious resurrection.]—*Communicated*.

On the 2nd of June, at New York, U.S.A., David M. Stuart M'Culloch, aged 2 years.

ADDRESSES.

David L. Davies, at Mr. Isaac Jones', weaver, Quay-street, Carmarthen.
Alexander Ross, 21, Causeway-lane, Leicester.
T. C. Patten, 7, Coley-street, Reading.

P O E T R Y .

WAR.

(From the *Lucerne Union, U.S.A.*)

BY MRS. SARAH T. BOLTON.

THE DEVIL.—

Well met, good friend, I sought thee even now.

THE SPIRIT OF WAR.—

And wherefore greet me with a frowning brow?
Art not content with what I have achieved?
Have I not filled the orders I received?
Have I not scourged the land from shore to shore,
Until its shuddering waters blush with gore;
Until the earth is rife with dying groans,
And the earth big with dead men's mouldering bones;
Till night is weary of the widow's wail,
And human sorrow is an idle tale?

THE DEVIL.—

Aye, thou hast done all this, and more, I know;
And yet, methinks, thy steps move wondrous slow.
The earth has well nigh made around the sun
Two revolutions since the work begun
In this fair land, and yet there is but little done.
What are the boasted trophies in thy train?
Bethink thee now: a hundred thousand slain;

A path of desolation here and there;
The sounds of battle dying in the air;
Fair homes despoiled; the voice of woe and wail;—
These give me no sensation—all are stale!
On, on; nor stay the devastating tread
Till thou canst count me full a million dead.
Spoil their highways, burn hamlet, village, town;
Sack their fair cities, tear their churches down;
Where there are homes to waste or hearts to feel,
Send forth the flaming tagot, flashing steel;
Plow up their fertile fields with shot and steel,
Make their fair land the vestibule of hell.
On, on! I long to see the infernal play—
In Hades it shall be a holiday!
On, over hill and valley, river, plain,
Where there is life pour thou the leaden rain;
Leave them no remnant of their lustful wealth,
No trust in God, no love, hope, strength nor health.
Bring ruin, desolation on the land,
Till famine stalk from ocean strand to strand;
And men shall stand by their uncoffined dead,
And vex the ear of Heaven with cries for bread.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 30, Vol. XXV.

Saturday, July 25, 1863.

Price One Penny.

LETTERS DESCRIPTIVE OF PRESIDENT YOUNG'S VISIT TO THE SOUTHERN SETTLEMENTS.

BY ELDER L. O. LITTLEFIELD.

(From the Deseret News.)

Round Valley, Millard Co., U.T., }
Saturday, May 16, 1863. }
Editor of the *News*.

On Wednesday morning last, the President and party left Cedar City with kindly feelings for its citizens, and arrived in Parowan in time for dinner, which we found in readiness at the several residences of the Saints; President Young being entertained at Bishop Warren's, and President Kimball at W. H. Dame's.

At 4 o'clock, p.m., we assembled for meeting, when a large congregation was spoken to by Presidents Young and Kimball and Elder Orson Hyde. The power and spirit of the Lord were with them, and they enjoyed liberty, speaking many things which I fain would write, but it remains for the reporter, G. D. Watt, to reproduce their discourses in full form.

Thanks to O. O. Pendleton for his kind entertainment of several friends with myself. We were interested with his gun and machine shop, where he operates and proves that he is a man

of considerable ingenuity. Here he was fitting materials of which he was constructing a fine looking and durable fence in front of his residence, which did not require the aid of nails or pins to keep it in place. He showed us also a machine for churning butter by water-power, which was superior to anything we had before seen in that line.

On Thursday morning we pursued our journey, and a few miles out from Beaver the Presidency were met by an escort, and on entering the town we passed between two columns of juveniles—the boys on the left and the girls on our right—with flags bearing appropriate mottoes, bowing and courtseying as we moved slowly past them. This was a welcome sight, and indicated that something was being done there for the education of children.

Caring for our teams—after dusting, washing and combing, the Presidency and company were received into the meeting-house, where four long tables were covered profusely with rich and

plentiful varieties of food, which had been supplied by the citizens, and prepared under the supervision of Mrs. Amasa Lyman and Mrs. Simeon Andrews. Having been seated and silence restored, by request of the Bishop, President Kimball asked a blessing on the food. After partaking, we pronounced it as good a public dinner as it has been our lot to participate in for some time. "Welcome President Young and Party," as well as several names of the Twelve, were inscribed upon pies and cakes. The tables were set for eighty-seven persons, which were filled three times by the company and citizens. I need not say these tokens of welcome and evidences of public spirit and liberality cheered our hearts and begat new sentiments of respect for the people at Beaver.

After the tables were cleared and the seats arranged, the house was filled for meeting, and the people were addressed by Presidents Young and Kimball, and Elders John Taylor and Lorenzo Snow. President Young informed the congregation that Bishop Farnsworth had tendered to him his resignation of the bishopric of Beaver, which he said he had concluded to accept, and called a vote of the people to see if they also would accept his resignation. There was not a clear vote, but a little explanation placed the matter in a clearer light, and the second vote was unanimous. The President requested Bishop Farnsworth to still act in the office until his successor should be appointed.

At 7 o'clock on Friday morning we were in line of march and rolled rapidly over a smooth, rolling road. Nouned one hour at Cove Creek, and at 6 o'clock, p.m., we arrived at Fillmore, sixty-four miles from Beaver. A few miles from Fillmore we were met by Elder Amasa Lyman, Bishop Callister and a few others. The President halted at the residence of our good friend Gabriel Huntsman, where we were received with cordiality by himself and lady. Here we found a large table arranged with the most scrupulous neatness and taste, which I do not soon expect to see surpassed. Everything that heart could wish was there in abundance, even to the delicious honey which I have before made mention.

The larger portion of the party were invited to the hospitable boards of the brethren, who spared no pains to make them comfortable. The hush of night stole over us in due time, and we had begun to court the blessings of oblivious sleep when the dulcet notes of music woke their echoes along the ambient air. "A serenade" was the mental response, "in honor of the esteemed visitors," and the inspiring invocation moved our thoughts to rapture.

The morning's dawn rolled up the drapery of night, and we again stepped forth to gaze upon the revealing glories of the gorgeous mountains and dappled vallies which God had formed as the abode of man. At 10 o'clock, a.m., a large audience was addressed at the meeting-house by Presidents Young and Kimball and Elder Lorenzo Snow. Partaking of a sumptuous dinner, we parted from Mr. Huntsman's quiet and liberal home, desiring peace and plenty to be their portion forever.

We arrived at Round Valley in good time. The President halted at the residence of Mr. Levi Savage, jun., where he was entertained, while others were received home and provided for by the Saints. At 5 o'clock, p.m., the Saints were addressed by President Young and Elders John Taylor and Geo. A. Smith.

We are making good progress on our homeward course. God's blessings are with us, and his guardian care will soon restore us to friends and home again.

Great Salt Lake City, }
May 29, 1863. }

On Saturday morning last the President's party started from Round Valley. About one mile and a half from the present site, on the east side of the valley, the President, accompanied by the brethren residing there, halted and selected a new location much higher than the present one, to which they will remove their houses and commence anew. Should we pass down another year, Round Valley may assume a very different and improved appearance. Success to the citizens of that place. Here we met the express, which left Great Salt Lake City on Saturday morning. We passed the Sevier and pushed rapidly over a good road leading through a pleasant country.

interspersed with hills and green plots. We nooned at Ohicken Creek.

A few miles south of Nephi the Presidency were met by an escort, and as we halted in front of Bishop Bryant's residence, an excellent brass band, numbering twelve intelligent looking persons, and led by Mr. Hawkins, struck up a lively air which cheered our spirits and made us forget somewhat the fatigue of forty miles travel. The Presidency were kindly and hospitably entertained at Bishop Bryant's, while the remainder were invited to the homes of the Saints and made welcome to their bounties. The writer's lot fell with Mr. David Udall, where every comfort was supplied.

At 5 o'clock we assembled for meeting in the new Social Hall, where a full house was addressed by Presidents Young and Kimball, and Elders John Taylor and Lorenzo Snow. The instruction given was invaluable, advising the people to level down their old fort wall, enlarge their lots, beautify their homes, improve their orchards and pleasant walks, and still continue to add to their public improvements, until a fine city should adorn their pleasant site.

We started on Monday morning, the 18th, upon our journey, under the most pleasing auspices. The weather was pleasant; all nature was smiling; and the brass band, which will challenge comparison with any in Utah, struck up a favorite air, the stars and stripes unfolding in the stirring winds as we rolled away from friends true and faithful, only to meet others filled with like integrity, in Goshen, where we arrived at 2 o'clock, p.m. We left the main road leading through Payson on the southern slope of the divide near Summit Creek, and travelled a north-westerly course until we reached the bottom-land, which spreads out its thousands of acres around the headwaters of Utah Lake. Here we turned near a south course and made a circuit of several miles, which bent back again to the north, as it terminated at the place of our destination.

The citizens of Goshen had not had more than two hours' notice of our coming, yet they were busily engaged in the work of preparation. The Presidency were entertained at the resi-

dence of Bishop William Price, where everything that "heart could wish" was provided for their comfort. At 5 o'clock the people assembled for meeting, and were addressed by Presidents Young and Kimball and Elder Lorenzo Snow. They encouraged them to build up, improve and ornament their city; to set out shade and fruit-trees; to prepare pleasant walks, gardens, &c., &c., and go to work and make it a pleasant and delightful place; and promised them another visit if they would construct a road direct from there to Nephi, which would cut off the large bends in the present road and save several miles travel. The hearts of the Saints were cheered and encouraged.

Goshen is situated on the south-west shore of the lake, near its head, on a plat of land rather low, and descending slightly to the east. The citizens have neglected putting out shade and fruit-trees and cultivating gardens. This has been owing, almost entirely, to the unsettled condition of their minds, as to whether their location was a permanent one or not, fearing they might again be under the necessity of pulling up stakes and removing to another site, which they have done two or three times. The visit of the Presidency at this time has settled this question, and will give a new impetus to the spirit of improvement, the result of which we yet expect to see exhibited there. There are warm hearts and willing hands in Goshen, ready to struggle for the achievement of all the blessings of civilized life; to snatch the earth from its rude condition and make it as the garden of the Lord. The farm-land, of which there is an abundance, is of an excellent quality. Mr. W. J. Lar-kins and his kind lady have our thanks for the hospitalities of their neat, well-furnished home; and thanks, also, for the welcome notes of that serenade, which warbled on the air like the inspiring cadence of seraphic music.

This morning, May 19th, at 5 o'clock a.m., the President and party moved out of Goshen in double-quick time. The morning was delightful, and the scenery sublime and romantic. The glorious sun rose above the mountains in its wonted brilliancy, bordering the fleecy clouds with crimson hues, and causing the waters of Utah Lake to

glow and dazzle like a wide expanse of diamonds, or as a sea of burnished gold. A vast hill or cape of land jutted far out northward into the liquid element, and the eastern shore was shrouded by the ponderous forms of the Wasatch, whose lofty snow-capped peaks were mirrored in the clear waters.

Along the western shore of this lake are extensive plats of land descending to the shore, where towns and cities could be erected, and orchards, vineyards and pleasant gardens might flourish, were it not for the lack of water. Contemplating this, thought I, "Shall these delightful locations along this romantic lake ever be doomed to sterility and barrenness because no streams break forth from among these western hills?" No, this will not be the case, for the artesian well will bring forth those cooling fountains which flow far below the surface, to red-empt and fructify it, and then we anticipate the day when along the west shore of Utah Lake large cities will arise, whose swelling domes will glitter to the sight of man, and their spires pierce the heavens; when there shall be playing fountains, arbors, and tranquil retreats, and when bath-houses and pleasure-boats shall adorn these shores. The various appliances of art will here ultimately be brought into requisition, as well as in all the earth, which, when directed by the great Spirit of Truth, we hail as the precursors of a glorious future and as the harbingers of that millennial perfection which Prophets long since saw in the visions of inspiration.

Arriving at the ferry, the carriages, eleven in number (the remainder having left in different directions for their homes,) were set across the Jordan (which is at that point eight rods wide) in three and-a-half minutes each. Feeding our animals and regaling ourselves on the newly-baked bread, with butter and milk, at the small log-house of the ferryman, we set off with light hearts for our own loved city, where homes made cheerful with bright eyes, smiles and happy voices, awaited our coming.

The morning, which had been so pleasant, now became lowly; the wind shifted to the north and blew its cold chilling breath upon us. On went our

overcoats to keep us warm, and the curtains of the carriages were buttoned close down to keep out the pattering rain, which, however, only fell in a sufficient quantity to lay the dust. On arriving at the Little and Big Cottonwood Creeks, we found the roads and bridges had been put in excellent repair. Passing down the State road and up State street, we were astonished to see the alteration which had taken place during our absence. The wheat-fields and meadows had assumed their green robes, and so also had the shade and fruit-trees, which were only in the bloom when we left on the 20th ult. Here we were, home again, in the "city we love so well," and, returning the congratulations of collecting multitudes, with many banners of the glorious stars and stripes floating in the fanning winds, we entered the "eagle gate," and alighted at the President's residence, thankful to God for his preserving care and protection through all the scenes we had past. This day we had travelled sixty-eight miles in ten hours.

During our thirty-days' tour, the President's party have travelled about eight hundred and fifty miles, passed perhaps fifty settlements, big and little, at all of which, however, we did not halt, and forty-one meetings have been held. The amount of good which has been accomplished on this mission, temporally and spiritually, cannot be computed. Home manufactures, industry, mechanism, education, agriculture, science, and all the great principles of truth which make up the total of "Mormonism," have been advocated and received an impetus which will accelerate the permanent independence of the Territory from foreign importation. In the cotton localities we saw men wearing shirts, pants, &c., which were carded, spun and woven at home by their wives, and we have seen ladies splendidly clad in their nice check dresses, aprons, sacks, caps, &c., which they themselves manufactured from the raw material, and in a few instances they even raised the cotton of which they were made. It is a fixed fact, our mountain "Dixie" is a success. Cotton and nearly every variety of fruit can be produced there in ample abundance, and in a few years it may become the most wealthy portion of the State.

Our North and our South are a unit, which will hold together; a system of exchange will be established, and they will eat our fine flour and we will consume their cotton fabrics. So will we live together in harmony, for Israel shall flourish upon the mountains and Jacob spread abroad upon the hills, and the desert and barren places shall blossom as the rose.

Now, Mr. Editor, allow me to end—

my narrative, hoping what I have written may be instructive to your readers; but before doing so I would say, if any person or locality have been misrepresented, it has been an error of judgment, which I shall be most happy to rectify. Feeling under many obligations to President Young for repeated kindnesses, I beg leave to say, Adieu.

L. O. L.

THE CONSEQUENCES OF SIN AND THEIR REMEDY.

BY ELDER JOHN BATT.

Has reason fled from earth or has she lost her power over the minds of men, or is she unsought for, that the majority of mankind cannot see how much is needed some strenuous and immediate exertion, on the part of man or God, to stay the tottering nations from their doomed fall, which is most fixed and certain, unless the anger of an offended God can be appeased and justice satisfied. It is vain that puerile man, with all the tinselled show of gold that he may make to glitter in his fellows' eyes, shall say these things have power and they shall turn the course of fate and stem events now approaching to their crisis,—such things and such words are madness and folly in the extreme. It is decreed that certain courses, if pursued, bring fixed issues, as results of the plans adopted; then why contend against the road now opened for retreat, the only road by which individuals or nations can escape the consequences which are the engenderings of sad mistakes or foul and wilful wickedness, either on their own part, or on the part of their social, religious and political teachers and rulers. Be it as it may, the fruits have grown, and in their ripened state are now about to fall, and men must eat the produce of base labors unless relieved therefrom by availing themselves of the timely aid now proffered. Why be so blind as to spurn the light and nurse the darkness as a child beloved by its parents? Is there no light in heaven nor on the earth—no truth by which to test the flattering falseness of these times, and

to wake false security to a sense of the real dangers that surround her, and so to enable men to foresee and escape from the approaching evils and threatened calamities? Seen coming are disasters to baseless systems, and death, the end to matured diseases; and to tell of these things the voice of Jesus is heard from the skies in tones of stirring sweetness, and it is echoed from the lips of men, by Him appointed; but, alas! the majority of mankind will not heed it. Through their disregarding what is heard—the rumbling of war's distant thunders, as an accompaniment to the widow's wail of woe and the orphan's cry—is seen fast approaching the unutterable and final fall of all who are opposed to God and truth. But why not listen to the soft cadences which fitting breezes waft around; hear music tuning from the shallow rivulet's playful stream; hear birds and humming-bees and winds; hear the ten thousand melodious voices of nature all conspiring to swell the chorus of rejoicing millions whose happiest strain is "Jesus comes on earth to dwell." The twinkling stars, the sun, the moon, the day and night,—the uplands, downlands, hills and vales, all join in union and proclaim with sweetest voices the approaching reign of the God of love.

"These things once told,—men knowing why—
Thunders shall shake both earth and sky,"

in token that the events which are transpiring on the earth at the present time

are witnessed by the Gods, whom nations at the present time neither know nor fear. But hark to the gentler strains of mercy before the sterner voice of justice comes. Hark to the Gospel's sound and flee the judgments

that follow close in the footsteps of its divinely authorized heralds. Flee where? That is known by the Latter-day Saints; inquire of them, and you shall be told how to escape the wrath that is coming.

"CIVILIZED" WARFARE IN MISSOURI.

We are by no means disposed to exult over the calamities and horrors that are being endured by our fellow-mortals, even though they should be our bitterest enemies, and it is with feelings of sorrow, rather than of rejoicing, that we insert an article from the London *Times* descriptive of the sufferings that are being experienced by the citizens of the State of Missouri. Jesus taught his disciples to do good to their enemies, to bless them that cursed them and to pray for those who abused and persecuted them. Never has there been a people who have striven more literally to fulfil this injunction of the Savior than the Latter-day Saints. The history of the persecutions we received at the hands of the Missourians would arouse the indignation of the most sluggish soul that possessed a spark of honesty and humanity; and yet,—though persecuted and driven, robbed and pillaged, insulted, outraged, tortured and slain, our women abused by fiends in human shape until death came as a welcome deliverer to release them from their sufferings, our children shot or dashed to pieces before our eyes, our men fed on the flesh of their brethren and their friends, and, finally, all the survivors of these barbarous and fiendish cruelties driven, *en masse*, beyond the limits of the State under penalty of extermination,—notwithstanding all this, many of our Elders have again and again entered within the borders of that blood-stained State, bearing the olive branch of peace and offering them the Gospel of salvation, warning them, at the same time, of the destruction that awaited them if they persisted in rejecting God's offers of mercy. We have done all we could—and more than justice required at our hands—to save them, and the present condition of Missouri is but another

striking evidence of the truth of the words of Jesus that "With what measure ye mete it shall be measured to you again." But Missouri, unhappy as is her situation at present, has scarcely begun to sip the cup of her sufferings. The treatment that she meted out to the Latter-day Saints will be measured back into her own bosom "pressed down and running over,"—she will have to drain the cup to the very dregs, until the word of the Lord respecting her is fulfilled, until she has atoned for the innocent blood which has stained her soil for so many years, until the wicked exterminate each other and make the land desolate, preparatory to the return of the Latter-day Saints to receive their inheritances, to build up the city of Zion and rear a Temple to the Most High, on which a cloud of glory shall rest by day and the shining of a flaming fire by night; all of which will be accomplished in *this generation*, for the mouth of the Lord hath spoken it. With reference to the whole of that distracted country, we feel as the Savior did when he wept over Jerusalem; but the day of their salvation is past, they refused the proffered deliverance, and now their house is, or soon will be, left unto them desolate. The following, which was originally taken from a letter, written by an Englishman who has been residing in Missouri, to the *Montreal Commercial Advertiser*, is the extract referred to:—

"I know that in that part of the State particularly which borders on Kansas, the Federal troops have enacted deeds which will challenge comparison with the utmost atrocities inflicted by the Russian hordes in Poland or Circassia. Indeed, it would be doing an injustice to the Cossacks to compare them with the Indian troops, for the latter have for many months found no organized resistance from the

people of Missouri, who, destitute of arms and ammunition, and without any refuge in that open prairie country, are an easy prey to their oppressors. I have seen ladies, with their little children, living in sheds and outhouses, or driven from their burning homes by squads of cursing, drunken soldiers, while their natural protectors were shot or hung at their own doors or hurried off to some distant prison. Many women, also, were arrested and confined for months, with every circumstance of insult and brutality. Even children were carried off as hostages. The troops burnt houses, fences and crops, and turned the unfortunate families into the desolate prairie with nothing but the clothes they had on. Cattle and horses not carried away were shot. The commissary wagons were loaded with spoils; even the privates appropriated gigs and carriages. Officers decorated their horses with silk dresses and shawls. On one occasion a force stationed in town was ordered away. They had three prisoners, one of them a soldier of Price's command, and the other two farmers. Being indisposed to burden themselves with these poor fellows, they were murdered in cold blood. They were confined in the courthouse. The guard called them to the window of their room, and on their appearance a volley was fired, killing one instantly and crippling the other two, who were then dragged half a mile into the woods and shot. A young lad named Tyrlay was, about the same time, butchered, the reason assigned being that he had some brothers in the Southern army and that he talked too much. He was living at the time with his sister, and, though refusing to take the oath of allegiance, had reported himself to the officer commanding the garrison, surrendered all his weapons and obtained permission to remain at home to take care

of his sister and some little children. One day, without any warning, the house was surrounded by soldiers. His sister, throwing her arms around him to save him, nearly shared his fate, as it was only by breaking from her and rushing on the very bayonets of the assassins that the brave boy saved her life, as they were on the point of firing. I describe this particularly, as it occurred in town and in open day, and to a person well known to me; but it is only one of the hundreds of tragedies, prompted by some devilish malignity, which took place almost daily. In the counties to the north and west of us, once the richest and most populous in the State, scenes still more terrible were enacted by the jawhawkers, headed by Montgomery and other Kansas ruffians. Whole districts were depopulated; men, and even women, were murdered and the country converted into a desolate waste. Missouri is to-day at the mercy of a remorseless gang of military ruffians. Men without education or principles hold every office. She is without laws, without schools, without churches. Northern men alone are permitted to buy and sell, and, in some instances, the commanding officers have the monopoly of trade and traffic with St. Louis. Informers abound, whose business it is to accuse people of speaking treason, in order that their property may be confiscated into the hands of some Union Abolitionist. Papers of immunity are sold by the Yankee officers and passes are given for various distances, so that the country resembles Germany in the middle ages, when the freebooting barons levied black mail on travellers through their miserably narrow dominions. Missouri is subdued and 'order reigns,' but the genuine Missourians—they who founded its cities and first settled its immense prairies—are but more and more estranged from the North."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 456.)

I remained at home during the fall and winter, occasionally going out and preaching to the neighboring branches. In the course of the winter there was a Hebrew school started, which I attended until February 22, 1836, when I was called upon by the Prophet to superintend the painting and finishing of the Temple, upon which I labored until March 27, when the Temple was so far finished as to be dedicated to the

Lord by the Prophet, with the assembled Quorums of the Church and as many members as could possibly be accommodated. On this occasion the power of God was displayed, as recorded in the history of Joseph Smith.

I attended the solemn assembly, and, with my brethren of the Twelve, received my washings and anointings, and was privileged to listen to the teachings and administrations of the Prophet of

God. We also attended to the washing of feet, which ordinance was administered to me by the Prophet Joseph.

March 30, 1836.—An order having been established that Elders should renew their licenses and get them recorded, I received the following:—

“TO WHOM IT MAY CONCERN.

This certifies that Brigham Young has been received into the Church of the Latter-day Saints, organized on the sixth of April, in the year of our Lord one thousand eight hundred and thirty, and has been ordained an Elder according to the rules and regulations of said Church, and is duly authorized to preach the Gospel, agreeably to the authority of that office.

From the satisfactory evidence which we have of his good moral character, and his zeal for the cause of righteousness, and diligent desire to persuade men to forsake evil and embrace truth, we confidently recommend him to all candid and upright people as a worthy member of society.

We, therefore, in the name, and by the authority of this Church, grant unto this our worthy brother in the Lord, this letter of commendation as a proof of our fellowship and esteem: praying for his success and prosperity in our Redeemer's cause.

Given by the direction of a Conference of the Elders of said Church, assembled in Kirtland, Geauga county, Ohio, the third day of March, in the year of our Lord, one thousand eight hundred and thirty-six.

JOSEPH SMITH, Jun.,
Chairman.

F. G. Williams, Clerk.
Kirtland, Ohio, March 30, 1836.”

“This certifies that the within license was recorded on the 30th day of March, 1836, in Kirtland, Ohio, in the License Records, Book A, page 5.

THOMAS BURDICK,
Recording Clerk.”

In the spring of 1836, in company with my brother Joseph, I started for the Eastern States, visited our relatives, and preached the Gospel to them, many of whom believed our testimony and were baptized. We travelled through New York, Vermont and Massachusetts.

I left my brother Joseph in Boston, and with brother Lyman E. Johnson went to Salem, where we met the Prophet Joseph and the brethren who were with him. August 6, Joseph received a revelation concerning that city.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 25, 1863.

T I T H I N G .

INQUIRIES have been made of us at different times by individuals wishing to understand the law of Tithing, as practiced by the Latter-day Saints. We prefer to answer such through the pages of the *Star*, in preference to private letter, as others by this means may obtain a little insight into its operation, though to explain it in all its details would be impossible in a crude and hastily written article.

The principal queries in the minds of those investigating our doctrines when they hear that the Latter-day Saints pay Tithing, are, What necessity does there exist for such a tenth to be paid? what becomes of all the means thus paid in? to whose benefit and to what object is it devoted? One of our correspondents, in writing upon this subject, says, “I see it is a rule amongst the Mormons, or in

other words, the Church of Jesus Christ of Latter-day Saints, to pay a tribute or tax of one-tenth of all they possess when they become members and also one-tenth of their annual income. Now, as your people are increasing in numbers and multiplying from every quarter of the globe, the sum thus collected must, it seems to me, very soon swell the coffers of the treasury department." These thoughts and queries are natural to those unacquainted with the doctrine and the objects to be accomplished by its practice; but cease to be indulged in by those who understand and view it in its proper light.

All who have any faith in the existence of a Supreme Being will acknowledge that the Lord has given man the earth to dwell upon, has furnished it with animals, vegetables and every element necessary for man's existence, comfort and happiness; that he can bestow upon man few or many of these blessings, as seemeth good in his sight; that, in fact, we and the earth and the fulness thereof are his, and that there is nothing that we call ours that is not in reality his. So that he can not only claim a tenth of the earth and its contents and products, but even the whole. The Latter-day Saints think, therefore, that in paying a tenth they only pay a slight interest for all they enjoy; and this, undoubtedly, was also the feeling of the people of God in ancient days. It is scarcely necessary to prove that the law of Tithing was strictly enforced under the Mosaic dispensation. While the Priesthood was in the midst of Israel, they were expected to pay a tenth into the house of the Lord; and in the days of Nehemiah, upon their return from the captivity, during which period they had ceased to pay a Tithe, it was among the commandments of the Lord which the people and their nobles covenanted to keep. The Lord, in speaking to his people through the Prophet Malachi, calls this one of his ordinances, and he denounces their neglect to pay their Tithing into his store-house as robbery. They defrauded and robbed the Lord by withholding this portion, and for this they were cursed; but he informed them that if they would obey this ordinance he would open the windows of heaven and blessings should be poured upon them in abundance; the devourer should be rebuked that he should not destroy the fruits of the ground; the vine should not cast her fruit before the time in the field, and they should be called blessed by all nations.

The observance of this law was not, however, confined to the Mosaic dispensation, nor to the Aaronic Priesthood. It was observed by those who held a Priesthood greater than that of Aaron. Under the Priesthood of Melchisedek, the Priesthood which our Lord held and which he bestowed upon his disciples, this law was understood and practiced. Melchisedek met Abraham after his return from the pursuit and spoilation of the kings who had taken Lot captive, and received Tithes from him and blessed him. This was done previous to the Mosaic dispensation, and under the same Priesthood as that of the Christian dispensation. In fact, it has always been necessary, when the Lord had an authorized Priesthood upon the earth, to have a fund of this kind set apart for the purpose of carrying out his designs. Tabernacles, temples, &c., had to be built, those who spent the whole of their time therein, laboring for the benefit of the people in the ordinances of the Lord, had to be supported, and their Tithes and offerings were necessary for these purposes. The kingdom of God being again set up on the earth, and his holy Priesthood again restored to man, is it not reasonable to suppose that there should be a restitution of this plan through which houses and temples of the Lord will again be reared, in which his ordinances can be administered as in ancient days?

The Scriptures tell us that Jesus is coming to the earth. One of the Prophets speaks of the place of his feet being made glorious. Another, Malachi, says, "And the Lord, whom ye seek, shall suddenly come to his temple." Isaiah says in his 2nd chapter, that in the last days the house of the Lord shall be reared in the tops of the mountains. Who is to make the place of his feet glorious? Who is to build the temple which Malachi says the Lord will come to? Who is to build the house of the Lord in the tops of the mountains? If they are to be built as were the temples and tabernacle built by his command in ancient days, they will be built by the people of God, those to whom he gives commandment. But how are they to build them? Must it be left to the generosity of each individual to say what share he will take in the matter, or will there be a plan proposed that will be equitable for all, rich and poor, that will call for the proportionate share of the hoards of the man of wealth as well as the gains of the humble laborer? Were it to be left to man to say what proportion he should bestow, there would be great inequality in the amounts furnished, and that inequality would not be produced by the difference in the ability of the persons engaged in the operation, but by the difference in the disposition; for the zealous and conscientious man, the man of faith, though poor, would bestow liberally, while his richer brother or neighbor, not possessed of his faith and expansive heart, would dole out grudgingly what little he might feel to give.

All difficulty and unfairness of this kind is obviated, however, by the observance of the law of Tithing, for it is a simple and equitable mode by which all can devote their proportionate share towards any work that the Lord may recommend. It is applicable to all grades and classes, and is not a burthensome tax upon any. The results of the correct observance of this law have been clearly illustrated in the history of the kingdom of God set up in these days. Temples, tabernacles and houses of the Lord have been reared, and a great variety of works accomplished by the Latter-day Saints through this principle, which might never have been attempted or finished in so complete a manner had it not been taught and obeyed. To the completion of such works, and not to the support of the Priesthood, have these funds, thus far in the history of this dispensation, been devoted. They have not been permitted to accumulate in the coffers of the Tithing department, neither would they be were the whole world to bring forward a tenth of their possessions and income; for even then there would be none too much to accomplish all that is necessary to be done on the earth before the Scriptures can be fulfilled.

The observance of this principle among the Latter-day Saints has added materially to the wealth of the whole people and developed and beautified the earth. In Great Salt Lake City spacious buildings and improvements of various kinds, having a direct tendency to enhance the value of individual property, have been commenced and many of them completed. The foundation of a Temple, 186 feet by 99, has been laid; to do this numerous workmen have been employed, quarries opened, roads made, and resources developed of which the whole community have participated. To finish it, stone of a superior quality is needed, but this is ten or twelve miles distant. For the transportation of this stone, from the quarries to the Temple block, wagons and teams are needed, as, also, men to drive and take care of them. In addition to this, a large new Tabernacle is being erected, 250 feet long by 150 feet wide, which is expected to be completed this fall and to seat about 9,000 persons. A large amount of the income produced by Tithing is also annually used in assisting the poor Saints to emigrate,

in providing them food upon the road from Florence to the Valley, paying the teamsters who accompany the wagons, and many other expenses incident to a journey of such extent. These labors are accomplished by Tithing, and they are but a few of the benefits accruing from the disposition of such means. All are in reality benefitted, and nothing is lost, for the means paid in as Tithing is again diffused throughout the community in the employment of labor of all kinds.

If the inhabitants of the earth would obey this law, and not defraud the Lord of that which is rightfully his portion, the earth would speedily be made a suitable place for him to visit and reign a thousand years—a Temple and temples would be built and the place of his feet would be glorious. Their neglect of this, with the other laws of the Lord, cannot fail to bring down upon their heads his displeasure and close up the windows of heaven that no blessing can be poured out. They will yet learn that all they possess upon the earth is the Lord's and that he can speedily deprive them of it. The experience of thousands might be given, who have practically proved the law of Tithing to be a law the obedience to which the Lord approves and blesses; but they already have a testimony before them in the rapidity with which the poor and expatriated people who practice it have reared cities and beautified the wilderness in which they dwell.

ARRIVALS.—Elders Henson Walker, William S. S. Willes, Wilford Woodruff, jun., John E. Evans, J. S. Fullmer, Henry Luff, John Gray, Robert Watson, jun., Oswell Knight, Elnathan Eldredge, jun., and Justin O. Wixom, arrived from Zion on the 17th inst., by the steam-ship *City of Cork*. These brethren left Salt Lake City on the 25th of April, and Florence on the 25th of June. They have had a pleasant, though somewhat tedious journey, and are in the enjoyment of good health and the Spirit of the Lord.

NEWS FROM HOME.

TERRITORIAL GOVERNOR.—We are pleased to learn, from the *Deseret News* of June 3rd, that Stephen S. Harding has been removed from the Gubernatorial chair of Utah, and some one by the name of Doty appointed in his place; but whether the new incumbent is Ex-Governor J. Duane Doty of Wisconsin, at present Superintendent of Indian Affairs for Utah Territory, or some other person, was not known at latest dates.

MILITARY MOVEMENTS.—Gen. Connor had returned to the city, having fixed upon the site for a military post and reserve at Soda Springs and left a company of infantry there. A site for a city was also selected and surveyed, and as soon as the sanction of the War Department is received, the work of erecting the barracks, defences and other buildings of Fort Connor will rapidly progress.

CONGRESSIONAL DELEGATE.—The Hon. John M. Bernhisel, late Delegate to Congress from Utah Territory, arrived in good health at his residence in Great Salt Lake City on the 2nd day of June. The Hon. W. H. Hooper was expected home in about two weeks.

THE NEW TABERNAACLE.—The work on this building, which is being erected on

Temple Block, directly west of the Temple foundation, was progressing rapidly. The following is a description of the plan of the building as forwarded to the *News* by the Architect, W. H. Folsom, Esq. :—

"Dimensions on ground, 150 feet wide, 250 feet long, with semi-circle ends, making one hundred feet of straight work on sides of building. The roof will be supported by 46 piers, 3 by 9 feet, and 20 feet high, from which an elliptic arch will be sprung of 44 feet rise. From floor to ceiling, 64 feet, width in clear, 132 feet, length, 232 feet in clear. There will be an elevation in the floor of 16 feet, starting from the west radius of circular end, making 66 feet of floor on the level. The stand will be in the west end, with an elevation of 8 feet, which will give every person in the house good opportunity of seeing the speaker, which is always very desirable. Between the piers will be openings of doors and windows, which can be thrown open at pleasure, which will make it cool and pleasant in the summer and warm and comfortable in the winter. The sides of building outside will be 45 feet high from floor-level to eaves of cornice. Roof, quarter pitch, with attic in centre, 50 feet wide by 150 feet long, on which will stand three octagon domes or ventilators. The arches will be formed with lattice-work 9 feet deep in the smallest part, with an increase in the centre and outer end, forming and corresponding with the pitch of the roof. The roof will be self-supporting, without a pillar. It is the intention to have it enclosed this fall, and when finished will seat nearly 9,000 persons.

THE TEMPLE.—This edifice,—for the completion of which every true Saint is anxious, and should be ready to labor, is rising from its foundations as fast as the rock can be obtained for the workmen. There are a great number of hands employed at present upon it, and the prospect is that it will make rapid progress under their judiciously directed and energetic labors, providing that the Saints continue to enjoy the blessings of peace and prosperity by which they are now favored, and which, under the blessing of the Lord, appears, at present, likely to be the case.

EDUCATIONAL.—It affords us much pleasure to perceive that the citizens of Utah generally are disposed to avail themselves of the increased facilities offered to them, in consequence of the long-continued peace and prosperity they have enjoyed, of training up the rising generation in those mental and moral, as well as physical qualities that are necessary to prepare them for lives of future usefulness and honor. There are several excellent schools now established in Great Salt Lake City, and the recent public examinations of their scholars, at which Superintendent Campbell and Elders George A. Smith and Wilford Woodruff, as well as many others, were present, were highly satisfactory to the teachers, parents and guardians of the numerous pupils.

EMIGRATION.—Many companies of emigrants from the States, east of the Rocky Mountains, had already passed through the city on their way to the mines of California, Nevada and Salmon River; and it was supposed that, in consequence of the war, there would be a larger over-land emigration from the east to the west than during any previous year.

INDIANS ON THE MAIL ROUTE.—The Stage from California was attacked by Indians in the Deep Creek kanyon, about 150 miles west of Salt Lake City, on the 19th of May, and the driver, W. R. Simpson, killed at the first fire. Major Howard Egan was sitting by the driver's side but escaped unhurt; he caught the reins as they fell from the hands of the murdered driver. The dead man was got inside the Stage which was then driven on as quickly as possible.

CORRESPONDENCE.

WALES.

Merthyr Tydfil, July 2, 1863.

President Cannon.

Dear Brother,—I deem it a pleasure as well as a duty to write to you in regard to the prosperity of the Work of the Lord in Wales.

I returned here last week, in company with brother George G. Bywater, from a visit to the Flintshire, Denbighshire and Carnarvonshire Conferences. We held a meeting on Wednesday evening, the 17th ultimo, in the house of brother Edwin Price, President of the Flintshire Conference, where several of the brethren and sisters attended from quite a distance, and, judging them by their sparkling eyes and bright countenances, they did not regret having to walk so far after a long summer day's labor. Brother Bywater addressed the Saints in the English language in a kind and spirited manner, and after him I spoke to them in the language that was taught to them by their mothers,—namely, Welsh. I felt great liberty in ministering the word of life to them, which was eagerly received, as I have every reason to believe, in good and honest hearts.

Brother Edwin Price is ever faithful and diligent in the duties of his calling; but, owing to his Conference being so few in number, he has to labor with his hands to support his family; however, himself and the Priesthood in that Conference are faithfully preaching the Gospel on Sundays in the streets and bye-ways to a bigoted and priest-ridden people.

Tuesday, the 18th, we took our departure from brother Price's house, where we had been very hospitably entertained by himself and his wife. We went by rail, by way of Chester, to the town of Bagillt, where we held a meeting that evening in Elder David Jones' house; there were but few of the Saints in attendance, owing to the fact that brother Robert M. Jones, the President of the Denbighshire Conference, did not receive my letter in time to publish the meeting on the previous Sunday. Brother Bywater and I ad-

dressed the Saints there in the Welsh language on the necessity of promptly paying their Tithing and faithfully supporting the general interests of the Work, and endeavoring to deposit all they consistently could of their means towards freeing themselves from Babylon, that they may gather with the Saints to the beautiful vales of Deseret, where they can hear for themselves the voice of our beloved Prophet, Brigham Young. Brother Jones and the Priesthood of that Conference are busily engaged on Sundays in advocating the principles of the Gospel in the surrounding towns and villages, having very large meeting places to address the people, the roof of which being the great canopy of heaven.

Brothers Jones and Thomas P. Green, the President of the Bagillt Branch, very kindly entertained us, as also did Mrs. Ann Jones, who is a member of the Wesleyan Church. We thanked her for her hospitality to us, and she answered, "I know that I shall lose nothing by giving to the ministers of God;" we left our blessings upon her and her household.

Friday, 19th.—We left Bagillt in the morning, and went by rail to Prestatyn, and walked from there to Tanyralt, Meliden, where we spent most of the day with brother and sister Williams, who on that occasion, as well as on former visits, received us gladly and administered to our wants in the shape of wholesome food, and we, in return, administered to them the word of life. In the evening we went to Rhyl, a small town but beautifully situated by the sea, where many of the gentry from different parts of the country are visiting in pursuit of health. However, we did not visit that place for the sake of health alone, for we already enjoyed a liberal portion of that precious boon; but there are a few Saints in that proud place who are dearer unto us than all we could see there.

On Saturday we went by rail to the town of Carnarvon. Brother David E. Jones, the President of that Conference, met us at the Carnarvon Station, and he piloted us to brother Wm.

Hughes' house, where we were kindly entertained by his wife and daughter.

In the afternoon, brothers Bywater, Jones and myself visited Carnarvon Castle, which, indeed, is very large, for I found myself very tired before I had walked through half the stupendous building. Our guide conducted us to the apartment where Edward, Prince of Wales, was born, and afterwards led us step by step to the top of the Eagle Tower, which is very high, from which we could view the whole town of Carnarvon and the haven of sea that divides the Island of Anglesea from Carnarvonshire. The view was most beautiful and majestic, and as it was market-day in Carnarvon, we could see thousands of men and women in the streets, who appeared to us in the distance like so many little children. The Eryri range of mountains can be plainly seen on a clear day from where we stood, among which is the Snowden, with its lofty peak, higher than any other of its sister mountains in the Principality; its height, I have been told, is 3,072 feet above the level of the sea. A portion of the Castle, our guide informed us, was erected in the time of Prince Llywellyn, who flourished in the twelfth century.

On Sunday morning, at half-past ten, we met in the Saints' Chapel to hold our Special Council, according to previous appointment, the proceedings of which are known to you.

Brother Jones has been preaching in the open air in several of the towns within the limits of that Conference, and the Editors of some of the Welsh local papers are beginning to take the matter in hand, stating that the Mormon Elders have again made their appearance in their towns, preaching in the most public places, a thing that they have not been troubled with for some years past; they highly recommend the ministers of different sects and the leaders of Sunday-schools to warn the people against such a great delusion, but, by the way, they have not informed us what the delusion is.

I returned to Merthyr last week from my northern visit. I have learned, since my return, that several have been added to the Church in the Eastern Glamorgan Conference,—nine persons were baptized in June and eight in May

last; some were baptized in Monmouthshire lately and four or five in the Western Glamorgan Conference.

Two hundred and ten have emigrated from Wales this year for Utah, the happy home of the Saints. My faith is that we will soon make up the number that have emigrated, for the Presidents of the Conferences and Branches, with other faithful Elders and Priests, are busily preaching in the open air, and I am happy to say it has a very favorable impression upon the people.

I feel well and happy, with an increased desire to assist to build up the kingdom of God.

I pray that Heaven's choicest blessings may rest upon you, and believe me, as ever, your brother in the Gospel.

THOMAS E. JEREMY.

SCANDINAVIAN MISSION.

Copenhagen, July 10, 1863.

President Cannon.

Dear Brother,—Enclosed I forward the half-yearly Statistical and Financial Reports of this Mission, and can also state that the prospect before us seems bright and full of promise.

I learn by letter from Elder Johnson, in Norway, that a spirit of inquiry respecting our faith and doctrines seems to pervade the minds of all classes of people, and that our meetings are lively and well-attended; he also further states, that two of the Elders have lately been arrested and imprisoned in default of paying a certain fine which was exacted of them for preaching the Gospel; they were, however, in good heart and determined to continue in the work of the ministry as soon as they again received their liberty, after consuming as much bread and water as was thought to be necessary to maintain the majesty of the law.

Elder Swenson writes from the northern part of Sweden that the work of the Lord is gradually gaining ground there, and that the people are interested in our principles. Brother Winberg is at present on the island of Bornholm; he travels continually from place to place in the Mission, imparting instruction and encouragement to the Elders and Saints.

I have lately visited the Pyen and

Fredericia Conferences, where much union of sentiment and devotion to the cause of truth was manifested. The favorable accounts we have received from the emigrating Saints by the two first ships fill our hearts with thankfulness. In all parts of the Mission the Work is moving satisfactorily, many are already making arrangements to emigrate to Zion next season. The circulation of the *Star of Scandinavia* amounts to 2,200 copies, [a much larger proportion than is taken of the *Millennial Star* by the Saints of Great Britain—Ed.] a slight falling off since

the emigration, but that we hope soon to regain. Our emigration from Scandinavia, the present season, numbered 1,055 members of the Church, besides small children; and there remain in the Mission, as shown by enclosed report, 5,299 members.

Brothers West and Young are almost daily expected to arrive. I shall soon set off to Hamburg to meet them there. With love to yourself and your fellow-laborers, in which brother John Smith joins, I remain your brother in the Gospel,

JESSE N. SMITH.

S U M M A R Y O F N E W S .

AMERICA.—A succession of desperate battles were fought in the vicinity of Gettysburgh, Pennsylvania, between the armies of Generals Lee and Meade, on the 1st, 2nd and 3rd of July. These battles are said, by some of the Northern correspondents, to have been some of the most terrific and obstinately contended of the war, but the results do not appear to have been decisive to either party, and it is presumed that the conflict was renewed with increased fury on the anniversary of American Independence. No important change had taken place in affairs at either Vicksburgh or Port Hudson at latest advices, July 4th. Colonel Cradlebaugh, late delegate to Congress from Nevada, was among the wounded in the recent assault on Vicksburgh. The Confederates have regained possession of nearly the whole of Louisiana. It is said the *Alabama* has captured the California steamer *Moses Taylor* with \$1,000,000 in gold.

MEXICO.—The French have captured the city of Mexico. It is yet uncertain what course the Emperor Napoleon will pursue towards that country—whether he will make it a dependency of France or erect it into a separate Sovereignty under the reign of one of the numerous European Princes.

POLAND.—The secrecy which the National Government at Warsaw continues to maintain, is one of the wonders of the age. Though the most strenuous efforts have been made, the Russian authorities have been unable to discover either its members or the place where they meet, whence issue decrees which are obeyed with the promptitude and order which are generally supposed to belong only to long and firmly established Governments. The war between the Poles and the Russians continues with unabated vigor.

GENERAL.—Affairs in Japan are still very unsettled. In New Zealand a rebellion has broken out among the natives, and a war with them appears inevitable. European affairs are daily becoming more complicated and a general war is only a question of time.

V A R I E T I E S .

DELICACY OF FEELING.—Among the best human qualities are tenderness and delicacy of feeling in little matters; the desire to soothe and please others in the *minutæ* of the social virtues. Some ridicule these feminine attributes, which are left out of many men's natures; but the brave, the intellectual, the eloquent, often possess these qualities; the braggart, the weak never! Benevolence and feeling ennoble the most trifling actions.

THE memory ought to be a store-house, but many make it a lumber-yard.

HEALTH is another word for temperance and exercise.

GOOD manners is the art of making those happy with whom we converse.

NEVER run in debt, especially with shoe-makers; for then you can't say your sole is your own.

AN old lady who had been reading the famous moon story very attentively, remarked, with emphasis, that the idea of the moon's being inhabited was incredible. "For," says she, "what becomes of the people in the new moon when there is nothing but a little streak left of it?"

"HANNAH," said the landlady of a boarding house to her new maid, "when there's any bad news, particularly private afflictions, always let the boarders know it before dinner. It may seem strange to you, Hannah, but such little things make a great difference in the eating in the course of a year."

HOW FLINTS ARE FORMED.—The rounded nodules called "flints" are usually found in chalk beds, and are supposed to be organic remains transformed into chalcidonic quartz. Flint is nearly pure silicic acid, and at one time it was extensively used in the manufacture of pottery and glass—hence the common term flint "glass"—in the production of which, white sand has superseded it. It has been a subject of some wonder how flint, which is nearly pure silica, could be formed out of organic remains, such as the eggs of extinct creatures, in chalk formation. This subject was lately brought before the London Chemical Society, when it was stated that the origin of flint could be traced to water holding silica in solution. During the percolation of such water through beds of chalk the silica became separated and the carbonate of lime took its place in the water thus deprived of its silica.

ADDRESSES.

W. S. SNOW, 110, St. Mary-street, Southampton.
 Pinley C. FROE, 23, Swan-street, Hanley, Staffordshire.
 Matthew LYON, care of Mr. John Crawford, 67, South Coburg-street, Glasgow.
 James LYTJOE, care of Mr. Ashman, painter, Church-street, Newton Heath, near Manchester.
 Thomas TAYLOR, 42, Islington, Liverpool, or, care of Mr. Ashman, Church-street, Newton Heath, near Manchester.

POETRY.

ZION'S PROSPECTS.

See Ephraim's valleys fill'd wit' plenty,
 While Gentile nations riches bring;
 Ye Saints of God, unite your voices,
 Like birds at the return of spring.
 Redeemed hosts are gathering home,
 And Zion's Priesthood bids ye come,
 For the saints' day of power is nigh at hand.

Forth, far and wide has gone the warning
 That Christ will come to claim his own;

Chesterfield.

Each nation's pulse is wildly beating,—
 Dangers throng each earthly throne.
 Redeemed hosts are gathering home, &c.

Behold the Saints in peace and union;—
 While Gentiles, on the land and sea,
 Have shipwrecks, earthquakes, war and famine,—
 But Israel in these plagues is free.
 Redeemed hosts are gathering home, &c.

EDWARD S. SNOW.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

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Saturday, August 1, 1863.

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W A T E R.

BY ELDER R. B. MORWICK.

—○—
"That chief ingredient in Heaven's various works,
Whose flexile genius sparkles in the gem,
Grows firm in oak, and fugitive in wine."—DARWIN.

Having been privileged to lay before the readers of the *Star* a concise and somewhat comprehensive *resume* on the atmosphere, (see *Star* No. 50, vol. xxiv) we presume through the same medium to complement it by a similar one on water. As we indite these remarks we pray the Spirit of Truth to illumine our thoughts, that all may be edified thereby, while we, on our part, endeavor to render them easy to the understanding of the plainest reader; at the same time we solicit the liberal feelings of older and wiser heads than the writer's. We deem occasional dissertations of this nature not irrelevant to the religious teachings of the *Star*. The meditation of natural objects leads us up to reflect on their Omnipotent arranger, the mighty God and Father of all. An eminent writer* justly observes, "That the contemplations of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs."

* Tully.

"How charming is divine philosophy;
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets
Where no dull surfeit reigns."—MILTON.

Who among us has not felt the whole inner man flowing, as it were, with the spirit of nature, partaking of the pleasing sensations imparted by a rural stroll, such as a peaceful walk through the grassy paths of a country vale, as Night assumes her reign and commences to invest all objects within her sable robes? Darkening twilight has no sooner awed the face of nature into unbroken stillness, when the moon begins its majestic ascent behind the towering hills,—as yet unseen, but commingling its mellow light with the retiring shades; while the many twinkling stars arrest the sympathetic feelings of the gazer, awakening within his bosom curious, wondering and aspiring ideas. To the pure mind, snatched awhile from the world and its embarrassing cares, and contests, these moments are refreshing. It never leaves such reveries without feeling

soothed, purified and elevated. Our spirits then drink in the waters of the same Great Fountain from whose inspirations poets and philosophers of every age have derived many of their best and finest sentiments. The soul of Milton imbibed them when he reverently looked up and said,—

“These, Thy glorious works, Parent of good,
Almighty; thine this universal frame
Thus wond’rous fair—thyself how wond’rous
then,

Unspeaking! who sitt’st above these heavens,

To us invisible, or dimly seen

In these thy lowliest works, yet these declare
Thy goodness beyond thought, and power
divine;”

and the same permeated the poet King David, when the XIX Psalm burst from his royal lips. We do not desire, however, to nauseate the reader with nature-worship, but to lead him to the application of these remarks, that he may learn to cultivate his mind by gathering lessons and pleasures from the ever-open book of nature, whenever circumstances afford a favorable opportunity. Its contemplations and teachings have generally been the means of unfolding the minds of the world's master-thinkers, particularly those of the polished nations of antiquity, whose more enlightened philosophers, despising an imaginative theology and ignorant of revelation, greatly puzzled themselves to find out, by a natural course of observation and reasoning, the true position of man and created beings in relation to eternal progress and government.

So much being said to introduce a due appreciation for occasionally considering the great objects of the universe, we bring before the reader the subject-matter in hand—namely, *water*, the most abundant substance on the face of this nether world, and which, in one state or other, may be said to be nearly omnipresent so far as *terra firma* is concerned. It is so common that a description is unnecessary; indeed, it would be somewhat difficult to give one, as the idea is among those primary notions, the understanding of which depends more directly on corporeal sensation than word-description. According to the present state of science we may define water as being composed of two gases, called oxygen and

hydrogen, combined in the proportions of eight of the former to one of the latter. Both gases are invisible, at least they are so to our natural sight in its present condition.

“For mark how oxygen with azote gas
Plays round the globe in one aerial mass;
Or fused with hydrogen, in ceaseless flow,
Forms the wide waves which foam and roll
below.”

Oxygen gas exists in larger quantities than any other known substance; it is heavier than atmospheric or common air, and is devoid of taste, smell or color. The term oxygen originates from two Greek words, and signifies generator of acidity. Hydrogen is believed to be the lightest substance known, and is on this account employed to inflate balloons: like oxygen, the properties of taste, smell and color remain yet undetected by the natural perceptions. The word hydrogen, also, comes from the Greek language, and means water-producer.

For the better comprehension of the preceding remarks, the reader may try the following experiment:—Take a long-necked jar, or bottle, into which place a few small pieces of iron or some zinc filings; then pour upon them a little sulphuric acid, diluted or mixed up with four or five times an equal quantity of water. Effervescence ensues, and, as the water decomposes, the oxygen adheres to the metal, while the hydrogen rises immediately through the neck of the vessel. If a cup is now held over the ascending hydrogen, and the gas set on fire, it will unite with the oxygen of the surrounding air, and water will be re-produced, which may be seen gently depositing itself upon the sides of the cup. Thus, water can be proved to consist of these gases; analytically, by detaching one from the other, and synthetically, by firing them when combined in proper proportions. * “Let two measures of hydrogen be mixed with five or six of air and set fire to, and a flash of light passes through the mixture followed by a violent explosion. The latter is far more violent when pure oxygen is used instead of atmospheric air, particularly when the gases are mixed in the proportion of ten of oxygen to two of hydrogen. Hence, some persons believe thunder-

* Thompson's Chemistry.

storms, with their accompanying torrents of rain, to result from the mixture of large quantities of oxygen and hydrogen in the higher regions of the atmosphere, set on fire by lightning. A wine pint-measure of water weighs nearly a pound, and a cubic foot about 1000 oz., *avoirdupois*.

Water is rarely seen in its pure, or simple state, but is generally found mixed up more or less with other matter. Sometimes it contains iron, salt, &c.: other times it holds in solution the particles of many different substances which embody themselves with it in its passage through the earth. The relative purity of natural water may be thus classified: rain water stands first; river water second; thirdly, the water of ponds and lakes; fourthly, spring water; fifthly, mineral water; then the waters of bays into which large rivers empty themselves; afterwards ocean water, and lastly those of inland seas and lakes, as the Sea of Aral, the Dead Sea, &c. Natural water, in its simplest state, falls from the clouds in the form of rain, and is purest when caught in clean vessels at a distance from towns and buildings. Vast quantities are constantly evaporated from the ocean by the heat of the sun. Salt will not evaporate, so rain-water becomes free from saline matter. Because of its exemption from earths and minerals it is called soft, and this also accounts for its being easier to wash with than any other kind. These substances, to a certain extent, either decompose the soap or render it insoluble, while rain water very readily unites with it. Common soap is made up of greasy and alkaline substances. An alkali is very destructive to organic matter, that is, matter produced through living agency, whenever they come in contact. The rationale of the washing process, then, is simply this: the fatty part of the soap affords an easy lubrication or rubbing, while its alkaline composite speedily dissolves the organic matter, of which the dirt is mainly composed. The simpler the water, the easier the washing. Hard water holds a portion of saline, and other substances in solution, which cause the soap to lose part of its solvent power. To counteract this, the water is frequently mixed with

potash, or washing-soda; these, being alkalies, if largely used, exhibit their corroding effects upon the hands and arms of the washerwomen. Various earths, iron, &c., strongly impregnate those waters called mineral, and when copiously infused with iron, they often prove of material service in strengthening low and debilitated constitutions. Spring and well waters contain carbonic acid gas, which was formerly thought to give them their sparkling appearance; this property is now attributed to the presence of atmospheric air. Carbonic acid, however, imparts the pleasant acidulous taste which these waters possess. When they are combined with sufficient heat, the carbonic acid flies off and leaves them that insipidity or tastelessness which may be experienced in drinking warm or freshly-rained water. In all common springs, besides the components already enumerated, we find magnesia, salts of lime, small quantities of potash, iodine and bromine. These, although termed impurities, are exceedingly beneficial to plants and animals, whose systems suck them up in combination with the water. How delightful to view the fatherly arrangements of the Almighty in preparing for his creatures a plentiful supply of good water, so variously mixed and admirably adapted to their respective tastes and wants. We should thank his Divine goodness for every cup of cold water we drink, for He alone has provided it ready to our hands, and regulated its composition so as to obviate the disagreeable necessity of habitually using either tasteless or nauseous liquids.

We now come to salt water; the most abundant of the different kinds, and covering, like a garment, seventenths of the world's surface. The larger portions are called oceans and seas; the lesser, bays, gulfs, &c. Sea water is strongly infused with salt, which prevents it from becoming corrupt, and also renders it less liable to freeze, thus keeping open the way for commerce and checking the advance of the frozen shores of the Arctic regions. Fresh water congeals at the temperature of 32° , and salt water at about $28\frac{1}{2}^{\circ}$.

The ocean presents many curious spectacles, alternately impressing the beholder with the power and benevo-

lence of the mighty Architect of the universe.

"Ah wherefore do th' incurious say
That this stupendous ocean wide
No change presents from day to day
Save only the alternate tide;
Show them its beauteous breast bestows
On myriads life, and bid them see
In every wave that circling flows,
Beauty, use and harmony."

A dread sight is that of the ocean violently agitated by a sweeping gale on the northern seas. The angry winds and swelling waters, like grim giants, contend, lashing each other until the air is filled with a dense gloomy mist. Soon, then, the wild waves begin to rush against the rocky cliffs with dreadful sweeps and the noise of many waters, causing the heart of the distressed mariner to quake with fear. Thousands upon thousands of tons of water are every moment tossed whirling high in the air, some being scattered over the barren ridges, while the remainder plunge into the foaming abyss below.

"Roll on thou deep and dark blue ocean—roll,

Man marks the earth with ruin—his control
Stops with the shore; upon the watery plain
The wrecks are all thy deed."

Oh! what will become of poor, frail, wicked man, when such scenes transpire about his devoted head; for the Almighty will, ere long, arm not only this, but other as terrific elements of destruction against him.

The waters of the sea are continually disturbed by the rise and fall of one great ocean-wave, constituting what we call tides; this, together with the wind and the various currents, aids in keeping it in a pure condition. Here again we behold the goodness of God in preserving these vast assemblages of water from corruption. Had he not done so, what dire consequences would follow the overwhelming quantities of obnoxious exhalations emanating therefrom. How encouraging to see him so mighty that

"His hand the lightning forms,
He heaves old ocean, and he wings the storms;"

so sublimely high that

"He points the path, and mighty worlds
Roll forth in splendor to obey;"

yet taking such kind care of a self-willed race of mortals, who often dare to laugh at his instructions and despise his counsels.

It is believed the different streams which empty themselves into the sea constantly add to its saline properties. The supposition seems verified, to a certain extent, from the fact that all inland or land-locked seas and lakes are more saline than the ocean itself; such are the waters of the Great Salt Lake, in Deseret, the Sea of Aral and the Sea of Galilee; and this condition ceases if an outlet be provided to connect them with the main body of the sea.

(To be continued.)

EMIGRATION.

BY ELDER WILLIAM BUNCH.

Emigration is a subject that has been written about so much that it may seem to some minds that nothing more could profitably be said upon it; and it is more than probable that, had there been as much energy and promptitude manifested on the part of the Saints in endeavoring to carry out the counsels and instructions that have been given to them on that important topic, as the Elders who preside over us have exhibited in their desires and efforts to benefit and bless us, there would be but little need to-day for any more

teachings on this point. Yet, in spite of all that has been spoken and written on this subject, as each successive emigration season arrives, a hundred questions of various import are asked which have been answered as many times before, and which the Saints ought to have been and would have been well posted in years ago had they been as interested in their own emancipation, and in keeping the commandments of God, as it was their privilege as well as their duty to have been. This shows the great want of attention

to these things which characterizes many of those whom they most deeply concern; still a knowledge of them is absolutely necessary to the well-being and prosperity of every Latter-day Saint in this country, and so far from blaming them for seeking this knowledge, we consider it highly commendable in them to do so, but it would be much better if they could be persuaded to inform themselves in time on all those topics that relate to their emancipation from these lands of darkness and oppression, and let all their acts be intelligently directed to the accomplishment of that end, instead of deferring to the last moment the obtaining of that information which they should have been in possession of for years, and which is necessary to guide them in all their efforts for their own deliverance. By a little timely attention to these things we shall save ourselves and others a great deal of unnecessary trouble.

Much good instruction has been given through the columns of the *Star* in reference to the economy that should be used by the Saints who desire to emigrate; but it is a source of regret to know that so many peruse these instructions in a careless manner, and manifest so much indifference to them. There are some who strive to justify their own neglect by finding fault with others—a very general practice with people who are in transgression, and who are unwilling to repent. Some of this class have been known to make the following remark concerning the Elders and their counsels to the Saints to economize and save their means,—“Oh, they have told us to do it, but they have not told us *how* to do it.” A very unwise remark when they reflect that the practical application of the counsels given on this, as on every other subject, must rest with the Saints themselves; no Elder or set of Elders could economize for them, even if they had time to attend to such affairs, unless they had complete control of the means coming into the hands of the Saints, which, of course, the latter would be very unwilling to accord them, and the former equally unwilling to accept. But those who make this complaint are those who are least willing, as a general thing, to contri-

bute of the means God has blessed them with towards the support of those Elders whom they wish to spend their time in laboring, studying and contriving for them. It is very evident such persons do not believe in what the Elders say who are sent to teach them, and have not confidence in them, otherwise they would unite in providing for the wants of such men in order that their minds might be free from care, and that they might be able to devote their undivided attention to the spiritual and temporal welfare of the people who are under their charge. Of course advice to such persons is useless, as they will neither believe nor act upon it.

It is very true that the great majority of the Saints have but a very limited amount of means to work with, but it is also true that many will accomplish more with the little they possess than their neighbors will with twice the amount, and those who receive the greatest wages are often the poorest and most distressed. This can only be accounted for by the superior knowledge of the principles of domestic economy possessed and put in practice by the former; hence the importance of that branch of knowledge will be readily apparent. In England it is almost universally the custom for the wife to take the management of the financial department,—there are but few deviations from this rule, excepting in some families where the children rule the woman and the woman rules the man, and the home is consequently under juvenile dictation. This is the order of nature inverted; but it is a consolation to know that there are comparatively few in the Church of Christ in these days who do not understand their duties as Saints better than to allow such a state of things to exist in their household. On wives and mothers, then, must principally depend the comfort and financial prosperity of the family and the time it will take them to emancipate themselves from Babylonish servitude,—that is, presuming the husband and father to be a sober, steady, healthful and working man. There are to be found many noble spirited women who are worthy of better employment and happier positions than staying to finan-

cier in Babylon, who are working with untiring patience and unobtrusive self-denial to accumulate the means to take themselves and their families to Zion, and who deserve, as they certainly will receive, the blessing of God, the increased affection and respect of their husbands and the admiration and gratitude of their children in after years. There have been such noble women in all ages, and we say God speed and bless them in their great undertaking. But we do not all see alike as yet; while some are thus nobly doing their best to deliver themselves, others appear to be preparing to stay in Babylon, and so manage the expenditures of the household that nothing is left to lay by towards emigration. Thus many think that they cannot live unless they have a great quantity and variety of clothing and a multitude of other articles that are not only unnecessary to their well-being and comfort while here, but really useless to them when they come to go away. Many also think they must have a fine Sunday suit and several changes of raiment to take with them, or they could not possibly cross the ocean nor the Plains, nor show their faces among their brethren and sisters in Zion, although they have done for years, and could for years longer do

without them were they intending to remain in the lands of their nativity. So, instead of making the securing of their passage-money the first and most important object of their lives, they are most eager to obtain an abundant supply of clothing, and then they are very apt to expect the Lord, or some of his servants, to provide them with the means, or in some manner to open their way to emigrate, and think that they are very hardly dealt with unless such is the case. It is high time that those who wish to be Saints should put away such erroneous ideas, and learn to make a judicious use of the blessings which the Lord confers upon them, and to so expend them that the greatest possible amount of good may result to them and those connected with or dependent upon them. The absolute necessities for the journey are few and simple, and it behooves us, who desire salvation, to turn from the vain fashions of the world which perish with the using, and hasten to the chambers of the Lord, as Lot hastened to the mountains, lest the judgments of God should overtake us, and after so many admonitions as we have received from the Priesthood, we shall have no one to blame but ourselves should we fall victims to the evil consequences of our delay.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 472.)

After tarrying with the Prophet a few days I returned to Boston, where I took steamer for Portland, Maine. Started about 5 p.m., and about 10 o'clock there came up a storm, and the vessel being old and shattered, she could not withstand the storm; and after tossing about in the waters a few hours we put into Port Ann, and spent a very pleasant day picking whortleberries and going over the grounds upon which the inhabitants were drying the codfish. Many acres were covered with the flakes upon which the codfish were spread, this being the principal employment of the people.

Next evening I proceeded to Portland, arriving there about daylight the

following morning, and continued my journey to Newry, Oxford Co., where I met Elder Lyman E. Johnson, and we held a Conference on the 12th, 13th and 14th of August, at which I was called to preside. I represented the Saints in Boston and Rhode Island, where my brother Joseph and I had labored. Brother Lyman represented the Branch in Sackville, New Brunswick. The total representations were 17 Branches, comprising 317 members. We gave much good instruction on the occasion, and baptized two during Conference.

I returned to Boston, where I found my bro. Joseph, who had been doing a good work. We baptized 17 in Boston.

We started for Kirtland, stopped at Providence, R.I., tarried a short time and preached to the Saints and others who came to hear us; then proceeded on our journey through Rhode Island, Connecticut, the west part of Massachusetts and New York, and preached by the way, arriving at Kirtland the latter part of September, where I remained through the fall and winter, laboring with my hands to sustain my family, and preaching to the Saints.

At this time the spirit of speculation, disaffection and apostacy imbibed by many of the Twelve, and which ran through all the Quorums of the Church, prevailed so extensively that it was difficult for any to see clearly the path to pursue.

On a certain occasion several of the Twelve, the witnesses to the Book of Mormon, and others of the Authorities of the Church, held a council in the upper room of the Temple. The question before them was to ascertain how the Prophet Joseph could be deposed, and David Whitmer appointed President of the Church. Father John Smith, brother Heber C. Kimball and others were present, who were opposed to such measures. I rose up, and in a plain and forcible manner told them that Joseph was a Prophet, and I knew it, and that they might rail and slander him as much as they pleased, they could not destroy the appointment of the Prophet of God, they could only destroy their own authority, cut the thread that bound them to the Prophet and to God, and sink themselves to hell. Many were highly enraged at my decided opposition to their measures, and Jacob Bump (an old pugilist) was so exasperated that he could not be still. Some of the brethren near him put their hands on him, and requested him to be quiet; but he writhed and twisted his arms and body saying, "How can I keep my hands off that man?" I told him if he thought it would give him any relief he might lay them on. This meeting was broken up without the apostates being able to unite on any decided measures of opposition. This was a crisis when earth and hell seemed leagued to overthrow the Prophet and Church of God. The knees of many of the strongest men in the Church faltered.

During this siege of darkness I stood close by Joseph, and, with all the wisdom and power God bestowed upon me, put forth my utmost energies to sustain the servant of God and unite the Quorums of the Church.

Ascertaining that a plot was laid to waylay Joseph for the purpose of taking his life, on his return from Monroe, Michigan, to Kirtland, I procured a horse and buggy, and took brother William Smith along to meet Joseph. We met him returning in the stage coach. Joseph requested William to take his seat in the stage, and he rode with me in the buggy. We arrived in Kirtland in safety.

A man named Hawley, while plowing his field in the State of New York, had an impression rest down on his mind, with great weight, that he must go to Kirtland and tell Joseph Smith that the Lord had rejected him as a Prophet. He accordingly started right off, with his bare feet, and, on arriving in Kirtland, told Joseph that the Lord had rejected him for allowing John Noah, a Prophet of God, to be cut off from the Church, and for allowing the women to wear caps and the men to wear cushions on their coat sleeves. He was called up before the Bishop's court and disfellowshipped.

He went through the streets of Kirtland one morning, after midnight, and cried, "Woe! woe! unto the inhabitants of this place." I put my pants and shoes on, took my cow-hide, went out, and laying hold of him, jerked him round, and assured him that if he did not stop his noise and let the people enjoy their sleep without interruption, I would cow-hide him on the spot, for we had the Lord's Prophet right here, and we did not want the Devil's prophet yelling round the streets. The nuisance was forthwith abated.

In October my cousins Levi and Willard Richards arrived in Kirtland. Willard, having read the Book of Mormon, came to inquire further concerning the work of God. I invited him to make his home at my house, which he did, and investigated thoroughly the principles and doctrines set forth by the Prophet and Elders of the Church. Dec. 31st, he requested baptism at my hands, which ordinance I administered to him in presence of Elder Heber C.

Kimball and others, who had spent the afternoon in cutting the ice to prepare for the ceremony.

March 13th, 1837, I started in company with Dr. Willard Richards for the Eastern States, on a special mission appointed us by the Prophet Joseph. We travelled by stage coach through Ohio and Pennsylvania to Buffalo, New York. Riding day and night over very rough roads, we became very weary, and tarried a short time to rest ourselves, then took stage coach again, and travelled as far as Canandaigua, where we stopped two nights and one day. While here I visited Martin Harris.

Proceeding on our journey, we rode day and night till we arrived in Albany. Visited Troy, where we transacted considerable business. I purchased from a gentleman there a fine tavern establishment, which was situated in Auburn, directly across the street from the gate of the Penitentiary, which property I still own.

We travelled day and night until we arrived at West Stockbridge, Berkshire Co., Mass., at the Dr.'s old homestead,

which he had left the year before. We stayed with Father Richards and family a short time, then proceeded to New Haven, and from thence to New York City, where we stopped a day or two, and took steamboat for Boston by way of Providence, visiting the brethren in Lynn and Salem, also many of the friends and brethren in the country; transacted much business, and returned to Berkshire county. My cousin Phinehas Richards and his son George started with me for Kirtland, leaving the Dr. with his friends.

On my return, near Utica, I left the canal and visited my friends in Madison county. Here I found my cousin Hepsibah Richards, who accompanied us by canal as far as Buffalo, where I left my cousins Phinehas and Hepsibah, and a few other friends whom I had gathered up by the way. The ice being still on the lake, steamboats were laid up, but I proceeded by stage to Kirtland, and arrived the latter part of May. As soon as the lake was open, my friends came on to Kirtland.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 1, 1863.

THE USELESSNESS OF CONTROVERSY.

WE have recommended the Elders and Saints throughout these lands to refrain from entering into controversies with persons who are determined to persecute and annoy, and who manifest no disposition to listen to, for the purpose of understanding, the teachings and testimonies of the servants of God. As we expected when we recommended this policy, the contentious and quarrelsome, who are never happy unless they are arguing with the people of the Church and endeavoring to annoy them, and a class of apostates whose eager cry is for investigation, hoping thereby to gain the notoriety for which they pant, are not pleased at such counsel being given. Its adoption prevents them from obtaining the opportunities, which they hoped to enjoy, of disputing and wrangling with the Saints, who they know very well must submit to their abuse, being prevented by the commandments of God and the promptings of his Spirit from

returning it or railing back. Finding that they cannot provoke the Saints to discussion by the usual practice of asking impertinent and irrelevant questions and making false and slanderous assertions, they have recourse to another method which they hope to make equally offensive. They taunt them with being afraid of defending their principles or letting them be known, and of their being gagged and afraid of investigation, &c., saying that, if they have the truth, they should not be afraid of it, &c., &c. This mode of attack, we trust, they will find as unsuccessful as any other they have adopted in provoking the Saints to descend to their level and hold controversy or disputation with them.

The Saints, and the Elders particularly, should never be in the least degree loth to advocate and defend the principles of their religion when they are in a position to warn the people and discharge the duty which they owe to mankind; and when they are in a position of this kind, if they are living near unto the Lord, they will have his spirit to prompt and assist them; but they are not required "to cast their pearls before swine." They are under no obligation to preach to or hold controversy with those who have heard the Gospel an innumerable number of times and who have rejected and systematically opposed it, or with those who, having once known the truth and partaken of the Spirit of the Lord, have turned away therefrom. To talk to such individuals is time spent in vain; no good result can possibly attend such labor. There is enough work to be accomplished of a productive and satisfactory character in the world, to occupy all the time and attention of the Elders and Saints, without spending any in labor so barren of good results. There are thousands of individuals with whom time can be profitably spent, who have never heard the truth and the message of this last dispensation. It has ever been the case, from the beginning, that they who have wilfully rejected the truth and hardened their hearts against its influence, have become insensible to every evidence that might be adduced in its favor; so, also, with apostates, or those who have been once enlightened by the Spirit of God and have had any knowledge of things pertaining to righteousness and have fallen away into sin and transgression, they become wholly dead to the influence of the Spirit, and it is impossible to awaken them again to an appreciation of the truth. No servant of God, in any age of which we have any account, ever did have any noticeable success among this latter class, and we have no reason to suppose that any ever will have. According to the Book of Mormon, all the grievous troubles which befel the people on the American continent were attributable to the wickedness of apostates, or men who had once known the truth, but who had forfeited all its blessings through their transgressions.

But there are many apostates now-a-days who profess to have claims which they wish to maintain, and they cry loudly for investigation. The Church of God, they say, has fallen into transgression and gone astray, and they, since their apostacy, have been able to ascertain the causes of this and have found the remedy. This has been the cry of every apostate of note from the beginning of the work of God in these days until the present time. One after another has arisen, in countless numbers, denouncing the servants of God as having fallen and gone astray, and professing to have the power to correct the evils of which they complained. One after another they have passed away into oblivion, after fully exposing their folly and imbecility, while the men whom they have denounced and attempted to ruin have continued to increase in knowledge and in power with God and man. The memory of every Saint of God who has had any lengthy connection with His Church will furnish him with numerous illustrations

of the truth of this statement. They have been legion. What need, then, has a Latter-day Saint, who is in the enjoyment of his religion and the Spirit of it, to investigate the claims of such persons as these? Has any faithful Saint any hope of gaining any benefit by listening to their sophistry and their diatribes against the servants of God? Would any wise man think himself properly employed in investigating the professed claims of Lucifer to the throne and power of the Almighty Father? or what wise Saint would stop for a moment to hold controversy with Satan? Would he not rather bid the Evil One begone and trouble him no farther with his doubts and his unbelief?

We wish to see the Elders and Saints so full of the Spirit of the Lord and realize to so great an extent the importance of their callings and the danger of exchanging arguments with those who are neither ignorant nor deceived, but who are wilfully perverse, that they will say to Satan, and all those who, like himself, have rebelled against God and his authority, "Get out of our way, we are engaged in serving our God and have no time to spend with you or your arguments." Could Satan or those who are filled with his spirit be converted from the error of their ways and be brought back to acknowledge God and the truth, there would be some inducement to make the trial; but who can hope for such a result? Who of those who have sought to hold intercourse or argument with Satan and his followers have accomplished any good for them or for himself? Satan, and apostates like himself and filled with his spirit, may seek to obtrude themselves upon the notice of the Saints and servants of God; but if the latter are wise, they, like their Master and elder brother Jesus, will not court their society or bandy words with them any longer than they can help, but will get rid of them as soon as they can. All such characters are monuments of God's displeasure and living proofs of the truth of his word. He has pronounced, as the penalty of the transgressions of his laws, the withdrawal of his Holy Spirit and the abandonment of the transgressor to darkness, unbelief and hardness of heart. These persons are the living illustrations of the terrible fulfilment of these words. No man will ever be so abandoned to the spirit of the Evil One who has not committed transgression in some form or other.

We again repeat to the Saints, therefore, leave all such characters, and all those who will not obey the truth, but persistently harden their hearts against it, severely alone. They can do nothing against the Work of God, but for it. They are in the hands of Him who created them to do with as seemeth good in His sight. But let the Elders watch and care for the flock over which Christ has placed them as shepherds, and ravening wolves, when they make their appearance, instead of scattering and destroying the sheep, will only drive them closer together and make them more compact and united.

ARRIVALS.—Elders F. W. Cox and George M. Brown arrived in Liverpool from Zion, on Saturday, the 18th ult., by the steam-ship *City of Cork*. Elders Isaac Bullock, Alfred Lee, Joshua K. Whitney, W. H. Waylett, Charles A. Benson and John L. Dolten, also arrived from the same place, on Monday, the 20th ult., by the steam-ship *Hecla*.

All these brethren were in the enjoyment of good health and spirits, and had experienced a pleasant and prosperous journey from Zion to these lands.

APPOINTMENTS.

Elder Isaac Bullock is appointed to labor in the Edinburgh Conference, under the direction of Elder James C. Brown.

Elder Robert Watson, jun., is appointed to labor in the Glasgow Conference, under the direction of Elder William Gordon.

Elder W. S. S. Willes is appointed to labor in the Norwich District, under the direction of Elders Samuel Nealen and Thomas O. King.

Elders Henson Walker and Oswell Knight are appointed to labor in the Cheltenham District, under the direction of Elder John G. Holman.

Elder William H. Waylett is appointed to labor in the North Wales District, under the direction of Elder Thomas E. Jeremy.

Elder F. W. Cox is appointed to labor in the Preston Conference, under the direction of Elder Thomas Taylor.

Elder Wilford Woodruff, jun., is appointed to labor in the Liverpool Conference, under the direction of Elder Thomas Taylor.

Elders Elnathan Eldredge, jun., and George M. Brown are appointed to labor in the Manchester Conference, under the direction of Elder Thomas Taylor.

Elder Charles A. Benson is appointed to labor in the Newcastle-on-Tyne District, under the direction of Elder M. F. Farnsworth.

Elders Henry Luff and Junius S. Fullmer are appointed to labor in the Southampton District, under the direction of Elder Warren S. Snow.

Elder Joshua K. Whitney is appointed to labor in the Birmingham District, under the direction of Elder John M. Kay.

Elders Justin C. Wixom and John L. Dolten are appointed to labor in the Bristol District, under the direction of Elder George Halliday.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

EMIGRATION.—We have received a long letter from Elder A. Christensen, who went out in charge of the Saints on board the packet-ship *Consignment*, which we have not space to publish entire, but from which we learn they had a safe and pleasant passage and no accident, with the exception of running into a French fishing smack. The *Consignment* sustained no serious injury, however, from this collision, and the fog was so thick that it was impossible to ascertain whether the smack was materially injured, as she disappeared almost instantly from sight. Elder C. speaks very highly of Capain Tukey, who, with his officers, did all in their power to make the Saints comfortable and the passage an agreeable one. As our readers are already advised, this ship arrived at New York on the 20th ult.

DUNDEE CONFERENCE.—By letter from Elder Matthew M'Cune, dated Dundee, July 17th, we are happy to learn that all is moving right in that direction so far as the Saints are concerned. We regret to hear that Elder M'Cune's health had not been so good as desirable, but he was fast regaining his strength of body and was feeling well in mind. He says:—"All is going on smoothly in the Dundee Conference. We are clearing off the debt resting upon us as fast as we can; the Priesthood and Saints are united with me, and there is a very good spirit prevailing."

CHELTENHAM CONFERENCE.—Elder John G. Holman writes very encouragingly from Cheltenham regarding the progress of the work of the Lord in his field of labor. He has enjoyed an increasing amount of the Spirit of the Lord,

accompanied with a joyful boldness and assurance in proclaiming the Gospel, which he and the Elders associated with him have been doing in the open air, recently, with very good results, their meetings being well and peaceably attended. Elder H. has recently baptized six persons in Cheltenham, and says he feels encouraged by witnessing the blessing of the Lord upon his labors, both among Saints and strangers, rejoices in his labors, and makes it his constant study and prayer to do good, to comfort and bless the Saints while he is here, and to return home with the blessing of God and the approbation and confidence of his servants.

BIRMINGHAM DISTRICT.—Elder John M. Kay, writing from Birmingham under date of July 21st, says he had just been visiting the Saints in Warwickshire Conference, whose society he had enjoyed much, as also that of Elder Robert Pixton, who is doing all he can to forward the work of the Lord in that Conference. In Birmingham Conference everything is moving on favorably, and the Priesthood in that and the other Conferences, as well as the Saints generally, are united in carrying out the counsels of their President, Elder Kay, who experiences much joy in laboring among and for them.

AMERICA.—The following extracts from a letter which we have received from a sister in the Church who is at present residing in the Western States of America, will, doubtless, be perused with interest by all lovers of the truth, breathing, as it does, the spirit which animates every true Saint of God:—

"The tide of time flows rapidly along; the year 1862 has past with all its varied scenes; the signs of the times are bursting forth on every side, and we, who are living in the light of the Gospel, can see the predictions of that great Prophet, Joseph Smith, fulfilling to the very letter. The Lord will not be mocked, for he has declared in his holy Word that whatsoever measure we meet it shall be measured to us again. It is seven years this day since I went down into the waters of baptism for the remission of my sins, and had hands laid on me for the gift of the Holy Ghost, which I can bear testimony that I received through that holy ordinance, and I thank my heavenly Father I still feel the lamp of life burning within me. In taking a retrospective view of the past seven years, I feel led to exclaim, Bless the Lord O my soul, and all that is within me, bless and praise his holy name for his goodness and loving-kindness towards me. I feel thankful to my God that I gave obedience to the Everlasting Gospel; by so doing I have received light and intelligence which before I was a stranger to. Now I can look upon things past, things present, and things in the future, without obstruction. The Gospel of Christ is my whole study, theme and delight. I can say that from a child I have been seeking to know the mind and will of God. Often have I been constrained to say, O that I had lived in the days of Apostles and Prophets, who could read the hearts of the children of men, then they would know that it was my desire to know God, whom to know is life eternal. But He to whom no secret is hid knew my desire; he who has promised to send forth his fishers and hunters to seek up the seed of Israel, sent them forth to my house, and they unfolded the Scriptures to me. I could not reject the message they brought, for it was the word of God; I saw clearly, to have faith in the Lord Jesus Christ and to repent of my sins was not sufficient to save me; I saw clearly that I must obey all the commands of the Lord, for his holy Word declares, "He that saith he loveth me and keepeth not my commandments is a liar, and the truth is not in him," and he has given abundant proof in his holy Word that if we are not born of water and of the spirit we cannot see the kingdom of God, much more enter it. I went down into the water of baptism for the remission of my sins, which I know were remitted, and I received the Holy Ghost by the laying on of hands by those holding the holy Priesthood of God. Now I can rejoice with the children of light, for the Holy Ghost is the fountain and source of light and intelligence that flows down from the Father of light. By obeying the commands of the Lord I know that Joseph Smith was a Prophet of God just as well as Peter knew that Jesus was the Christ; and I know that Brigham Young is a Prophet of God, and that there are Twelve Apostles clothed with the same power as the Twelve were in the days of Jesus. In ancient times the people of God had line upon line and precept upon precept; Apostles and Prophets and other officers were given for the express purpose of feeding the Saints with knowledge and wisdom until

they became perfect, and in these the last days the Almighty has seen good to restore the Apostleship to the earth that all the sons of men might, if they would, increase in intelligence till nothing should be hid from their eyes. Yes, the plan of salvation is so easy and simple that a wayfaring man, though a fool in other matters, need not err in his eternal salvation. How often have I studied those passages of Scripture and prayed to my God for that light that he gave to his children in ancient times; but I never could attain to that knowledge till I gave obedience to God's holy laws.

I cannot but express my gratitude to God, my eternal Father, for his goodness and loving-kindness towards me in guiding me by the counsel of his Holy Spirit, that he has preserved me from the snares and gins that the enemies of souls have laid to ensnare the people of God, and that I can still rejoice in the God of my salvation. I often think of the days gone by, though some years since now, when I could meet with the Saints of God to partake of the holy ordinances of God's house. How the gifts and blessings flowed from the hearts of his children; did not our hearts burn within us? I hope they are all pressing forward for the prize in view, which is eternal life. Although I have not the privilege to meet with you in body, yet, in spirit I often hold sweet communion with the Saints of God; I can see them assembled, hear them bear their testimony, and I mingle my testimony with them, whether in the body or out of the body I cannot tell, but I have many refreshing times. I know that in and of myself I am one of the weakest of God's children, but when aided by the power of God I feel to have a little of that power that Daniel had when he was cast into the Lion's den,—I feel to put my whole trust and confidence in God, knowing that he is able to deliver me, yea, and he will deliver me in his own due time. My prayer is that I may live so that I may be accounted worthy to escape all those things that are coming to pass and stand before the Son of Man. I hope you will not lose sight of me, for I am looking forward for the time when the Lord will restore everything to its proper place. I feel assured that he has prepared a place for me among his people; I should not like to be shut out of his kingdom amongst those who work unrighteousness. I know that the kingdom of God is increasing in magnitude and greatness, and, by what I can learn, the Evil One is displeased and is making quite a fuss about polygamy; but I feel assured that his efforts will be in vain—he will only shake the mustard-tree and the seed will spread and the kingdom will increase so much the faster. May the Lord hasten the time when the kingdoms of this world shall become the kingdom of our God. May the blessings of heaven rest upon you, and may the spirit of Brigham, Heber and Daniel be in you to enable you to do a great and mighty work while you are here on the earth, and that you may gain eternal lives in the celestial kingdom of our God is my prayer in the name of Jesus. I know that inasmuch as I am honest before my God I have the prayers of thousands, yea, tens of thousands of the children of God. What a glorious Gospel we have embraced! How it cements the whole of God's children together in unity and love, for by one spirit are we baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made to drink into one spirit. May God bless all the honest sons and daughters of Adam from our Prophet to the last that has been baptized."

C O R R E S P O N D E N C E .

ENGLAND.

BIRMINGHAM CONFERENCE.

Wolverhampton, July 13, 1863.

President Cannon.

Dear Brother,—I embrace the opportunity afforded me, by a few leisure moments, to send you a few lines expressive of my feelings. I am well in health and feel continually to thank God and his servants for sending me on a mission to this country to proclaim the Everlasting Gospel to the children of men, and I sincerely hope that I may be the means of bringing

many to that knowledge whereby they may be saved with the Saints of God.

I am happy to say, brother Cannon, that I never felt better in my life than I do at the present time. I have just received a very kind and encouraging letter from brother Kay, which has been a source of great strength and comfort to me. God knows my heart, and he knows that I have no desire to do anything but what is right. I feel as you said you did, when at Birmingham,—I could sing hallelujah to God and give him praise. I feel contented

in my labors; wherever I can do good, that is the place for me, and I have no disposition to be anywhere else. I am striving all the time to learn to preach, but have not made much progress at it as yet; still I have one thing to encourage me, that is, that the best of speakers were but poor beginners once.

I have received a letter from brother Finley C. Free, in which he informs me that he is enjoying good health and the Spirit of the Lord, and feels well in the work he is engaged in. I must now close, praying that the Lord may bless you and enable you at all times to perform the labors and duties demanded by your position. Your brother in the Gospel,

CHARLES S. KIMBALL.

EUROPE.

Cologne, July 13, 1863.

President Cannon.

Dear Brother,—My last to you was from Lucerne, on the lake of the four Cantons, which I trust you received ere this. As the weather was favorable, we did not take the route from Lucerne to Zurich—that I suggested to you in my last note—but went by rail by way of Otten, reaching Zurich at 2.8 p.m. In the evening we met with the Saints in the hall which you dedicated at Riesbach; there was a good attendance of Saints and strangers. Brother Young and myself addressed the congregation in English, and Elder P. A. Schettler translated, after which President Smith exhorted the Saints to faithfulness, to observe and do all things which the Gospel requires. We had a very interesting time, and from the warm and cordial shake of the hand which we received at the close of the meeting from the Saints and some of the strangers, we were made to feel that our visit would be, at least, somewhat beneficial to the Saints and for the advancement of the cause of Zion in that part of the vineyard.

On the morning of the 11th we bade good-bye to President John L. Smith

(who remained in Zurich,) and took train for Mannheim, being accompanied by Elder P. A. Schettler. We reached Mannheim in good time to visit the places of most interest in that town. On the morning of the 12th we went by rail to Mayence, where we took steamer for this place. The day was cool and pleasant, and I enjoyed the ride as well as I ever did upon the water. As you have travelled the Rhine, of course it is not necessary for me to refer to its most delightful country and interesting scenery, but will merely say, notwithstanding the scenery is good and in some places grand and picturesque, I do not think it can vie with that of those lakes which we visited in Switzerland. Truly do I consider Switzerland a lovely and choice spot of earth, but its inhabitants, like those of the other countries which we have visited, are rioting in those things that nature's God has forbidden, which he has declared would corrupt both soul and body, shorten the day's of man's probation on the earth and destroy the very channels of life; and yet they contend that these corrupt pleasures are the true source of human happiness. They are led by their lusts and passions, the result of which is, that on every hand is presented sorrow, wretchedness and misery. In beholding these things, I have been led to realize, to some extent, how truly great and mighty is the Work which the Lord has commenced, to establish his kingdom, renovate the earth, and cleanse it from misrule, sin and corruption, and inaugurate upon the face thereof the reign of righteousness and peace. Certainly it is the Work of the Lord to overthrow these mighty bulwarks of Satan. My health continues to improve. I think our tour will prove beneficial. Brothers Young and Schettler are well, and join with me in love to yourself and the brethren in the office.

Ever praying that you may be abundantly blessed with the Spirit and power of your high and holy calling, I am, as ever, your brother in the Gospel.

CHAUNCEY W. WEST.

BLESSED is the calamity that makes us humble; though so repugnant thereto is our nature in our present state, that after awhile it is to be feared a second and sharper calamity would be wanted to cure us of our pride in having become humble.

SUMMARY OF NEWS.

ENGLAND.—The British Government has expressed its determination to resist every attempt on the part of Germany to overthrow the rights of Denmark. The attention of the Government being again called to the aid granted to the Confederate Government by the fitting out of cruisers in British ports, Lord Palmerston pointed out that according to principles laid down by American jurists a neutral was at perfect liberty to furnish a belligerent with ships, arms, &c., and therefore the Federal Government had no ground for complaint against England because she had sold vessels to the Confederates: he contended that her Majesty's Ministers had done all in their power to prevent violations of the law affecting the question under consideration.

FRANCE.—Great excitement prevails among all classes on the Russo-Polish question. The tone of the press and the expressions of the public are decidedly warlike. A great European war is considered imminent.

RUSSIA.—The reply of Russia to the proposition of the Three Powers has been received and is considered decidedly unfavorable. The Czar declines to proclaim an armistice or to admit any but the three Powers to a Conference on Polish affairs. The tone of the reply is considered insulting to the dignity of the British Government, and in France, the *Siccle* says the Russian note is a defiance.

AMERICA.—On the 10th ult., General Lee was still encamped in Maryland, near Williamsport, to which point he retreated after the battles of Gettysburgh, and was sending his wounded and supplies across the Potomac into Virginia. The forces of General Meade confronted him and skirmishing was frequently occurring between the outposts of the two armies, both of which are said to have been largely reinforced, the Federals with about 40,000 men under General Couch and the Confederates with about the same number under General Beauregard. It is supposed that a battle as severe and important as that of Gettysburgh, has taken place ere this. The loss, on both sides, in the recent battles in Pennsylvania are said to amount to 30,000 killed and wounded. The surrender of Vicksburgh, on the 3rd ult., is officially reported. The number of prisoners and wounded is said to be 18,000, of whom 12,000 are in fighting condition. The immediate cause of surrender of the garrison was the exhaustion of supplies and ammunition and the failure of General Johnston to come up to their aid. New Orleans advices to the 4th ult. state that Port Hudson still held out. The Confederates have made a cavalry raid in Springfield Landing, whence Banks derives his supplies, and retreated after destroying the stores. The *Richmond Enquirer* states that Generals Magruder and Taylor were marching on New Orleans, and that General Taylor had captured 7,000 of the enemy near that city. General Neal Dow and staff have been captured outside the Federal lines near New Orleans. General Morgan, with 8,000 men, has captured Croydon, Indiana, and is advancing to Jeffersonville, where there are large Federal supplies. Business is suspended at Indianapolis and the Governor of Indiana has called out 50,000 men. Martial law has been proclaimed in Louisville; all the citizens have been ordered to enrol themselves or go north. A reign of terror exists at New Orleans; public assemblies, except for public worship, are forbidden; and no persons, except the police or military on duty, or such as are provided with passes, are allowed in the streets after nine p.m. Two Federal captains have been selected at Richmond for retaliation for Burnside's shooting two Confederate captains at Sandusky, Ohio. The draft is progressing in New England, Pennsylvania and New York. A serious riot broke out, on the 13th ult., in New York, in consequence of the enforcement of the conscription. Several thousand persons surrounded the buildings where the lots were drawn, destroying the enrolment papers, and assaulted the officers and the police, several of whom are reported to have been either killed or wounded. Troops and artillery have been ordered from Governor's Island to quell the disturbance.

V A R I E T I E S .

An indolent boy rarely, if ever, becomes a smart, good business man.

How WE ARE REVENGING SUMTER.—The following are the reported casualties of this war from its beginning to Jan. 1, 1863:—

Federals, killed	43,875	Confederates, killed	20,893
" wounded	97,029	" wounded	59,915
" died of disease and wounds	250,000	" died of disease and wounds	120,000
" made prisoners	68,218	" made prisoners	22,169
Total	459,374	Total	222,677

They have killed twenty-two thousand eight hundred and seventy-four more of our men than we have of theirs. They have wounded, not mortally, thirty-nine thousand four hundred and fourteen more of our men than we have of theirs. One hundred and fifty thousand more of our men have died of disease and of wounds than of theirs. They have made prisoners of forty-six thousand more of our men than we have of theirs. Our total casualties are two hundred and thirty-seven thousand two hundred and ninety-seven more than theirs—that is, our casualties have been fourteen thousand more as much again as theirs. This is the way we have "revenged the firing on Fort Sumter." But this is not all. We have spent almost two thousand millions more of money than they have spent. We have made two hundred thousand of our women widows. We have made one million of children fatherless. We have destroyed the constitution of our country. We have brought the ferocious savagery of war into every corner of society. We have demoralised our pulpits, so that our very religion is a source of immorality and blood. Instead of being servants of Christ our ministers are servants of Satan. The land is full of contractors, thieves, provost marshals, and a thousand other tools of illegal and despotic power, as Egypt was of vermin in the days of the Pharaohs. We are rapidly degenerating in everything that exalts a nation. Our civilisation is perishing. We are swiftly drifting into inevitable civil war here in the North. We are turning our homes into charnel houses. There is a corpse in every family. The angel of death sits in every door. The Devil has removed from Tartarus to Washington. We pretend that we are punishing the rebels, but they are punishing us. We pretend that we are restoring the union, but we are destroying it. We pretend that we are enforcing the laws, but we are only catching negroes. That is the way we are "revenging Sumter."—*N. Y. Old Guard.*

P O E T R Y .

SONG OF THE EMIGRANTS.

England, much as we may love thee,
As our own dear native land,
Yet, to gain a full salvation,
We go at the Lord's command.

Yes, with joyful hearts we leave thee,
In Utah to make our home,
For God's Prophet is inviting
All the pure in heart to come.

Shipdham.

We are bound for peaceful Zion,
That despised, but favored land;
Haste we now to cross the ocean,
There to join the righteous band.

We will flee from thee, proud Bab'lon,
Leaving sin and sorrow here;
We will gather up to Zion,—
Shout to God hosannahs there.

ANNA CUSHING.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 32 Vol. XXV.

Saturday, August 8. 1863.

Price One Penny.

W A T E R.

BY ELDER R. E. MORWICK.

(Continued from page 184.)

Water exists in four separate states : as a liquid, as a solid in ice, in the form of gas or steam, and in a solidified state of composition with other substances. We have already considered it as a liquid, and it now remains to treat of the other three.

The first, or simplest condition, is that of ice. When the surrounding air becomes very cold, the water loses that portion of its latent heat upon which its fluidity depends : solidification ensues and it thickens into ice. Perhaps it may not be amiss to give some of our readers a clearer idea of what is meant by latent heat. The word latent comes from a Latin root meaning to hide, and latent, therefore, implies hidden or in-dwelling. For instance, the Indians often procure fire by briskly rubbing a couple of sticks together for a few moments. The sharp friction or rubbing causes fire to break out spontaneously ; heat thus evolved is termed latent heat, to distinguish it from sensible heat, or that imparted from one body to another.

Of the icy realms and frozen floods of the polar regions, we have time but

to take passing notice. There are formed immense cupolas or caps of ice, thousands of square miles in extent, and also of great depth. These dreary wastes, little disturbed by man, form the retreat of the great white bear, seal and walrus ; or in districts more slightly favored, the abode of the fur-clad hunter or Siberian exile, whose solitary condition is touchingly advertised to in the following lines :—

"There, through the prison of unbounded wilds,

Barr'd by the hand of Nature from escape,
Wide rooms the Russian exile. Naught around

Strikes his sad eye but deserts lost in snow,
And heavy-loaded groves and solid floods
That stretch athwart the solitary vast
Their icy horrors to the frozen main."

For months together the sun shines day and night, giving the explorer and the hunter ample opportunities for enterprise and adventure. Then succeeds the reign of darkness,

"Where for relentless months continual night
Holds o'er her glittering waste her starry reign,"

enlivened betimes by the brilliant

appearance of the *aurora borealis*, whose "living light," flashing and whizzing through the sky, affords a sight both pleasing and magnificent. Even the romantic has been employed in gilding over the stern splendors of those icy deserts. Sailors, employed there for the purpose of commerce and discovery, have been heard to relate the tempting beauty of a far-off land seen amid eternal hills of frost and snow, which occasionally unfolds its grandeur to their eyes, and, afterwards, like some beautiful mirage, fades in the distance and loses itself behind the impassable barriers that nature has thrown around it. "And they who are in the north countries shall come in remembrances before the Lord, and their Prophets shall hear his voice and shall no longer stay themselves, and they shall smite the rocks and the ice shall flow down at their presence."—Sec. cviii, 5, *Doc. & Cov.*

As water congeals, or freezes, it also expands, and although assuming a solid state as ice, becomes specifically lighter than water. This expansive tendency often causes water-pipes and sundry domestic utensils to burst during a hard frost. The severity of an Arctic winter, upon the same principle, rends large rocks, whose disruptions are accompanied by reports as loud as thunder. Were it not for the law of nature that ice becomes lighter than the water upon which it floats, many disastrous results would follow. In intensely cold countries ice is very hard: it may there be chiselled like marble or ground fine enough to be carried away with the wind. On the occasion of the marriage of a Russian prince in the year 1739, a house was got up for the ceremony which, with its furniture, was entirely composed of ice. Cannon, of like material, were at the same time constructed, which suffered themselves to be discharged several times in honor of the event without bursting.

Water, changing into the form of steam, swells into more than 1,700 times its original bulk, and, consequently, acquires great expansive force. Its explosiveness is far more powerful than gunpowder, and to this active quality many naturalists attribute

earthquakes and other terrible eruptions, proceeding, as they suppose, from the formation of steam underground. The application of steam seems to be the characteristic of the nineteenth century: it is now carried out to an extent of variety, rapidity and usefulness astonishing to reflect upon. An eminently scientific man calls "The steam-engine the masterpiece of human skill and the most valuable present ever made by philosophy to the arts." Darwin predicts—

"Soon shall thy arm, unconquered steam,
 Drag the slow barge or drive the rapid car,
 Or, on wide wings, expanded bear
 The flying chariot through the air."

Another condition in which we find water is, in a solidified state in combination with other substances, where it generally becomes harder than in ice,—as in cements, mortar, &c. Evaporation produces cold; hence water becomes more solid than ice whenever it enters into composition with substances that deprive it of more heat than the act of freezing. Evaporation is simply heat departing; thus a man taking a good sharp run, if he come to sit perfectly still immediately afterwards, soon feels a cooling sensation creeping over him. The smith applies this principle when he plunges the heated iron into water, and Saints find its application of frequent use in cooling hot drinks.

Organic substances, as the bodies of men and animals, have often been found petrified or apparently transformed into stone. The process seems to take place whenever organic matter is sufficiently saturated with strongly mineralized water. The particles of the decaying substances gradually giving place to mineral matter held in solution by the water; hence petrification is accomplished by substitution and not by transformation. The ancients considered earth, air, fire and water to be four elementary substances, a notion completely upset by modern science.

A plentiful supply of good sweet water is valued among eastern nations as one of the greatest blessings. Green pastures, flowery shades, from whose bosom issue cooling fountains, still raise up in the mind of the Oriental

enrapturous ideas. "He maketh me to lie down in green pastures; he leadeth me beside the still waters." Psalm xxiii, 2. Isaiah speaks of a man as rivers of water in a dry place; and in the Millennium, "In the wilderness shall waters break forth and streams in the desert." Besides allaying thirst, water is provided for the purpose of cleansing our persons and dwellings. We look upon no house as complete unless furnished with every facility for enabling its inmates to take a daily bath. The first nations of antiquity were fully alive to its bracing effects. Cold water bathing formed a part of the physical training of the warlike Roman youth. Invigorated by this practice they bore with ease the great hardships and fatigues they had to endure in prosecuting those long and vigorous wars that their proud and ambitious leaders carried into nearly every land, and before whose iron rule the principal nations of the old world eventually bowed in submission.

Two houses stand side by side; the pecuniary means of their inmates are about equal. One is always clean, and consequently healthy and cheerful; the other, being kept dirty and untidy, is as reversely unhealthy and cheerless. What causes all the difference? Simply the proper application of water. Matter continually emanates from our bodies, which the system desires to get rid of. The pores of the skin, also, if not obstructed, materially aid the lungs in discharging their respiratory functions. Therefore, if we allow dirt, or this matter, to accumulate on the body without washing it away, the certain results are, that its presence not only injures the skin, but, impeding the action of the pores, ultimately weakens the lungs and renders the system liable to pulmonary complaints.

Water has been employed, more or less, in carrying out the requirements of almost every religious system, Christian or Pagan, Jew or Gentile; and if its use measured the comparative purity of these different systems, those of modern Christendom have certainly the credit of being none of the cleanest. The veriest Mahomedans and Heathens excel them in this respect.

The Egyptian priest bathed his body generally three times a day, and the Turk undergoes his stated ablutions in performing the duties of the mosque. In the most holy faith of the Saints, water is used in the performance of several high and important duties. The candidate for celestial glory cheerfully plunges into it for the remission of sins, and to seal his covenant. The Melchisedeck Priesthood bathe and wash their feet clean as a departing testimony, before the swift judgments of the Almighty descend. St. Paul tells us in order to be accepted we should have our hearts sprinkled from an evil conscience and our bodies washed with pure water. In short, the tendency of true religion encourages cleanliness and the frequent use of water. Since God our Father has pleased to sanctify it to our use, and Jesus came to set us an example, we should ever be ready to take advantage of the benefits imparted thereby. Darkness is opposite to light, therefore we need not be surprised to find the contempt and disregard of water-usage so prevalent in the sectarian world. Filthiness was to be characteristic of the whore of Babylon.

The vast wisdom of the world, and the learned sanctity of the clergy, have impelled forward the science of theology with rapid strides, to enable them to keep pace with the march of intellect. So great the improvements and so complete their inventions, that religionists congratulate one another upon the glorious results. The times of the Nazarene and John the Baptist, when Christians saw through a glass darkly, are nothing to compare with the present blaze of Gospel truth. It then dimly shone from one body only, now it radiates from hundreds; then Apostles, Prophets and gifts were needed, in these days none but fools and fanatics desire such ridiculous things; then ministers went out without purse or scrip, in this enlightened age it is considered wise to never be without them; and instead of the good old rock of revelation, twenty or thirty thousand per annum is believed to form a foundation a little more substantial. Among other changes, the mode of ancient baptism has received a complete reformation. The majority

of the priests, with their admiring disciples, have made the wonderful discovery that sprinkling is just as effectual, and far more elegant than immersion. What a pity that Jesus and the Baptist had not the benefit of their skill. If John had failed to persuade Christ to go down into the water, they, probably, could have advanced some learned Bishop's opinion, or an extract from a celebrated commentary, to show him the impropriety of fulfilling all righteousness. The present system by sprinkling, we admit, reasoning from their point of view, is very comfortable and convenient, truly. Many of these delicately-bred teachers and their touchy followers feel something like a shiver, perhaps a peculiar species of ague, passing through them as the idea of water-burial crosses their minds. Many of the arguments brought to bear against the horrors of a baptismal plunge are insanely absurd. Some affirm it too strong to suit all constitutions. The picture of a drowned corpse passes before the vitiated vision of one individual; another cites its evil effects, and, like a prudent man, foresees the evil and avoids it. Others talk something about cramps, colds, chills, &c. We have heard of some Saints in the earlier history of the Church, who could see the inconsistency of re-baptism with half an eye, but could not discern their own folly with both eyes wide open, although the latter was a deal nearer to them than the former. A variety of these arguments can only be viewed as the careless answers and replies of stupified Babylonians, while others exhibit the distracted frenzies of bigoted sectarians and blinded fanatics.

An ignorant priest of our acquaintance declared baptism a Romish imposition, from which he desired all men free; and another of these latter-day Solomons, in a small pamphlet written to firmly clench the belief of a besprinkled flock, enlightened them concerning the true mode of baptism as practiced by the forerunner of Christ. He describes the Baptist marshalling his converts, rank and file, along the banks of the Jordan, then rolling up his sleeves and vigorously belaboring them with the spatlings and splashings from a large bunch of hyssop that he kept dipping in the

water as occasion required. There is no such thing in existence as baptism without immersion. It is as ridiculous to say baptism by sprinkling, as to assert walking is effected by riding, or eating by drinking. The idea outrages everything in the name of sense or reason, and which every thinking person should reject as a nonsensical and loathsome error. We are really astonished that any man can assume the assurance to seriously advocate such a fallacy, much more to attempt to impose it as an article of religious belief upon others. Every well-educated minister in the land knows right well that the word *baptize* signifies to immerse, to plunge overhead, among the Greeks, just as much so as the word *submerge* expresses the same idea in our own language. But they pervert its meaning to serve their own interests, and they ridicule those who practice what they know to be right. Alas the evil days in which we live, wherein light is called darkness and darkness light. "Wherefore, thus saith the Holy One of Israel, Because ye despise this word and trust in oppression and perverseness and stay thereon—the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm with the indignation of his anger and with the flame of a devouring fire, with scattering and tempest and hailstones."

We now feel desirous of drawing our task to a close, and ample will be our reward if these pages shall have furnished the reader with one additional incentive to holiness, encouraged him once again to battle with sin and ignorance, or opened his mind to further conceptions of Infinite skill and benevolence. In parting we tender Solomon's counsel, — "Incline thine ear unto wisdom, and apply thine heart to understanding. Yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures; then thou shalt understand the fear of the Lord and find the knowledge of God." In concluding, let us ascribe all praise and goodness to the Lord our God, his son Jesus Christ, and to the Spirit of truth, to whom belongeth might, majesty, dominion and power forever and ever. Amen.

MINUTES OF A GENERAL CONFERENCE OF THE WELSH MISSION,

HELD AT MERTHYR TYDFIL, SUNDAY, JULY 19TH, 1863.

(Reported by Elder F. D. Hughes.)

Present on the Stand—President George Q. Cannon, Elder Thomas E. Jeremy, President of the Welsh Mission, and the following District and Conference Presidents—viz., Elders John G. Holman, George W. Grant, George G. Bywater, Francis D. Hughes, David L. Davies, David E. Jones, George Gibbs, George Stokes and William Lewis; also John Evans, Travelling Elder in the East Glamorgan Conference.

Meeting was called to order at 11 a.m., and the choir sang a Welsh hymn. After prayer had been offered and another hymn had been sung, President Jeremy rose and said he was glad to meet with the Saints in the capacity of a general Conference; stated the object of the meeting, and said he should like to hear from the Presidents of Conferences how things were going on in their fields of labor.

Elder George G. Bywater, being called upon to report the condition of the Eastern Glamorgan Conference, said that he never felt better in the work of the Lord than at the present time, and rejoiced to be able to report the Conference in a favorable condition; 73 persons had been baptized during the year ending June 30th, 1863, and an increase of upwards of £60 had taken place in the amount of Tithing paid during the same period, as compared with the report of the previous year; but notwithstanding this increase, there was still room for improvement. Out-door preaching had been conducted with encouraging success, and fair prospects for additional baptisms during the season.

Elder George Stokes reported the Cardiff Conference as being in a healthy condition; prospects for the future were very encouraging.

Elder Francis D. Hughes, in reporting the condition of the Western Glamorgan Conference, said that he felt well, and the people among whom he labored were a good people; they

enjoyed the Spirit of the Lord; baptisms had been frequent; out-door preaching was attended with success, and the increase in the amount of Tithing paid during the year ending June 30th, 1863, was over £12, and he had reasons for believing that it would continue to increase.

Elder William Lewis, in reporting the condition of the Monmouthshire Conference, said that the work was moving on steadily; the spirit of emigration and paying Tithing was increasing; out-door preaching is being carried on, and good was being done.

Elder George Gibbs, in reporting the condition of the Pembrokeshire Conference, said he felt happy to be present. The greatest part of the people under his watch-care were desirous of doing good; they are willing to do all they can to build up the kingdom of God; four persons had been baptized of late, and the prospects were very bright for the future.

Elder David L. Davies reported the Carmarthen Conference. He said that the people were much scattered, but generally desirous of doing right; that they were determined to take the *Star* and learn the English language, and he took much pleasure in laboring among them.

Elder David E. Jones, in reporting the condition of the Carnarvonshire Conference, said that the people had an inclination to do right; one has been baptised lately, and the prospects for more are flattering; he had done considerable out-door preaching this season.

Elder Jeremy then read the Statistical Report of the Welsh Mission, but said that he had not received the reports of the Flintshire and Denbighshire Conferences. The total number baptized during the half-year ending June 30th, 1863, was 104 persons. He then said that he was glad to see so many of the Saints gathered together, several of whom had come great

distances. Elder David E. Jones had travelled on foot a distance of 150 miles to attend the Conference; others travelled 80 miles and upwards, and one gentleman, not a member of the Church, came a distance of 60 miles to attend the Conference, bringing with him, besides himself, other tokens of his friendship and good will.

President Cannon then said,—He did not rise to make any lengthy remarks, for the time had been very profitably spent, but was glad of the opportunity of being in the midst of the Saints in the Welsh Mission once more. He felt that there was a good influence there. If faithfulness and diligence would bring down the blessings of Heaven, he had good reasons for believing that they would be enjoyed there that day. For when people came over 100 miles to attend Conference, it was a proof that they had faith. He exhorted the people to pray to God continually to bless them, that their minds might be opened to understand things pertaining to their holy religion, and imparted much excellent instruction which was listened to with pleasure and profit by the Saints.

The choir then sang a hymn, and the meeting was dismissed by Elder John G. Holman.

2, p.m. The meeting was convened in the large and commodious Temperance Hall, which will hold 1,500 persons, and it was filled to overflowing. Meeting was opened by singing, and prayer by Elder G. G. Bywater. Another hymn was sung, after which Elder Holman was called upon to address the congregation. He said that he was very happy to meet the people here, and to have a name and standing in the kingdom of God. His remarks were interesting and instructive.

President Cannon then addressed the congregation at some length upon the object for which they came upon this earth, and the responsibility that was upon them to honorably fulfil that great object. He also presented the Authorities of the Church here, and in Zion, who were unanimously sustained.

The meeting was then dismissed by Elder George Stokes.

6, p.m. Meeting was called to

order by singing, and prayer by Elder John Evans. Elder Jeremy addressed a few words to the Welsh portion of the congregation, expressive of his regret that they were unable to fully understand what had been spoken by the brethren in the English language, in the forenoon and afternoon meetings, and would have to labor under the same disadvantage during the evening also. But, notwithstanding this difficulty, he knew that if they had come together actuated by proper motives, and were in the enjoyment of the Spirit of the Lord, they would still feel well, and, by the aid of its inspiration, would be able to understand many things, and it would convey to their hearts the spirit and power of the truth advanced, though they might be spoken in a language of which they had but little or no knowledge.

President Cannon then occupied the time allotted for evening service. He discoursed at length upon the design of God in the ordination of our present probation, beautifully showing how wisely all things have been ordained for the salvation of mankind, and clearly explaining the inseparable connection there was between the temporal and spiritual conditions of man. He then proceeded to unfold, in a powerful and impressive manner, the adaptability of the Gospel for the accomplishment of the purposes of God in the redemption of the earth and the believing inhabitants thereof. He said, one great reason why the Apostles were not more successful in establishing the kingdom of God upon the earth in their days, was, because there was not a place where the believers in the Gospel could gather together from among unbelievers, where they could obey and practice the laws and ordinances of the Gospel of the kingdom. He quoted largely from the prophecies contained in the Bible, showing that in the latter-days the God of heaven would set up a kingdom which would eventually bear rule over all the earth, which would bring to pass a reign of righteousness and universal peace. He then, in conclusion, bore a faithful and powerful testimony to the truth of the great latter-day Work; declared the land of America

to be the "promised land;" that wise men were raised up on that land, and inspired of God to frame a Constitution for the government of its inhabitants, the wise and liberal provisions of which would admit of the establishment of the kingdom of God thereon; that the Gospel in its fullness had been revealed from heaven, on that land, to Joseph Smith, whom the Lord raised up as his chosen servant, through whom the plan of salvation had been revealed to this generation and the Church of Jesus Christ organized, and the kingdom of God set up. He, moreover, testified that the Prophet Joseph fell a martyr to the Gospel of Jesus, and sealed his testimony with his own blood; that President Brigham Young was his legal successor, called of God and sustained by his

people, and that although persecution might rage and many might fall victims to the enmity and murderous hatred of wicked men, yet he knew that the kingdom now set up would stand forever, the knowledge of the Lord would eventually cover the earth, and the kingdoms of this world would become the kingdoms of our God and his Christ.

So powerful was his testimony, and so liberal was the out-pouring of the Spirit of the Lord upon the Saints, that tears of joy flowed freely from many an eye.

A hymn was then sung by the choir, to which much credit is due for the enlivening tones in which their inspiring hymns and anthems were sung during the day.

Benediction by President Cannon.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 488.)

June 1st, 1837.—There were a few missionaries appointed for England—Heber C. Kimball and Orson Hyde, of the Twelve. Brother Kimball was very anxious I should go, but brother Joseph told him that he should keep me at home with him. Brother Willard arrived a day or two before the mission started, and was appointed to accompany them. I accompanied the mission as far as Fairport, and saw them safe on board a steamboat for Buffalo.

July 25th, I baptized my cousin Albert P. Rockwood, to whom my brother Joseph and I had first introduced the latter-day work in July, 1836. I called on him in March last, in company with brother Willard, on business transactions. He came to Kirtland a few days ago, and having searched into the Work, and being satisfied that Joseph was a Prophet, he requested baptism at my hands.

I started from Kirtland on a mission to the east, accompanying the Prophet Joseph, his brother Hyrum, David W. Fatten, Sidney Rigdon and Thomas B. Marsh, on their way to Canada. When we arrived at Painsville, the Prophet was arrested by an officer for

some pretended debt. Joseph immediately entered into trial before the court, which found no cause of action. After his release he was again arrested and brought before the court, when he was again dismissed. He was arrested the third time, and on examination was held over to trial. Brother Anson Call, who had lately joined the Church, stepped forward and proffered to become his bail.

The sheriff, who was personally acquainted with brother Call, took him to one side and advised him strongly against being bail for the Prophet, asserting the Prophet would be sure to abscond, and he would lose his farm; but brother Call willingly became his bail. On being released he was arrested a fourth time, for a debt of a few dollars, which was paid forthwith, and the fifth time he was arrested, which cause was soon disposed of, and he concluded to return to Kirtland for the night. As he got into his buggy, an officer also jumped in, and catching the lines with one hand, put his other hand on Joseph's shoulder and said, "Mr. Smith, you are my prisoner."

Joseph inquired what was the cause

of action. The officer informed him that a gentleman, a few months previous, had left a stove with him, for the price of which he was sued. Brother Joseph replied, "I never wished to purchase the stove, but the gentleman insisted on putting it up in my house, saying it would bring him custom." Joseph left his watch and other property in security, and we returned home to Kirtland.

Next day we started again, and travelled by land as far as Ashtabula, shunning Painesville and other places where we suspected our enemies were laying in wait to annoy Joseph. We tarried in Ashtabula through the day, wandering over the bluffs, through the woods and on the beach of the lake, bathing ourselves in her beautiful waters, until evening, when a steamboat arrived from the west. We went on board and took passage for Buffalo. I gave the Prophet my valise for a pillow, and I took his boots for mine, and we all laid down on the deck of the vessel for the night.

We arrived in Buffalo early the next morning. Joseph and the brethren proceeded to Canada. I took the cars for Lockport, with brother A. P.

Rockwood, and from thence we took a line-boat for Utica. Brother Rockwood stopped at Auburn to see some of our relatives, and I took the cars for Albany, and from thence by stage to West Stockbridge, arriving at uncle Joseph Richards' at half-past 6 o'clock Friday morning, August 1st, and found them all well. I transacted my business and returned to Albany, where I took steamboat for New York, and found cousin A. P. Rockwood on board. We arrived in New York Sunday, 5 o'clock, p.m., called at brother Elijah Fordham's, and learned that Elder P. P. Pratt and brother Fordham had gone to meeting. We found Elder Pratt preaching on board a schooner at the foot of Canal Street. I remained in the city a short time, and held three meetings. I ordained brother Rockwood an Elder, predicting on his head that his family should all be gathered into the kingdom, and that there should be a Branch of the Church raised up in his native town, Holliston, Mass., where he then resided and kept store, and set him apart to preside over said Branch when it should be raised up. Having closed up my business I started for home.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 8, 1863.

KNOWLEDGE, WITHOUT THE AID OF THE SPIRIT OF THE LORD, NOT SUFFICIENT TO SAVE.

To a person without experience in the Work of God and in the operations of his Holy Spirit, it appears strange that men who have known the truth and who have testified to having received such knowledge, should ever deny or forsake it. Such persons seem unable to comprehend how a man can become so utterly inconsistent as to declare that to be false, either by his words or by his actions, which he formerly declared to be true. Yet the history of the Work of God in these days abounds with instances of men who have thus acted. The fact is, knowledge alone is not sufficient to save men. They must put knowledge into practice and act up to that which they know. There must

be united with the knowledge that the Gospel is true, a desire to put its principles into operation and to apply them to themselves. Men have not apostatized from the Church of God because they have lacked knowledge, (for God has always bestowed it upon those who have entered his Church in a proper spirit,) but because they have not put their knowledge to a proper use. The Lord has pronounced certain penalties for disobedience. He has threatened the transgressor of His commandments with the loss of His Holy Spirit, which loss should be attended on their part with the denial of the faith. Yet, though men have seen numerous instances of the infliction of this penalty, they will themselves go and deliberately commit the very acts which they have every reason to know will be followed by such terrible consequences. In this case their knowledge fails to save them from the loss of that salvation which, when they embraced the Gospel, they hoped to obtain. No man can retain that knowledge of the truth which is necessary to save him, if he does not possess the Spirit of the Lord. There may be some truths of which he may have a knowledge, and of which he cannot be deprived. There have been men connected with this Church who have received such a knowledge from God respecting the revelation of the Gospel to the earth, through the agency of angels and of the bringing forth of the Book of Mormon by His almighty power in raising up His servant Joseph to be a Prophet, as to be forever after incapable of doubting the truth of those things; yet, through grieving the Holy Spirit they have fallen into gross transgressions and fought against that work and that man which, but a short time before, they would have been willing, apparently, to have defended at the cost of their lives. The knowledge which they had respecting this being the Work of God, instead of being an aid to them after the Spirit of the Lord had withdrawn from them, was a condemnation, and they strayed as widely from the path of salvation as the most ignorant could have done.

The Saints should not imagine that because they know the truth and the Work of God at the present time, that they will always know these things and therefore be able to stand. If they lose the Holy Spirit through their transgressions, from that moment their knowledge respecting the Work of God ceases to increase and becomes dead; a short time only elapses before such persons deny the faith. They may not deny that the Work was ever true, or that the Elders were ever the servants of God, but they will place a limit and say, "Up to such a time the work was true and the Elders were all right, but, after that, they went astray"—that very period being the time at which they themselves had committed some act or acts to forfeit the Spirit of God and kill the growth of that knowledge which they had had bestowed upon them. This has been the case in numerous instances in the past. During the Prophet Joseph's lifetime, men who had lost the Spirit themselves through their transgressions would declare that he had gone astray, and in some instances attempt to point out the time when and the spot where his departure from the right path had commenced. Many of them were not in the least degree loth to contend that the work was of God, and that Joseph *had been* the Prophet of God, but he had fallen, and they felt it to be their duty to deal with him and to rectify the errors and wrongs which he had committed. From his days until the present time numerous instances of this kind have occurred, and but few men have apostatized who have not been willing to affirm that the Work was all true and the servants of God were all right up to a certain point, since

which everything had gone wrong. The progress of the Work of God and the blessings which have rested upon his servants and people, have given abundant proofs that the fault has lain with these persons who have been so loud in their talk respecting the transgressions of the servants of God. Indeed, if these were not sufficient evidences, their decrease in everything that pertaineth to godliness, and the miserable results which attend their efforts, would be quite ample of themselves to convince a Saint of God that his displeasure was resting upon such characters. It is plain that it is they who have transgressed, and thereby driven the Spirit of the Lord from them; and at the very time they say the Church of God strayed, they themselves were guilty of transgression.

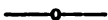
Every delusion, if it be in the least degree plausible, which presents itself to persons in this condition, is readily adopted. Their past knowledge is of no avail to guard them against the wiles of the Adversary, and they readily fall into the trap which is prepared for them. If this were not the case, and men were able to stand in the Church of God because of their knowledge that it was once true, and irrespective of the presence of the Spirit of God, we should be ready to despair, because wickedness would prevail on the right hand and on the left, and the pure and the meek would be contaminated by its close proximity. From the beginning of the Work of God in these days until now, they who have arisen one after another as leaders, in opposition to the regularly constituted and authorized servants of God, and who have been so profuse in their denunciations against the latter, have had but one effect, namely, to gather out from the midst of the people of God those who were in similar transgression and were experiencing a similar penalty to themselves. "My sheep hear my voice," Jesus says, "and I know them, and they follow me;" "a stranger will they not follow, but will flee from him; for they know not the voice of strangers." The sheep of Christ cannot be deceived by pretended shepherds. They can only lead those whom He has discarded and withdrawn himself from because of their disobedience. No Saint who is living his religion need have any fear of such deceivers. The presence of the Spirit of the Lord will impart unto them the needed knowledge and strength, but they who are depending upon past knowledge, and who have failed to cherish that Spirit which produceth knowledge and causeth it to increase, have cause to fear and tremble, for they have no security that they will be able to escape the flatteries of the false shepherds.

ARRIVALS.—Elders David P. Kimball and R. H. Parker arrived in this port from Zion, on the 29th ult, per packet-ship *Neptune*, after a pleasant, though rather tedious passage of 39 days from New York. On the same day Elders Martin Wood, William W. Riter and C. M. Gillet also arrived from the same place per steam-ship *City of Washington*. All of these brethren were in good health and spirits, and rejoiced to arrive in the destined sphere of their labors.

THE FARMER'S ORACLE.—We have received the first and third numbers of the above-named periodical, which is being published at Spring-Lake Villa, Utah Co., Utah Territory, under the auspices of our old friends J. E. and W. D. Johnson, the former as editor and publisher, and the latter as proprietor.

This paper, as its title denotes, is devoted, principally, to the promotion of Agriculture, Horticulture, and Stock raising, and will necessarily include home manufactures and all those interests which affect the prosperity of that young and thriving Territory. We sincerely wish it success, and take pleasure in placing it on our list of exchanges.

ABSTRACT OF CORRESPONDENCE.



SHEFFIELD DISTRICT.—Elder Joseph Bull, writing from Stavely, Derbyshire, under date of July 24th, says he had been busy travelling through the District, making the acquaintance of the Saints, holding meetings, attending to business connected with the several Conferences, and getting matters properly arranged and in working order. He speaks in terms of commendation of the labors of Elders Swan and Nicholson, and very cheerily of the general prospects of the Work throughout the District. He says the Saints have received him very kindly, he feels quite at home with them, anticipates many happy seasons with them, and believes his association with them will be productive of mutual pleasure and benefit. Elder B. has also been directing the attention of the Saints to the necessity of obeying the law of Tithing, and they manifest a willingness to do all in their power that may be required of them.

WARWICKSHIRE CONFERENCE.—Elder Robert Pixton, writing on the 21st ult., says that he feels well in his labors, the blessing and Spirit of the Lord are with him, and there is a prospect for doing good in that field. We are pleased to learn that in this Conference, as well as in most others, the Elders, and Priesthood generally, are improving the opportunities presented by the fine weather to hold open-air meetings, which are generally well attended. Elder S. L. Sprague had arrived and proved a valuable aid to Elder Pixton.

IRELAND.—We have received an interesting letter from Elder Robert Brown, President of the Dublin Branch, from which we make some extracts. Elder B. writes that there are but few Saints in Dublin, and but little interest in the Gospel is manifested, at present, by its inhabitants, still, he and the few Saints associated with him, feel well, rejoice in the work of God, and are ready to do all they can to make their fellow-beings acquainted with the message which the Lord has sent unto them. He continues :—

“We still hold our meetings in Elder J. McMeeking’s house, cheering and comforting each other with the hopes of better times. These meetings are sweet and delicious to us, and I feel grateful for them. Often when I feel sad and downcast for want of success, does the good Spirit cheer and comfort me and make my heart light and buoyant with the thought of opportunities yet being given to do good in this city. I sometimes feel as if that time was near at hand—how my heart longs for it. Out-door preaching is not allowed here, the authorities having made a local law to that effect, unless it be on private property, and we have been unable, as yet, to find any one who will grant us this favor; but, so far as my power and influence extend I have used them in spreading the Gospel in this city, time will yet tell with what result. Some have been taking a great interest in me, and would fain convert me from the error of my ways; I am glad that they are so inclined, for it gives me an opportunity of vindicating our principles from their aspersions, and removing erroneous impressions engendered through newspaper reports and otherwise. A few nights ago I called at the house of a gentleman who holds a respectable position in

this city, and had a conversation of some two hours length with him and his wife. They both confessed their conviction of the truth of what I said, and stated that they could find no fault with our principles, for they were in accordance with the teachings of the Scriptures. The Spirit rested powerfully upon me, and I bore my testimony with such conviction that it went home to their hearts, and they both said they would see more about it, and gave me a warm invitation to visit them again. Such scenes and opportunities as these cheer me, as being the harbingers of good times."

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, U.T., }
June 25, 1863. }

President Cannon.

Dear Brother,—Your favor of May 23rd came to hand on the 18th inst., and we were pleased to learn of the blessings attending your labors in the business of this season's emigration, when increased fare and scarcity of vessels combined to hinder your progress and thwart your plans. I can readily understand that you and your associates have, of necessity, been very busy, and without doubt are mutually gratified with the results that have crowned your efforts.

We regret that brother West's health was so poor, but hope, with you, that his tour on the continent will prove beneficial to him both mentally and physically.

Notwithstanding the disappointment from the *Shakspeare*, I presume all will arrive in very good time, for, of the two, as I have previously stated, it is much cheaper and better for the teams to wait, resting and recruiting, than for hundreds of unacclimated persons to lie idle in a sickly region.

The first company of Saints, some 800, reached Florence on the 12th inst., and the first company of the trains, Capt. J. R. Murdock, was expected there on the 19th. Capt. John M. Woolley's company, its number in travelling at the time I do not know, arrived on the 22nd, "all safe and well," and I presume the whole ten companies will be in Florence by the 1st of July. From these dates you will perceive that the passengers by the London ship, if the captain reaches New York near the time he mentions,

will not be apt to cause much delay; at any rate, so far as we now know, the times of arrival are and are likely to be much more fortunate than they were last year.

Since Harding's departure on the 11th inst., without the least demonstration from any party, and only one individual to bid him good-bye, the transient persons here continue very quiet, and apparently without hope of being able to create any disturbance during the present Administration. They certainly will be unable to, if President Lincoln stands by his statement made to brother Stenhouse on the 6th instant—viz, "I will let them alone if they will let me alone." We have ever been anxious to let them alone further than preaching to them the Gospel and doing them good when they would permit us, and if they will cease interfering with us unjustly and unlawfully, as the President has promised, why of course they will have no pretext nor chance for collision during his rule.

Last Sunday, the 21st, in company with President Wells, my brother Joseph, brother J. Taylor and a few others, I visited Bountiful, and held meetings there, returning in the evening. There was a full attendance, and the meetings were mutually interesting. To-morrow, with a few of the brethren, I purpose going to Provo to hold a two-days' meeting there on the following Saturday and Sunday.

Timely and refreshing showers on the 22nd and 24th inst, broke the spell of the unusually dry, hot weather of some time past, cleansing trees and vegetation, and we trust that we may continue to be thus blest to the maturity of the various promising crops

now flourishing in fields and gardens, and to the covering the ranges with abundant grass for our numerous flocks and herds.

My health is good, as is also that of my family, of your family, so far as I am advised, and of the people generally.

God bless you, your associates, and all Israel, is ever the prayer of your brother in the Gospel,

BRIGHAM YOUNG.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, July 24, 1863.

President Cannon.

Dear Brother,—I expected, ere this, to have been able to report the condition of this entire District, but circumstances have prevented. However, I can truly say that I enjoy myself in laboring among the Saints in this Conference, the majority of whom are just as good as they know how to be; their works testify to the fact that they are on hand to do as they are told by the servants of God to the utmost of their ability. I have never labored with or among brethren in these lands who were more willing or better qualified to preach the Gospel of the Son of God than are the Elders of the Birmingham Conference, and I confess that I love them just as well as I do the brethren of the Manchester District, and I feel that my love for both and for all the faithful is increasing.

I have visited brother Pixton and the Saints in and about Coventry, and find them enjoying the spirit of the Latter-day Work, and doing their best for its progress. To-morrow, brother J. K. Whitney and I go to Redditch, where we expect to meet brothers Pixton and Sprague. On Sunday, we hold a District meeting at Stratford-on-Avon or somewhere in that neighborhood. I have been desirous of visiting the Saints in the Staffordshire Conference, and it is my intention to go there next week, and I trust that I shall find brothers Taylor and Free alive and doing well.

Brother C. S. Kimball is one with me; he is laboring among the Saints, and will, I have no doubt, be a blessing to thousands in these lands.

We held a Priesthood meeting in the Farm-street Chapel, where we enjoyed ourselves and made such arrangements and alterations as we thought best for the progress of the Work. Our Conference, which was held in Oxford-street Chapel, on the 1st, as you are aware, was crowded with Saints and strangers. The counsel contained in your sermons, and the remarks made by brother Shearman and others were of such a nature that they went home to the hearts of all honest listeners, and produced that joyous feeling that was so unmistakeably read in the countenances of nearly all present, and have produced and will continue to produce good results.

The teachings which we are continually receiving through the *Star* and *Journal* are appreciated by many in this District; when you receive our monthly report I have no doubt you will have ocular proof that Tithing is a principle we not only believe in but practice.

I am glad to learn that many of the Elders who were appointed on missions to this country at the last April Conference, held in Great Salt Lake City, have arrived in good health and spirits; may God bless them in their efforts to build up his kingdom. Accept my thanks for the assistance you have sent us. Brothers Kimball and Whitney join in kind regards to you and all associated with you in the office. God bless you and all who are endeavoring to do good, is the prayer of your fellow laborer and brother in the Gospel,

J. M. KAY.

NOTTINGHAM CONFERENCE.

Nottingham, July 2, 1863.

President Cannon.

Dear Brother,—Knowing your ever anxious desire to learn of the condition and progress of the Work in the different portions of the country over which you preside, I thought perhaps a few lines from this district might not be amiss. On the 18th of March I was appointed by you to preside over the District comprising the Nottingham, Derby, Leicester and Lincolnshire Conferences, which considerably enlarged my field and increased my labors. I felt at the time that my labors were more than I had strength to perform,

but, on a moment's reflection, I knew it was the will of my heavenly Father through his servant, and I asked Him to increase my bodily health and strength in proportion to my labors, and I can say of a truth that the desire of my heart in this thing has been fully realized, for since that time I have enjoyed better health than for the last four years, for which blessing I truly feel thankful to my heavenly Father.

Since my appointment I have visited and held a Conference in the four different Conferences comprised in my district, and I find that the Saints, with but very few exceptions, are striving to live their religion and are enjoying and rejoicing in the spirit of the Gospel. The Saints here, as in other places, are of the poorer class of the people, and through the depression of trade many are in straitened circumstances; yet they are full of faith and good works, and look forward with joyful anticipation to the day of their deliverance from these lands of wickedness and oppression; for, notwithstanding the unfavorable circumstances by which they are surrounded, they feel confident that they will yet be gathered with the Saints. When I see such a living and abiding hope, with such a feeling of assurance that it will yet be realized, I cannot but think that those Saints have taken the admonition of the Apostle, that they have contended for and obtained a goodly portion of that faith which was once delivered to the Saints, and I feel to say, the Lord bless them and increase their faith until every righteous desire of their hearts shall be fully realized.

This year's emigration has considerably lessened our numbers in this Conference; eighty have bid adieu to friends and relatives and the land of their nativity, and are wending their way to the home of the Saints in the far distant west. Elder P. P. Pratt is here, and is now making his first visit round the Conference; he is in good health and spirits. The brethren of

the Priesthood in this District are one with me in trying to carry out your instructions in building up the kingdom of God. Our preaching is principally in the streets and lanes, and, as a general thing, we have good congregations and good attention; the spirit of investigation is daily increasing with the people; the signs of the times are awakening in many the spirit of inquiry, and some who have been bitter opposers are beginning to stop and think, for they see that many things which have been told them by the Saints in years passed are actually taking place, and the spirit of prejudice, that has long held possession of their minds, is beginning to give place to reflection and reason.

Ever praying the Lord to bless all your efforts to build up his kingdom, I am your brother in the Gospel.

J. D. CHASE.

SCOTLAND.

GLASGOW CONFERENCE.

Glasgow, July 13, 1863.

President Cannon.

Dear Brother,—I arrived in Glasgow in good health and spirits, and found things moving on all right. It was my intention to have written you before this time, but have been kept busy. I have travelled through the west district of the Conference in company with brother Hood, and have enjoyed myself much. The Saints feel well and are striving to do the best they can under present circumstances. My health has been good, and the weather being favorable I have derived much benefit from my short tour. I felt sorry and surprised to see by the *Star* that Thomas was gone. I expect to receive particulars from home shortly. Give my love to all the brethren in the office.

With earnest prayers for your prosperity, I am, your brother in the truth,

MATTHEW LYON.

THE Original Sabbath in England, in the year 950, commenced on Saturday at three P.M., and lasted till daybreak on Monday. In the reign of James I, 1606, a fine of one shilling was imposed, by an Act of Parliament, on every person absent from church on Sunday.

SUMMARY OF NEWS.

ENGLAND.—Earl Russell has declined to receive a deputation from the recent Polish demonstration in St. James's Hall. It is said that this refusal has excited great indignation amongst the committee, many of whom are working men, who consider it as an act of discourtesy, and a general meeting has been convened to consider what course it will be best to pursue under the circumstances. It is still uncertain what policy England will adopt with reference to Poland and Russia, but she inclines, at present, to a unity of action with France and Austria.

RUSSIA.—So far as journals and official agency can avail, it is stated that every possible means is being employed at St. Petersburg to prepare the people for a pending war, and to rouse the national feelings to the highest pitch of excitement. The official journals of Russia continue to publish lists of addresses from the provincial towns to the Emperor, promising their support to the Government in its attempts to suppress the Polish insurrection.

POLAND.—The insurrection continues to gain ground. The Russians have been defeated in several engagements.

GERMANY AND DENMARK.—The Schleswig-Holstein question has assumed a very serious aspect. No one seems to doubt that Germany will now attempt to carry out her threat of an "armed execution" in Holstein. This must inevitably result in war, unless the great Powers of Europe interfere to prevent it, which it is more than likely they will be unable to do.

AMERICA.—The terrific riots which commenced in New York on the 17th ult. continued with unabated fury for several days, during which time many most revolting and horrible outrages were committed by the infuriated populace. Men, women and children joined indiscriminately in the *meles*. It is estimated that at least one hundred and fifty negroes have fallen victims to the rage of the populace, who regard them as the origin of the war and, consequently, of the conscription. It is also stated that between two and three hundred whites,—males and females, rioters, soldiers and police,—have been killed or seriously wounded, besides many minor injuries. On the 17th ult. the riot subsided, in consequence of the circulation of the report that the Government had decided to abandon the conscription in New York; but at last advices the Administration had decided to enforce it and were pouring troops into the city. The Park on Broadway was lined with heavy artillery sent up from Harper's Ferry, and a conflict between the Federal and civil authorities was imminent, as Governor Seymour declared the draft to be unconstitutional. Thus are the inhabitants of New York beginning to experience the horrors of which they were warned some thirty years ago. General Dix has been appointed to the command of the department of the East. General Morgan has seized Jackson, Ohio; he is reported to be hemmed in by the Federals. Banks officially reports the unconditional surrender of Port Hudson on the 8th ult. Unofficial advices state that the garrison of Port Hudson numbered 17,000, with 35 field-pieces, 25 siege guns and 10,000 stand of arms. Vallandigham had arrived at Niagara Falls, and has issued an address accepting the nomination for Governorship. He says, "The people in all the Southern States through which I have passed are unanimous in the defence of their cause." General Lee is reported to be pushing rapidly to Culpepper. The army of the Potomac is at Berlin, Maryland. An attack was made on Charleston by the Federal Monitors on the 10th of July. The whole of Morris Island, with the exception of Fort Wagner, was said to be in the possession of the Northerners. The siege of Fort Wagner was progressing when the latest despatch left. General Grant had finished the paroling of the Confederate garrison at Vicksburgh, which proved to have been 31,000 strong. All persons in the South refusing to take up arms are to be sent out of the Confederacy.

VARIETIES.

HARRIET A. McLaughlin, of Chicago, Illinois, asks for a divorce from Henry A., her husband. She is only eleven years old, and had been married but a single month.

A MAN who has some "music in his soul," says that the most cheerful and soothing of all fire melodies are the blended tones of a cricket, a tea-kettle, a loving wife, and the crowing of a baby.

AN Irishman (of course) who had blistered his fingers by endeavoring to draw on a pair of new boots, exclaimed—"By St. Patrick! I believe I shall never get them on until I ware thim a day or two."

ADDRESSES.

Edwin Tuff, care of John Livermore, High Street, Maldon, Essex.

Joseph Machin, care of John Cunliffe, Finger-post, St. Helens, Lancashire.

DIED:

At Bountiful, Davis countv, U. T., on 25th April, Eliza Stratford, wife of Henry Rampton, late of Maldon, Essex, England, aged 28 years.

At Richmond, Cache county, U. T., on 24th April, Sarah R. Ash, aged 66 years 1 month 21 days, formerly of Birmingham, England.

In North Ogden, U. T., on 17th April, Robert Montgomery, sen., aged 62 years 5 months.

At Big Cottonwood, G. S. L. county, on 28th April, Mary Jane, daughter of Henry and Ann Bawden, aged 2 years 6 months and 6 days.

Killed by the Indians, near Brigham city, U. T., on 8th May, William Thorp, late of England, aged 46 years 8 months and 20 days.

ERRATUM.—In *Star* No. 31, in the notice of "Arrivals," for *City of Cork* read *City of Manchester*.

POETRY.

THE SAINT'S RESOLVE.

I'll be a Saint of God,
Though all the world oppose;
I'll tread the path the ancients trod
In spite of all my foes:
For God, and angels too,
Will help me to obey;
Will open heaven to my view
More clearly every day.
I'll be a Saint, although
My path may thorny be;
The truth will teach me how to live
In love and nulty

With all the great and good
Of every age and clime —
With them to overcome at last
And share their joys divine.
And I will gather home
Unto the glorious West,
Whence the ungodly soon shall flee,
While Zion's children rest;
Within those peaceful vales
I have resolved to be,—
There is my chosen dwelling place,
Among the wise and free.

Luton.

T. C.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 33, Vol. XXV.

Saturday, August 15, 1863.

Price One Penny.

W A T E R - B A P T I S M .

BY ELDER GEO. SIMS.

Among the religious world we meet with but few who do not at once acknowledge that the ten commandments are particularly adapted to correct and to so regulate the human mind, that peace and happiness would be a result of their faithful observance. It is readily admitted that men are so depraved in their hearts, vitiated in their tastes, and warped in their judgments, that each one needs these commandments engraved on the tablets of their hearts to prevent the evil consequences which their depravity and folly would lead them to, but the admitted views of mankind in relation to *ordinances* are very different. The Jew who did not dispute that the first commandment was a good one, did dispute in his own mind that looking at the brazen serpent which Moses lifted up in the wilderness would heal the bites of the flying fiery serpents that made him writhe with agony in the dust, and, in this instance, the believer in a law that forbade the worship of idols, was infidel to an ordinance which, if observed, would have healed his serpent-bitten body. In those days the

Lord, by the ordinance of the brazen serpent, gave the people a lesson on the efficacy of ordinances. No doubt but that the Jews who were bitten, although they did not believe in the ordinance of the brazen serpent, prayed fervently to the Lord that he would assuage their pains and deliver them from the serpents; but on this occasion we find the believers in the ordinance only obtained the blessing, and no notice is made of prayers finding an answer.

Many and fervent were the prayers that the antediluvians offered, when the swelling of the waters convinced them that the flood would soon overwhelm them, but at that time the ark, and not prayers, saved Noah and his family. It is the observance of all the commandments, however various they may be, that secures to man the favor and salvation of the Lord. As it was then, so now, it is the believer in ordinances who obtains the blessings, and the faithless heart feels the curses. "I see but little use in water-baptism;" say very many, "why should immersion, by one who, as you say, has

authority, remit sins? I prefer praying for the remission of my sins; I have faith that the blood of Jesus cleanseth from all sin; faith in Jesus will be sufficient." But the consequences of disobedience to any law or ordinance is suffering. St. Paul says, "The wages of sin is death," and if we reverse this law, the wages of obedience is life.

We also read of a very peculiar ordinance, the ordinance of the scape-goat. In this portion of the Scripture we read of the Priest gathering the people together, and in that numerous congregation we may suppose there were persons who had transgressed many laws; "And the Priest, Aaron, laid his hands on the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions, and sent the goat away by the hand of a fit man into the wilderness." If most of Christendom can believe that the scape-goat ran off with the sins of the people, why not believe that water-baptism, administered by true authority, remits sins? Surely the man that disputes the efficacy of water-baptism, would have fallen into the error of Cain, who offered the Lord the fruits of the earth instead of the firstlings of the flock; but if the Lord rejected Cain's offering because it was not the right offering, will his justice permit him to accept infant sprinkling instead of adult baptism? Reason says no. Cain's countenance fell because he was rejected, and the faces of all men that will change ordinances will fall also. The miserable consequences of neglecting ordinances are recorded in many places in Holy Writ. Water-baptism is as much an ordinance as the marriage ordinance; then why reject the baptism and accept the marriage ordinance? If wretched consequences follow the neglect of the marriage ordinance, surely evil consequences will also follow the neglect of water-baptism. The virtuous portion of society frowns upon the paramour and his mistress, because they have passed by the ordinance of marriage, which ordinance was instituted by Heaven, and those who have neglected to observe the ordinance of baptism, will, when this ordinance is better understood,

also meet with the frowns of the righteous for neglecting it, for, if it had been observed, it would have brought the remission of sins to themselves, obtained for them the favor of Heaven by their obedience, which favor others necessarily partake of.

When the Apostle Peter had convinced the Jews that Jesus was the Son of God, they were pricked in their hearts, because through their unbelief they had consented to the crucifixion of the Savior, and they asked him and the brethren what they should do to be saved, and he said to them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Well might a verse commence,

"How foolish to the carnal mind,
The ordinances of God appear."

If we omit water-baptism for the remission of sins, why not omit the ordinance of the Lord's supper also? If it is right to commemorate the death of the Savior according to one of his commandments, why neglect his command to be baptized for the remission of sins? Religious men believe that the Lord is well pleased with them when they surround the communion table, and, if the observance of one of the Lord's commands will obtain his favor, surely the observance of every commandment which he has given them will increase his love and obtain his blessings. The Israelitish Prophets were continually exhorting their congregations to not only observe the commandments, but also to keep statutes and ordinances, in order to obtain the favor of the Lord.

Municipal ordinances have to be observed as well as the common laws. Whatever laws, ordinances or rules emanate from a king, the non-observance brings upon the delinquents the consequences and the penalties, and the continual strict observance of them brings honor and distinction as a reward; and can we serve the King of kings by strict obedience to every requirement he has made, and not

obtain his blessing? It is unreasonable to suppose so.

Baptism, by immersion in water, for the remission of sins, may be just as consistent to the mind of Christ, and as much adapted for that purpose, as the ark was to save souls by floating on the water. The shedding of the blood of bulls and goats was typical of the efficacy of the shed blood of Christ,

but all at that time did not understand it.

May the traditions of men, which prevent them from at once obeying this important ordinance, speedily yield to the teachings of Joseph Smith, the Prophet of modern days, is the fervent prayer of every Latter-day Saint.

SPIRITUAL ELEVATION—HOW TO GAIN IT.

BY ELDER JOHN V. HOOD.

Archimedes, an ancient Greek philosopher, said, that if he had a lever powerful enough, and a convenient spot to rest it upon, he could move the world. There never was a time, in the history of the earth, that required greater exertions to be made on the part of every one to rouse up the world, than the age in which we live, and the lever by which this is to be accomplished must be truth. The time has come when every man must shake the trammels from his mind, throw off the cloak in which he has been masquerading, and stand forth before his fellow-men in all native dignity and singleness of heart, with feelings commensurate to the grandeur and solemnity of the occasion. Great questions which were mooted in bygone days have been revived; plans for the amelioration of suffering humanity have been promulgated; philanthropy is putting forth super-human exertions for their moral and spiritual elevation; old dogmas are exploding, and optimists dream of the approaching illumination of mankind; and yet the world seems to be as destitute of truth and liberty as ever. Great epochs have always been composed of only a few master-minds, who, by their intellect, whether in literature or commerce, or arts and science, have overturned long-established prejudices, broken down old and musty rules and errors, and created a revolution in the aspect of the time. The common people—the multitude—have the same ideas in their breasts, for every man has implanted in him the grand fundamental truths of his being, and yet,

by the force of the circumstances with which they are surrounded, they are often so placed as to render these dormant or inactive, and consequently useless, and it is only when some great spirit bursts forth like a star, that men see mirrored in him the features of their own thinking, the broken and imperfect ideas which were struggling for utterance within themselves; and, recognizing in him the incarnation and embodiment of the principles that filled their souls, crowd to him as their guide and leader. It therefore follows that every man, in his sphere, should so act and cultivate his mind, that he may be fitted to have the spirit of truth within him, in order that he may be enabled to overcome the material forces that obstruct him in the path of progress, and give forth laws to those under him, and bring forth truths refined in the crucible of his mind which will lead him and all men nearer to the height of perfection on which they stood when created.

The fountains of truth are everywhere around us; they may be choked up with the error and wrong that have covered the earth for centuries, but the duty of every man is to go forth like a hero to the strife, and, opening up the flood-gates of light and intelligence, let forth the waters of spiritual life and liberty, so that the wilderness of the soul may rejoice and blossom like the rose. Human progression is not to be attained by mystic ravings and shadowy dreamings. Each must "put his shoulder to the world's wheel and give it a hitch forward;" must gain his elevation by discerning a pur-

pose in the common affairs of life, and recognizing a grand and moral truth in every relation of his being. Philosophers have striven to elevate the world by theories and propositions; they have confined themselves to dark and metaphysical arguments; they have advanced bold and daring speculations, which sound well from platforms, or look well on paper, but are utterly deficient in point of fact. If men needed only to wander through the world and dream their lives away in visionary ideas, or sit in cloistered cells and conjure up before them myths and fancies, it would be all well; but when they have to grapple with fierce and stern realities, when they have to buffet stormy waves and breast adverse winds, something different must be found.

Can the blind lead the blind? Can men who wander in a maze of conflicting thoughts and opinions, whose hearts are ever warring with their intellects, who retire within themselves, and are, as it were, unapproachable to common mortals; can they grasp the ills of our common humanity, and hurl them into the depths of oblivion; can their cold dogmas "minister to a mind diseased, or pluck from the memory a rooted sorrow," or shed one ray of heavenly light on earth's darkness and ignorance? If men would only begin to think, to consider the position they are placed in here, the importance of present work and the destiny that awaits them if they are faithful, surely they would strain every nerve and limb, and go forth manfully, striving

to gain some grand truth that would teach them how to awaken the mind to a full consciousness of its inherent power, and mould it to that perfect sphere of thought which should fill every human soul. Where, you ask, is this to found? We answer, In the Gospel of the Son of God; life and immortality are brought to light by it; "Truth and Liberty" are the watchwords inscribed on its banners; salvation and exaltation to the members of the human family are the aim and the reward. In such a cause who would falter and fail? For such a prize who would not labor? By joining the ranks of its faithful followers you will gain the power to gather together the crude materials of truth that are lying waste in the universe, and organize them into beauty and harmony. No creed or institution of man can give you this power; no philosopher can teach you how to attain to perfection and become the sons and daughters of God. Here, on this earth, where the Gospel is restored, where the voice of the Priesthood of God is heard calling on man to repent, can you gain for yourself a place in the eternal world and the power to free yourself from the shackles of sin and Satan, and stand forth in the last days clad in the habiliments of light and glory, redeemed, purified and exalted, having attained to the knowledge of the Son of God, unto the condition of perfect men and the measure of the stature of the fulness of Christ.

A FACT.

BY ELDER JOHN BATT.

Numerous, indeed, are the means used to point out to mankind the mistakes in which they believe and the errors by which they are surrounded, and to show them how submissively they bend themselves to the cruelties that their belief in these errors inflict; and still they do not see,—and why? Because but a part is as yet exposed. One incongruity after another is dismantled and its enormities viewed,

and sometimes even with disgust; and is it not piteous to behold mankind, who are so wisely constituted, cheated and deceived in the manner they are seen to be, as leaf after leaf is turned over of truth's fair record? But be ye not dismayed, but rather let your hearts rejoice in these exposures, for they are the precursors of death to error, and the rising greatness, glory and triumph of far-famed, everlasting truth.

THE INTOLERANCE OF ERROR,

It is a singular fact that in all ages of the existence of the Church of Christ upon the earth, all opposing influences which have been brought to bear against that Church have been of an unjust, intolerant, truthless and sanguinary character. The finer feelings of human nature are pained, and the fountain of our sympathies is stirred up at the bare contemplation of the vast amount of wrong which the people of God have suffered at the hands of wicked and unreasonable men. Beginning with the murder of the righteous Abel, and extending through all ages of the Church, the blood of good men has flowed to satisfy the demands of hellish rage and worldly hate. Men can compromise with each other and freely tolerate their mutual errors, and consider the diversity of their faiths as a matter of no consequence whatever; but when those errors are opposed to the truth as revealed from heaven, all toleration, sympathy and good feeling is at an end. Isaiah must be sawn asunder, Zachariah slain between the Temple and the great altar, Jesus crucified, Stephen stoned, Paul beheaded, and Joseph and Hyrum shot; the Saints must be imprisoned or scattered over the face of the land, their property confiscated or destroyed, their dearest rights invaded, and their affections mocked at and laughed to scorn. Why is this so? Why must the most gifted of the Prophets be doomed to the most cruel of deaths? the Son of God to the extreme of ignominy and torture? It is because there neither is nor can be any sympathy or affiliation between the spirit of the world and the Spirit of God. Satan is well aware that should the truth prevail upon the earth his kingdom would fall. There would be no room for man-made creeds, sectarian religious organizations or priestcraft. There would be no room for evil affections, strifes and blood. Seeing that these things are so, it can be no marvel that efforts were made in Missouri and Illinois to exterminate the Saints of God, and that a determined effort has so recently been made to bring distress upon them, with the view of resulting in their overthrow and extinction, for this is the end intended. If we did not know what the world calls "Mormonism" to be the truth of the Almighty God, and that it is bound to prevail against all oppositions of priestcraft and error, we should be, of all people, the most miserable. Hated of men, despised, persecuted and misrepresented on all hands, our situation would be pitiable did we not know that God is the author of our faith and the rock of our defence. As it is, we rejoice. We have not a doubt of the invincibility and ultimate success of the Work of God in which we are engaged. The means taken to accomplish this result we know to be honorable, honest and right, and, consequently, the unusual amount of lies which have been circulated among the public against the Mormons excite but our pity and disgust. These may stir up persecution, but that only serves to cement us together all the closer, and to winnow out the chaff and other stuff from our midst. The Church has enjoyed a brief period of peace, in which the tares have sprung up with the wheat, and it requires another crisis to root them out. As is certain to be the case, when these characters leave the Church, they spare no effort to blacken the character of the people they leave behind them, with the idea that it will serve as a sort of whitewash to their own. Every apostate from the truth issues a fresh edition of slanders against the Saints. But as greatly as the world hates the Saints, it despises apostates more. Once a Mormon always a Mormon is the feeling of the world, and apostates will eventually find they took upon themselves an *everlasting* covenant when they embraced the Gospel, and one from whose obligations they can never free themselves in this world nor in that which is to come, though they should violate that covenant every day. We are satisfied that evil men and evil times will wax worse and worse, and that the Saints will have to become

more and more spiritual as wickedness increases, or they will not be able to stand. We, therefore, pray that the Saints may cultivate those dispositions of mind which will seek to be benefited by whatever occurs, and that all things may work together for our good and

the glory of God ; and then, when we have overcome and taken our seats with Abraham, Isaac and Jacob, we will know that our light afflictions have worked out for us a far more exceeding and eternal weight of glory.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 504.)

August 18.—Took steamer, *Daniel Webster*, at Buffalo, for Fairport. When out about three quarters of a mile from the end of the pier, a lady fell from the stern of the vessel. The engines were immediately stopped, and the yawl lowered, into which the first mate, Mr. Clark, and two hands jumped, and returned in search of her. When the mate saw her she was about ten feet under water. He dropped his oar and dived into the water like a fish. He was gone about one minute, and brought her up, his left hand clasping the back of her neck and holding her at arm's length from him. The two hands took her from the mate into the yawl, and returned to the vessel. She was soon able to speak, and quite recovered in the course of the afternoon and evening. Her name was Jane Groves. The passengers on board, in a few minutes, made up a purse of \$60 to the mate for saving her life. I learned from the lady herself the cause of her falling into the water. She had left her family and friends in the city of Buffalo, and had got on the taffrail to take a farewell look at the city, and on coming down she slipped into the water. Here I learned something I did not know before, that the motion of the water caused by the paddles will keep a person from sinking. I arrived in Kirtland August 19th.

September 3.—This day was appointed for the Saints to meet in Conference to reorganize the Church. Owing to the disaffection existing in the hearts of many, I went to the brethren whose votes could be relied on, early in the morning, and had them occupy the stand and prominent seats. At 9, a.m., the services commenced ;

Joseph and his first counsellor were received, his second counsellor, F. G. Williams, was laid over, not being present. The members of the Quorum of the Twelve in good standing, and the Authorities, generally, were sustained. We were also enabled to dis-fellowship those of the Twelve and others seeking to bring disunion and destruction upon the Church. The apostates and disaffected, not being united, were compelled to endure the chagrin of witnessing the accomplishment of the will of God and his Prophet.

On the morning of December 22nd, I left Kirtland in consequence of the fury of the mob and the spirit that prevailed in the apostates, who had threatened to destroy me because I would proclaim, publicly and privately, that I knew, by the power of the Holy Ghost, that Joseph Smith was a Prophet of the Most High God, and had not transgressed and fallen as apostates declared.

On reaching Dublin, Indiana, I found my brother Lorenzo and Isaac Decker, and a number of other families who had stopped for the winter. Meanwhile the Prophet Joseph, brothers Sidney Rigdon and George W. Robinson came along. They had fled from Kirtland because of the mobocratic spirit prevailing in the bosoms of the apostates.

Here the Prophet made inquiry concerning a job at cutting cord-wood and sawing logs, after which he came to me and said, "Brother Brigham, I am destitute of means to pursue my journey, and as you are one of the Twelve Apostles who hold the keys of the kingdom in all the world, I believe I shall throw myself upon you,

and look to you for counsel in this case." At first I could hardly believe Joseph was in earnest, but on his assuring me he was, I said, "If you will take my counsel, it will be that you rest yourself and be assured, brother Joseph, you shall have plenty of money to pursue your journey."

There was a brother named Tomlinson living in the place, who had previously asked my counsel about selling his tavern-stand. I told him if he would do right and obey counsel, he should have an opportunity to sell soon, and the first offer he would get would be the best. A few days afterwards brother Tomlinson informed me he had an offer for his place. I asked him what offer he had; he replied he was offered \$500 in money, a team, and \$250 in store goods. I told him that was the hand of the Lord, to deliver President Joseph Smith from his present necessity.

My promise to Joseph was soon verified. Brother Tomlinson sold his property and gave the Prophet three hundred dollars, which enabled him comfortably to proceed on his journey.

The day Joseph and company started, Isaac Seeley and wife arrived. The house was pretty well littered up. I sat writing to my wife, but I welcomed them to the use of the house and what was left in it. Brother Samuel H. Smith came along, who tarried with me until my brother Lorenzo returned from Cincinnati, and brother Decker from Michigan, whose families had gone forward with Joseph. We prepared to follow, and started on, overtaking the Prophet four miles west of Jacksonville, Illinois, where there was a Branch of the Church.

After stopping a few days and resting, we proceeded to Quincy, where we found the river frozen over, though it had been broken up. Joseph and I went down to the river and examined the ice. We soon learned that by going through the flat boat which lay the end to the shore, and placing a few planks from the outer end on the ice, we could reach the heavy ice which had floated down the river a few days previous, sufficient to bear up our teams. We hauled our wagons through the boat and on to the ice by hand, then led our horses on to the

solid ice, and drove across the river by attaching a rope to the wagon and to the team, so that they would be some distance apart. The last horse which was led on to the ice was Joseph's favorite, Charlie. He broke the ice at every step for several rods.

After leaving the boat we struck out in a long string, and passed over in safety. Two or three hours afterwards brother Decker and family, and D. S. Miles, crossed on our track, but it was with great difficulty and risk that they got across, many times having to separate from each other and get on to a solid cake, the ice was so near breaking up.

We travelled from the river about six miles and camped for the night: next morning proceeded on our journey. When we arrived at Salt River we found that the ice had broken up so that we could not cross. The ferry-boat was sunk, and we tarried a day or two at this place.

Brother Joseph said to me one morning, "Let us go and examine the ice on the pond." We found the old ice had sunk, and had not left the pond when the river was broken up, and there had another foot of ice frozen over; and by plunging our wagons 2½ or 3 feet into the water, we could gain the solid ice on the pond; at the other shore we found the same.

We got our wagons and horses across the ice, then took a canoe which lay in the pond, and placed one end of it on the shore and the other on the solid ice, and walked through the canoe on to the ice, and pulled the canoe across the ice to the other shore.

In this way we crossed the families and landed directly in the woods, on a very steep sideling hill. We managed to get our wagons along the cleft of the bank; six or eight men held them up, and thus we worked our way on to the road.

We proceeded on our journey to Huntsville, where we met some of the brethren from Far West. Brother John P. Barnard had come from Far West with a carriage, into which he put Joseph's family, and we proceeded on our journey.

One day while crossing a large prairie, six or eight miles from any house, we crossed a small stream.

The ground was frozen deep on each side, and we sprung one of the axletrees of brother Barnard's carriage. Brother Barnard said we could not travel with it any farther. Brother Joseph looked at it and said, "I can spring that iron axletree back, so that we can go on our journey." Brother Barnard replied, "I am a blacksmith, and used to work in all kinds of iron, and that axletree is bent so far round

that to undertake to straighten it would only break it." Brother Joseph answered, "I'll try it." He got a pry, and we sprung it back to its place, and it did not trouble us any more till we arrived at Far West, March 14, 1837. Brother Barnard, seeing this done, concluded that he would never say again that a thing could not be done when a Prophet said it could.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 15, 1863.

COUNSEL TO THE MISSIONARIES.

THE Elders who were appointed on missions to Europe, at the last General Conference of the Church in Zion, have nearly all arrived in this country, and been appointed to their several fields. Those who have not reached were not prepared to start with the companies which came down to the frontiers for the purpose of carrying the Saints up to the Valley, and they may, therefore, be released entirely from the mission or counselled to remain at home until another party shall be appointed. The most noticeable difference between the missionaries of this season and those who have been previously sent, is the very large proportion of young men there is among them. Probably there has never been a party of missionaries, of the same number, sent out to the nations before, containing so few middle-aged and elderly men. The duty of carrying the Gospel forth to the nations, we are pleased to see, is mainly devolving upon the young men. It is a labor fruitful of experience, and will rapidly develop those who undertake it, in a manner, if they magnify their callings, that will make them both useful and mighty in the building up and rolling forth of God's kingdom. As far as we know, they have entered upon the discharge of their duties with alacrity and with strong determinations to do all in their power to bring salvation to the people. We sincerely trust that every one of them will be able to accomplish all the good for himself and the people that, in his heart, he desires. But to do this, devotion and zeal are required. An ordination to the Priesthood and a blessing from the servants of God, are not sufficient, without a proper exertion on the part of the one thus ordained and blessed. The greatest blessings and promises that could be sealed upon a man, by the highest authority, may be lost by the negligence and indifference of him to whom they are extended. We hope the Elders will remember this. If they would realize all that has been promised, and all that they, in their hearts, wish to obtain, they must exert themselves. The promises extended to all are

sufficiently glorious to satisfy the most ambitious servant of God, and the man who is the most diligent and faithful will receive the fulfilment of the greatest share.

There is a great responsibility resting upon the Presidents of Districts and Conferences in whose fields these young missionaries are appointed to labor. Upon their example and counsel very much of the future usefulness and success of these young men depend. If their conversation and actions are all that they should be in servants of God, the Elders who associate with them will profit by what they see and hear, and they will go forth and do likewise. Into their hands is committed the training of the young Elders, and they should feel and act towards them like men of God and fathers. If they are properly careful, it will be but a short time before the new arrivals will prove reliable and efficient aids to them in all the duties of the ministry. It may not be that all will make equally rapid progress. There will be some differences of qualifications. Some may have a natural aptitude combined with diligence, and such ones will, doubtless, become more speedily familiar with all the details of their duties than others who are not thus gifted. But every one who lives near unto the Lord and faithfully perseveres, can become serviceable and materially assist in the propagation of the truth. The Elders who have experience can point out to their more inexperienced brethren the proper course to pursue to fulfil, in the most satisfactory manner, their callings as ministers of salvation.

ARRIVALS.—Elders Benjamin Stringam, John Sharp, jun., S. H. Hill, Heber J. Richards, Franklin Merrill, Jonas N. Beck, Joseph Romney, E. A. Richards, Ensign I. Stocking, Charles W. Stayner, Stephen W. Alley and Oscar F. Lyons, arrived in this town from Zion, on the 25th ult, per steam-ship *Mersey*, 19 days from New York. Elder Joseph H. Felt reached here from the same place on the 27th ult., per steam-ship *Shannon*. Elder William P. Nebeker also arrived from Zion on the 2nd inst., per steam-ship *Great Eastern*. Though some of these brethren have had rather long and tedious passages, yet they have all arrived in the enjoyment of good health and spirits, and have entered upon their duties with that zeal and humility which augur well for their future usefulness and happiness.

DEPARTURES.—Elders Chauncey W. West and Brigham Young, jun., arrived in this town from the continent, via London, on the 28th ult., and proceeded on their homeward journey by the steamer *China*, on Saturday the 1st instant. Elder West arrived in this land, from Zion, on the 4th of July, 1862. During our absence on the continent, in the summer of that year, on a visit to the Saints of the Swiss and Italian and Scandinavian Missions, Elder West took charge of the business of this office, and, on our return, devoted himself assiduously to travelling among the Conferences, instructing and comforting the Saints and exercising a watch-care over the interests of the Work generally. Elder Young arrived from Zion on the 26th of July, 1862, and labored diligently in the London Conference for some time, after which he visited several of the Districts and Conferences until the time of his departure for the continent in company with Elder West. Our associations with these brethren have been of the most pleasurable character, their labors have been productive of

much good, and we pray that the blessings of the Lord may attend them on their journey home, and give them a safe and happy reunion with their families and friends in Zion.

APPOINTMENTS.

Elders Alfred Lee and Benjamin Stringam are appointed to labor in the Sheffield District, under the direction of Elder Joseph Bull.

Elder John Sharp, jun., is appointed to labor in the Dundee Conference, under the direction of Elder Matthew M'Cune.

Elders Samuel H. Hill and Martin Wood are appointed to labor in the Newcastle-on-Tyne District, under the direction of Elder M. F. Farnsworth.

Elder Franklin Merrill is appointed to labor in the Cheltenham District, under the direction of Elder John G. Holman.

Elders Evan H. Richards and Jonas W. Beck are appointed to labor in the South Wales District, under the direction of Elder Thomas E. Jeremy.

Elder Joseph Romney is appointed to labor in the Liverpool Conference, under the direction of Elder Thomas Taylor.

Elder Ensign I. Stocking is appointed to labor in the Kent Conference, under the direction of Elder William Sanders.

Elder Charles W. Stayner is appointed to labor in the Essex Conference, under the direction of Elder George Sims.

Elders Stephen W. Alley, Oscar F. Lyons and Heber J. Richards are appointed to labor in the Nottingham District, under the direction of Elder John D. Chase.

Elder Joseph H. Felt is appointed to labor in the Manchester District, under the direction of Elder Thomas Taylor.

Elders D. P. Kimball and C. M. Gillet are appointed to labor in the Southampton District, under the direction of Elder Warren S. Snow.

Elder R. H. L. Parker is appointed to labor in the Birmingham District, under the direction of Elder John M. Kay.

Elder George M. Brown is released from laboring in the Manchester District and appointed to labor in the Scandinavian Mission, under the direction of President Jesse N. Smith.

Elder S. L. Sprague is released from laboring in the Birmingham District and appointed to labor in the Scandinavian Mission, under the direction of President Jesse N. Smith.

Elders J. E. Evans and John Gray, jun., are appointed to labor in the Scandinavian Mission, under the direction of President Jesse N. Smith.

Elders W. W. Riter and W. P. Nebeker are appointed to labor in the Swiss and Italian Mission, under the direction of President John L. Smith.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NEWS FROM HOME.

We glean the following items of intelligence respecting the progress of affairs in our Mountain Home from late files of the *Deseret News*:—

FEDERAL OFFICERS.—The Hon. J. Duane Doty, Ex-Governor of Wisconsin, has received official confirmation of his appointment as Governor of Utah. The Ex-Governor, S. S. Harding, took his departure for the East on the 10th of June. It is stated that there are strong indications that Judges Waite and

Drake will also be removed, and we trust their places will be filled by better and wiser men.

HON. J. F. KINNEY.—This gentleman, who was recently removed from his position as Chief Justice of the U. S. Supreme Court for Utah Territory, presumably, because he did not choose to join in and sanction the illegal and outrageous acts of his associates, has been nominated as Delegate to Congress, to represent the interests of the people of that Territory in the Federal legislative halls in Washington. We heartily endorse the nomination, believing, as we do, that he will faithfully labor for the welfare of his constituents.

THE OVERLAND EMIGRATION.—The *News* of June 24th says :—Companies of overlanders for the west and north have been arriving and departing during the past week, and the great majority of the emigrants have appeared to be men of intelligence, seeking peace by removing from the eastern to the western slope of the continent. How far they may be successful in the attainment, permanently, of the desired end, time will determine. On the evening of Wednesday last, President Young made a cursory visit to the Public Square, 8th Ward, where there were at the time a large number of emigrants camped, who soon became aware of his presence, and expressed a desire to hear him speak, from curiosity, no doubt, with which request he complied, and addressed them a few minutes, giving them some wholesome counsel relative to their journeying, that they might not fall a prey to the hostile Indians along their several routes, which seemed to be thankfully received, and when he left they gave him three cheers.

MOVEMENTS OF THE PRESIDENCY.—On Sunday, June 21st, Presidents Young and Wells, and Elders John Taylor, George A. Smith, Joseph Young and others, went to Bountiful to spend the Sabbath. A large congregation of citizens assembled at the elegantly-finished new meeting-house, and were addressed by Elders Geo. A. Smith, Joseph Young and J. V. Long. In the afternoon the audience was larger than in the morning. President Wells first addressed the meeting, followed by President Young. The impossibility of the Latter-day Saints building up the temporal kingdom of God until they were as fully converted to the doctrine of entrusting their substance with the servants of God as they now are their souls, was freely and lucidly discoursed upon. On Friday, the 26th of June, Presidents Brigham Young, Heber C. Kimball and Daniel H. Wells, accompanied by Elders John Taylor, Wilford Woodruff, Franklin D. Richards and others, left Salt Lake City to attend a Conference at Provo, which had been previously appointed. On Saturday, Presidents Kimball and Wells preached in the forenoon on the building up of the kingdom of God, and Provo as a constituent part of it. The afternoon session being duly opened, Judge Kinney was called upon for a political speech. The Chief Justice was introduced by President Young to the vast sea of upturned faces, and delivered an address of one hour and forty minutes duration on national Democracy, coupled with an intelligent and impartial review of the history of the denizens of Utah. The speech was well received and enthusiastically cheered by the Conference. A motion that the nomination of Chief Justice Kinney for the next Delegate to Congress from Utah Territory, be concurred in by the citizens of Utah county, was carried, when it appeared that the Hon. John F. Kinney was the choice of the five thousand persons present. No opposing voice was heard and not an opposition vote offered. President B. Young then preached a highly instructive discourse,

showing the people the necessity of both public and private improvement, embracing the development of the resources of our mountain home, the producing and manufacturing of all the common necessities of life, and also enjoined upon the citizens of Provo not to neglect the completing of their meeting-house, which is said to have been in progress for six years. On Sunday the congregation was vastly increased, so much so that it extended far beyond the limits of the Bowery.

THE WEATHER.—The weather had been very hot for some time, the thermometer standing as high as 94° in the shade and 109° in the sun.

ARRIVAL.—We are pleased to learn that our esteemed friend and former associate, the Hon. W. H. Hooper, arrived safely at his home in the mountains, on the 26th day of June, in excellent spirits, though somewhat jaded by his journey. He met, as usual, with a hearty and cordial greeting.

INDIAN AFFAIRS.—Another most daring and horrible massacre has been committed by the Indians. It appears that as the mail coach from the West approached the Jordan Ford, about 25 miles from Salt Lake City, a party of some 25 Indians attacked it, who, after killing the driver, Mr. W. J. Reynolds, and another employee who was with him, mutilated their bodies in a most terrible and disgusting manner, killed three of the horses, broke the coach and plundered the mail. At latest advices efforts were being made by Governor Doty and General Connor to conclude a general treaty of peace with all the Indian tribes in the Territory, which it was hoped would prove successful, and that, very soon, more security of both life and property, from Indian outrages, would be felt, than had been experienced since the troops from California made their appearance in the Territory.

SILK WORMS.—Considerable attention is being paid to the raising of silkworms, by some parties in the Territory, and with decided success. Mr. Octave Ursenbach has raised a fine lot of about 3,000 worms in one year from a small stock of some two dozen. It is said that the practicability of making and manufacturing silk in Utah has been satisfactorily demonstrated.

C O R R E S P O N D E N C E .

ENGLAND.

ESSEX CONFERENCE.

Maldon, July 22, 1863.

President Cannon.

Dear Brother,—Yesterday I visited a widowed sister who has a family of five children, to offer a few remarks of consolation, and to speak of that hope which cheers the true believer, whether single, married or widowed. True religion, says the Apostle James, is "to comfort the fatherless and the widow." In fulfilling this portion of the many duties of my sacred calling, I met my reward; the children simultaneously gathered around me; they had in them an intuition that I was a

friend. Guile is a thing of after growth. A child carries out the promptings of its nature and the true feelings of its soul are seen through the portals of its vision, and, like all things in nature, it clings to the thing it loves, lifts up its tiny arms and lets them fall upon you, and presses its soft lips on yours. A kiss is the untutored infant's sign of affection; it is the pay the infant gives for its mother's tender services. It was at this time I felt to wish that Israel was gathered home. I felt to wish that the time was come for their liberation. I never let my kisses sound on lips of more than four years' growth. I have read of holy kisses that were given in Sk.

Paul's days, but I am governed by teachers who live in this day.

It might sound presumptuous for me to say my righteous soul is vexed very often, as Lot said his was, because of his filthy neighbors; but I honestly assure you that my soul, which often tries to be righteous, is very often vexed with the unbelief of the inhabitants of Essex. "They are like the deaf adder that will not listen to the voice of the charmer, charm he ever so wisely." I do not mean that my preaching is as wise as it could be done, but I preach till I am hoarse, walk to the utmost point of human endurance, try to recollect every passage on water-baptism and other subjects, and fix them together as well as my limited skill will allow me. I have importuned the Lord always for strength, for health and for wisdom. I do not say I live as pure as an angel, but I do not take beer or spirits, and most of the people are vegetarians through necessity. It is not through Elder Grove's lectures on vegetarianism and total abstinence, which I much admire, but it is the high prices of butcher's meat and malt liquors, and the miserably low wages, that help the people to keep some of the commandments.

I remember hearing a brother remark that a certain Elder of this Church, on his arrival in his field of labor, fasted before the Lord that the Work might prosper in his care, and in his prayers ask the Lord to take from him, as a sacrifice, the dearest idol of his heart's affection. It did so happen that his wife died soon after. I have hardly got to that point of faith in God and love for the salvation of man. As I am I represent myself; as my Conference is I represent it. If I have not faith enough to obtain great blessings, I have sense enough to know that the events of my future life will be regulated by Him whose justice cannot be swerved, and whose rewards will be dealt out according to our merits. In my inmost soul I feel a growth of faith, and if I am not very good, I am better than I was. Any way, I have the satisfaction of knowing that I am doing the best I can.

In regard to the Saints in my Conference, I can say they are growing and

they are tough; they have stood a few rude blasts of intolerance already, and I can confidently assert that the winds of false doctrine may blow, but it would be a strong blast which could blow away from them the testimony that Joseph Smith is a Prophet, and that Brigham Young is his successor, and that they have received the gift of the Holy Ghost. If persecutions should come through priestly intolerance, the Bible, Book of Mormon and Book of Doctrine and Covenants would be by them stowed away in snug hiding-places that neither Catholics nor Protestants, in the days of their persecutions, ever thought about. But I pray that the good may be gathered ere that day. But we have a few hard-heads who believe the truth, but are wanting in humility and other virtues. I think this kind may be the class that may have to submit to an inquisition, and in those days I believe they will enjoy reading the works of the Church, and press the conductors of the building of the Temple to take some of their means that the Lord might bless them.

I have had some happy reflections upon your remarks at Conference and your general conversation while in company with Elders Bentley, Romney, Grove and others. I must now pack up and travel to Hertford.

Ever praying that the power of your office in all its many properties of light, love, truth and joy, may continually rest upon you, I remain yours, truly,
GEORGE SIMS.

DORSETSHIRE CONFERENCE.

Bridport, July 27, 1863.

President Cannon.

Dear Brother,—Knowing that you feel interested in the progress of the Work of God in this, as well as in all other places over which you have a watch-care, I thought it was not only necessary, but a duty, to let you know what I was doing. Since the emigration I have taken quite a ramble through the country, visiting both Saint and sinner in my way, talking to the people, where I had an opportunity, about those things that tend to our exaltation and salvation in the kingdom of our God. I find many people that desire to be made acquainted with

those things, but when you talk about obeying the Gospel, about going into the water to be baptized for the remission of their sins, that is another thing; then it begins to sound like "Mormonism," and if they were to become "Mormons" they would lose their standing in society; or, perhaps, they are depending on some person or persons for their living, and those people are opposed to the organization of a Church that has Apostles and Prophets to lead and guide it, notwithstanding God placed some in the Church, first Apostles, secondly Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, &c.

I have found many honest people that desire to obey the truth, but they are poor, and in many of those small towns and villages the parsons hold such an influence that they would deprive them of their living if they were to obey the Gospel, therefore the people are obliged to bow down to those systems that have been organized by that class of men that the Apostle spoke of who would preach for hire and divine for money, who would make merchandize of the souls of men and would have a form of godliness but deny the power thereof. My prayer is, that the time will shortly come when God will turn and overturn those man-made systems, break those bands by which the poor of the land are bound, and that he will bring deliverance to those that do desire to serve him and keep his commandments.

The Saints in my little Conference are increasing in faith since the emigration; they are in hopes that the way will open for their deliverance, and when they reflect upon the miraculous way in which those persons emigrated that went from here this summer, they begin to have some hopes for themselves.

Within the last two weeks I have walked one hundred miles from place to place, besides staying several days with the people, visiting many both in and out of the Church, and I have enjoyed myself much in laying the principles of truth before those that desire to be made acquainted with them.

It is good; praying that the same, and that God

will give you wisdom to perform those great duties required at your hands, to magnify the high and responsible situation in which he has placed you, I am, your brother in the Gospel,

EDMUND F. BIRD.

SWISS AND ITALIAN MISSION.

Geneva, July 16, 1863.

President Cannon.

Dear Brother,—Since my last, on the 29th ult., I have not had a fair opportunity of writing you; but having a few moments to spare, I will improve them for that purpose at present. According to your request to endeavor to have brother West take his trip a little more leisurely and try to improve his health, I will say that I did my best, but he had but little time. He has, no doubt, given you particulars from time to time of his movements, whereabouts, health, &c., so I need scarcely enter into details, further than to say that I, for my part, enjoyed myself extremely well during their visit, and I believe all concerned did the same, except that it was too hurried to permit him to visit as many of the Saints as would have been pleasing to them and to me—the Saints in Geneva, Thun and Zurich being the only ones that had an opportunity of seeing them at all. The brethren left Zurich on Saturday morning last, accompanied by Elder P. A. Schettler, *en route* for Hamburg. At each of the above-named places we had large assemblies for week days.

Brother C. W. West's health seemed to be improving since his arrival in Switzerland. Brother Brigham Young, jun., was in fine health and spirits. I think he enjoyed his visit here exceedingly well, and the Saints decidedly enjoyed his society, what little they had of it. I can say, from my heart, that their visit has done me a great deal of good, and made me think more than ever of home and friends long absent, but, nevertheless, not forgotten.

On Sunday I held two meetings in the hall which you dedicated in Zurich, which was filled to overflowing, mostly by Saints who were doing their best to live their religion and save the means to gather home to the valleys of

Deseret as soon as possible. I occupied about two and a half hours, giving them such instructions as the good Spirit favored me with, and all declared them to be the best meetings they had ever attended—each succeeding one seeming to be better than the last. I must say that I found the Conference in good condition. While in Thun, brother West, by my request, ordained Priest Jacob Muller an Elder. He has been laboring faithfully for about eight months, preaching and visiting the Saints since the new year, continually, and has been assisting Elder John T. Gerber in his

wide-spread District. Elders Karl Schram and John Beck are both doing well, spending their whole time in the ministry, and rejoicing in the light of the Gospel and in making its principles known among all who will hear them. Brother Schettler intends visiting the Saints in Amsterdam ere his return from the north.

Remember me to all in the office and vicinity. Ever praying God to bless and prosper you and all who are one with you, I am as ever, faithfully your brother,

JOHN L. SMITH.

S U M M A R Y O F N E W S .

ENGLAND.—The Government has declined to unite with France in sending a joint note to Russia on the Polish question. This is considered by many to be tantamount to a declaration that England will on no account risk a war on behalf of Poland.

FRANCE.—Although considerable disappointment is felt regarding the course England appears determined to pursue respecting Poland, yet France relaxes none of its preparations for war by land and sea, and imperative orders have been issued that such preparations shall, as far as possible, be kept secret.

SWEDEN AND DENMARK.—The most cordial feeling is said to exist between the Sovereigns of Sweden and Denmark; and that Denmark may be prepared for any emergency, a Danish flotilla of iron vessels is now on cruise in the Baltic.

EAST INDIES.—A great earthquake took place at Manilla on the 3rd and 4th of June, resulting, it is said, in immense destruction of property and the loss of 10,000 lives.

AMERICA.—General Lee was still in the neighborhood of the Potomac, threatening Washington, and is said to have been re-inforced by General Hill with 10,000 men. General Meade was endeavoring to intercept his communications with Richmond; a conflict between the two armies is imminent. The recent disasters to the Confederates have caused President Davis to call to arms the whole male population of the Confederacy, between the ages of 18 and 45. The *Montgomery Advertiser* says:—Vicksburg having fallen, Grant will, probably, unite his forces with Rosecranz. There will then be a Federal army of 160,000 men on the soil of Alabama. In face of these facts, every man should gird up his loins for fight, as it will be a struggle for existence. A Richmond despatch says the Southern people have not yet begun to fight, and warns the North that its late rejoicings are delusive. It is stated that colored *corps d'Afrique*, raised in New Orleans, will garrison Port Hudson. Admiral Farragut's squadron in the Mississippi is preparing for an important expedition. A spirited resistance to the draft is manifested in Maryland; the barns of two enrolling officers have been burned and their residences attacked. The *New York Herald* still urges President Lincoln to enlist the sympathy of all men, North and South, by declaring an intention to drive the English from Canada and the French from Mexico. The general belief is that there will be no conscription in New York, but the arrests of rioters continue; the authorities are still taking precautions against the renewal of the outbreak.

V A R I E T I E S .

To make hens lay—Wring their necks: they will lay anywhere then.

A REPUBLICAN writer says the motto of the statesmen at Washington is, "Let us steal while it is time."

A cup of coffee costs one dollar in the Richmond coffee-houses; butter is \$3.25 per pound.

ADDRESSES.

John Sharp, Jun., Stirling Buildings, Caldron-street, Maxwelltown, Dundee.
Oscar F. Lyons, 21, Causeway-lane, Leicester.

NOTICE.—Elder Robert Evans, formerly of Great Salt Lake City and latterly President of Carnarvonshire Conference, is hereby suspended from acting in any capacity in the Priesthood, he having obstinately refused, when released, to return to his family in Zion and having also conducted himself in other ways in a manner unsuited to his calling as an Elder.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

WANTED.—Orson Pratt's tract "Divine Authority, or, Was Joseph Smith sent of God." Any of the District or Conference Presidents having a quantity on hand which they wish to dispose of, will oblige by forwarding them immediately to this office.

P O E T R Y .

SONG OF DEVOTION.

TUNE—*God Bless the Prince of Wales.*

High on the snow-capped mountains,
Round Ephraim's pleasant vales—
The flag of freedom waving
Proclaims that peace prevails.
While war spreads desolation
O'er earth's extended plains,
God in the homes of Israel
Order and peace maintains.
High on the snow-capped mountains, &c.
God bless the Prophet Brigham;
Long may he live to be
The leader in truth's conflicts,
Till Zion's sons are free.
Before their march to conquer
Shall tyrants fear and quake;
The honest find salvation,—
Oppression's fetters break.
High on the snow-capped mountains, &c.
Leicester.

O Zion! theme of Prophets
Who lived in days of yore,
To bear thy joyful tidings,
We'll go from shore to shore.
Truth makes us independent
Of all that would enslave:
We seek no earthly honors,—
We strive a world to save.
High on the snow-capped mountains, &c.
While earth shall be our dwelling,
Truth shall our hearts inspire;
Its peace will bless and cheer us,
When sinners' hopes expire.
With martyred ones, in glory,
We'll win immortal fame,
And rise on that bright morning
When Christ shall come to reign.
High on the snow-capped mountains, &c.

ALEXANDER BOSS.

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AND FROM ALL BOOKSELLERS

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 34, Vol. XXV.

Saturday, August 22, 1863.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN LONDON, AT THE MUSIC HALL, STONE STREET, TOTTENHAM-COURT ROAD, SUNDAY, JULY 12TH, 1863.

(Reported by Elder Joseph L. Barfoot)

Present—President George Q. Cannon, of the Twelve Apostles, Elders R. Bentley, President of London District, George Sims, President of Essex Conference, and M. P. Romney, J. L. Barfoot, S. Sears and Edwin Tuffs, Travelling Elders of the Essex and London Conferences.

At 2.30, p.m., the Conference was called to order by President R. Bentley, and the 1st hymn was sung. Elder M. P. Romney engaged in prayer, after which the congregation sang the 22nd hymn.

President Bentley then rose and said,—He felt pleased to meet with the Saints under so favorable circumstances as the present; he hoped they had come together prepared to receive a blessing from the Lord through his servant who was present with us. He was happy to report the London Conference as being in a prosperous condition; said the Saints were increasing in the Spirit of the Lord, and a greater desire to practice the principles of their holy religion was manifest among

them. An increased desire was also felt by the Saints to emigrate, and they appeared to realize, by the great effort they were making in that direction, that Zion is the safest and best place for the people of God. President Bentley then said he would not prolong his remarks as he was always with them; he would, therefore, give way for the further business of the Conference.

Elder George Sims then addressed the meeting, after which Elders Barfoot, Romney and Sears briefly reported their respective fields of labor, and bore testimony to the truth of the Work in which they were engaged.

President Cannon then addressed the meeting and exhorted the Saints to diligence, after which the Authorities of the Church were presented in the usual manner and unanimously sustained.

The choir then sang a hymn, and the meeting was adjourned till the evening and dismissed by prayer.

The Conference again met at half-

past 6, p.m. After singing, Elder Barfoot engaged in prayer, and the choir again sang.

President Cannon then read a portion of the 102nd Psalm, from the 13th to the 22nd verses, inclusive. He said,—I hope the Saints will give me their undivided attention, withdraw their minds from the world and its associations, and exercise faith in God so as to draw down his blessings. The passage I have read is full of instruction and interest to us as a people, and is an appropriate one to dwell upon. The predictions of the Prophets and the servants of God have always been regarded with favor by the righteous, because they believed in their fulfilment, and they knew they were concerned in their accomplishment. I love to dwell upon those things myself, for they concern me. I hope to be benefited by and to participate in the blessings promised in the prophecies contained in the Scriptures. Even should I not see them fulfilled, my children, my descendants will, for the time is at hand when these things shall come to pass.

This is the dispensation of the fullness of times, and power has been given by which the purposes of God may be brought about. We, Latter-day Saints, know that God has instituted this Work, and that all the results which he intended concerning Zion and the kingdom of God cannot fail of realization. It would please me to see the Saints understand the nature of the work they are engaged in, so that they may know what they are laboring for. We may, and should obtain a correct knowledge of the purposes of our heavenly Father; our operations will then be conducted intelligently, and assist in bringing to pass his purposes in building up his kingdom on the earth. I do not wish to labor blindly myself, neither do I wish to see my brethren and sisters doing so, nor yet to fold their arms and passively allow these operations to go on and they take no part in them. It is not enough for you to know that God has inaugurated this Work through the agency of angels, you must also never forget that God, our eternal Father, has given *you* power to proclaim his Gospel, and that you are

not to leave everything for the Almighty to do. There are men who live fifty, sixty, or seventy years, and bestow all their thoughts on the way to get power to acquire property. They go to church and learn the routine of a so-called Christian life, but they seem to forget, if they ever knew, that God has an end in view in their being on the earth. They do not reflect that those glorious faculties which they possess were given for a higher and nobler purpose than to find out what to eat and drink. They lose sight of the use of the present in obtaining a knowledge of God, and indulge in hopes of a future when they will enter the abodes of the blest and partake of all the glories which Jesus and his servants enjoy. I do not want to wait till then to obtain those blessings which accompany this knowledge; I want them here, on this present earth, and would not stay for their realization till I get beyond the bounds of time and space. But God, our eternal Father, has a purpose in view in placing us here. These intellects were not to merely enable us to acquire gold and houses and lands, but to give us power to obtain and accumulate knowledge, which would be useful to us here and also when we have finished the work assigned us in this state of being. I would like the Saints to understand this,—that God has given us powers, endowments and blessings; that we are to use those powers and gifts to his glory, just as much as the angels do theirs in the courts above. This has been the course pursued by the servants of God, in all ages, when the Gospel has been upon the earth. The powers given them by God they have used to benefit others, as was exemplified in their lives. It was thus they attained to the wonderful power they possessed. The object of revealing the Gospel is that its blessings may be imparted to others. Those blessings do not consist in making known the first principles of the Gospel, only, but in teaching everything which is necessary to be known in this state of being. I need not tell an intelligent congregation, like this before me, that the things men generally live for are unworthy of them. Man has a higher destiny than to live to get

gold and earthly riches, for you know that men die and leave all they possess. One generation passes after another, and not a particle is taken from the earth. This ought to teach us that there is some other object in man's being here than the pursuit of physical wealth, and that he ought to seek after something which he can retain. What is the nature of this kind of wealth which we can take with us? What is it that a man can possess and impart to you without making himself any the poorer? What is there that I can retain when I leave this earth, and that takes nothing from it? It is the truth which has been acquired; the knowledge of principles which bring us into acquaintance with, and closer to, God our eternal Father; the truth, eternal in its nature, like our own spirits, and as indestructible; something the fire cannot consume and which death cannot annihilate! This is the wealth we have to accumulate, and we can get it upon the principle Jesus taught—viz., by seeking first the kingdom of God and its righteousness. If we make the kingdom of God and the righteousness thereof **FIRST**, then, all other things can and will be added. Jesus knew well the nature of our existence here, and he taught men to do the will of the Father; he understood that houses, clothing and food, both animal and vegetable, were given to enable man to exist upon the earth, that he might do the will of God by building up his kingdom. This is the object of our being here; this is the mission of the Gospel; to shew us how to build up that kingdom, how to dispossess ourselves of our traditions, to teach us correct principles and to enable us to practice them until they become part of our nature. This I should like the Saints to understand; many of you do, some do not. When you do understand this fully, when all the inhabitants of the earth understand it, then the object of the mission of angels to this earth will have been accomplished. Then you can begin to get riches in the way Jesus taught his disciples to do, to "lay up treasures in heaven." Then you will know how to obtain the favor of God by devoting your lives to this object, by

laboring continually to forward the interests of his kingdom, and the words in the passage I have read will be understood also,—“When the Lord shall build up Zion he shall appear in his glory.”

But there are some who will say that he will build up his kingdom in the hearts of the people. I desire something more tangible than this. I want to see His kingdom established upon the earth; to see temples built to his glory, so that the prophecies may be fulfilled. Jesus has to come to the earth. “In like manner as he ascended up to heaven so shall he descend.” The Lord is to come suddenly to his Temple, therefore a Temple has to be prepared. I do not want him to have to say when he shall come again as he did when upon the earth before, “The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head.” I wish to see preparations made and completed for his reception; then, and not till then, I expect he will come to his Temple—not as he went to the Temple before, which had been defiled and become a place of barter and money-changers, but to a beautiful, a pure and a holy Temple, suitable for the dwelling-place of so glorious a personage. And to bring to pass these things we are not to wait for God to come to do what we can accomplish. We need not wait for angels to come to do a work which we can perform. If we think we are to do so, we mistake the object of our being sent upon the earth. God has given us the power, and he expects us to use it to his glory. Then the angels will assist us and God will aid us in bringing to pass the restitution of all things; in bringing the earth back to its pristine beauty and freshness, as it sprang from the hand of its Maker—as it was when Adam and Eve dwelt upon it in a state of innocency, before the Tempter gained power over the earth. “But,” say some, “we are so much occupied; we have to eat and drink; we have rent to pay; we have so many things to do.” I know you have, and there will never be a time when there will not be duties to perform. If you think to the contrary it is unworthy

of you. We should prepare to discharge those duties by exercising our powers now, and not wait till we pass the portals of heaven to begin. What we have to do is to build up Zion. "But," says one, "does it not say, 'The Lord will build up Zion?'" Yes, but it is not supposed he will *personally* do it. If it were asked who built the Crystal Palace, it would be said, The contractors; but the labor of building it devolved upon others; so, the Lord will give his command concerning the building up of his kingdom, but the labor devolves upon us. We have, with the blessing of God upon our labors, to prepare this earth for the reign of peace which is to come, and to co-operate together to make this place a fit residence for Jesus when he comes again among us.

In drawing your attention to these duties which lie before you, I am doing so with a knowledge of the difficulty there is in this work of building up Zion; but I do so that you may have an increased desire to exert yourselves in these things. I can illustrate my ideas upon this point better, probably, by relating a little of my own experience:—When the Gospel came to my father's house I was young, but I understood that God had begun his Work upon the earth; I could see that he was not acknowledged as Head, and that his government was not respected; I saw the result of this rebellion (for such it is), confusion, oppression and misrule were caused by it; I realized that God, our eternal Father, was going to put things right, and I resolved to devote all my energies to build up the Zion of God and to bring his kingdom to perfection. That feeling has increased in me, and it is stronger in me now than it was in the beginning, years ago; and during the whole of that time I have sought to build up Zion and to increase its strength. I have not had a desire to labor for or to build up Babylon. In speaking so, I do not do so to be egotistical; I wish only to illustrate a principle. I would like you also to make the building up of Zion the object of your lives. I would wish you to seek after the faith which the ancients possessed. You must do this, for Zion has to be built by us,

and it cannot be done without this kind of faith. To enable us to do this, we have received the revelations of Jesus, of his will, and of the way in which it is to be done; and, if it is not done by us, it will be done by beings like us, clothed upon with mortality. In doing this I know there will be difficulties to overcome. It was so when the Saints were driven from Nauvoo, in the midst of cold and privations. They endured and remained together, although they could have scattered to the east and the north and the south. They knew that in seeking first the kingdom of God all other things would be added unto them. If they had desired to obtain earthly comfort, they could have gone to California, after the gold mines were discovered; but they preferred to build up the kingdom of God, because they properly realized the object of their being upon earth. I would like to see the Saints of Great Britain possessing more of this knowledge. What would be the result? They would receive more of the blessings they desire; they would become a rich, a mighty people; they would obtain and possess riches upon pure and holy principles.

To serve God acceptably we must serve him alone; then, when he has proved us, he can pour out his blessings upon us. There is an abundance of gold; there is as much water as all can drink; there is plenty of food and of the elements from which it is produced; there are trees enough to bear fruit, or they can be grown; abundance of minerals in the bowels of the earth, man has only to put forth his hand to obtain them; but he must obtain them on right principles. Even now, if man would receive the Gospel, there is no lack; but the fault lies with him—he debases himself, he forgets his destiny, his origin, he yields himself a willing servant to the Tempter, and we see the result. The Gospel of Jesus Christ is at war with these things; not, however, with the weapons men use to destroy each other. Do you know why this war obtains? It is because he who wields power on the earth knows that his time is come, that his dominion is to pass from him. Therefore, he seeks

to destroy the righteous, for he was a murderer from the beginning. Does he destroy his own? No; it is the holy, the righteous, the pure, the meek among men he seeks to destroy. I expect to see this, not but what I should like all to be free from his annoyances and power, but all that our Adversary and his agents are doing is necessary to purify us. I am, therefore, glad the Adversary lives; and, when I see the papers filled with lies written against us, it excites no other emotions than those of contempt and pity; I should, at one time, have been so indignant as to have been ready to have fought. The poor creatures, who try to do us harm, ought to be pitied by us, knowing, as we do, that they can do us no harm, for which I am truly thankful. I expect there will be wretches vile enough to write letters against us, and apostates who will use their puny efforts to oppose us, but let them alone, do not contend with them, do not use your strength for nought. I would like you to realize that your business is to build up the kingdom of God. In doing this you will secure to yourselves blessings which you can take with you. Having labored in this direction here, when you depart there will be no change in your occupation, you will still continue to labor to build up Zion. This is so plain to me that I wonder all men, but more particularly all Saints, cannot see it. But it was just so when we were baptized; we expected everybody would receive the principles we had received; that all we had to do was to explain to them the truth as we knew it, and that they would embrace it as gladly as we did; but we did not then understand human nature as we do now.

In conclusion, I would say, Labor to build up Zion. Be assured those who have lived and died for the truth are laboring with you. I cannot but rejoice to know that in accomplishing the redemption of the earth we are not

single-handed,—God is with us, his Son Jesus is helping us; the Prophet Joseph—all the Prophets and Apostles are engaged in the glorious work of building up Zion. The Apostle John, in his Revelations, describes a book which he saw in heaven that was sealed with seven seals, which no man was found worthy to open. He wept much, because there was no man found worthy to open and read this book. But he was told to weep not, for the Lion of the tribe of Judah had prevailed to open the book and to loose the seals thereof. And they sang a new song in heaven before the Lamb, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." He, the Lamb, is on our side, and the day will come when His glorious work will be accomplished, and when he and his faithful ones will reign on the earth. Hear it, O ye people, the kingdom and the greatness thereof shall be given to the Saints of the Most High. He shall come whose right it is to reign, and the dominion will be wrested from Satan who has usurped the power. I want you to feel that these are some of the objects for which we are here, that you may rise above the traditions of your ancestors, and not run eternally in the same groove in which they have run. I want you to realize that God has revealed to us his purposes, and I pray that his Spirit may rest upon you, so that you may be pure and holy, for without these qualities you cannot please God. That you may be kept from sin, and be enabled to accumulate these heavenly and eternal riches, is my prayer. Amen.

The choir then sang, and the Conference was dismissed by President Cannon.

THE HOURS OF A WISE MAN AND A FOOL.—The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts—or, in other words, because the one is always wishing it away, and the other always enjoying it.

OPPOSITION TO THE TRUTH.

BY ELDER JOSEPH ROMNEY.

It is surprising to a candid, inquiring mind, to notice the fanaticism and disrelish with which many, who profess to love the Gospel of Christ, really view it when presented by those laboring under the ban of popular censure. The principles, or many of them, if advanced by one who had worldly weight and influence, might be eagerly sought for and professed by interested parties who gave more attention to popularity than to the truth itself; but the real, innate love for them which begets in their practice vigor, would be wanting, unless some selfish end might be won, and some desires be gratified by being energetic.

But the Gospel of our Lord Jesus Christ offers no emoluments or gifts of an earthly character, for he himself, though in the performance of duty given him by his Father, had to endure degradation and persecution as an impostor, and to suffer for the advocacy of truth, until human nature gave way beneath the trial and the tomb received the noblest and the most innocent victim ever consigned to its keeping. Such, though not perhaps to the same extent, will, undoubtedly, be the persecution met by every Elder who is zealous for the cause of truth and for its triumph among the people; for, under the guise of desire for others welfare, under the mask of philanthropy, to prevent the spread of error and the blighting influence of impudent imposture, interested and wicked demagogues do, and will strive to lead the people astray, and by prejudice prevent them hearing the Gospel, lest they should believe and they themselves be cast out as impostors.

But opposition is what has befallen the spread of truth in every age, and though we meet it we need not be surprised or discouraged in our exertions, for we are not more worthy than many who have endured it before us and may receive it after us. When the Elders are the most active in proclaiming God's word, then will Satan

make the greatest and most superhuman exertions to overthrow it, and to uphold his own reign of darkness and unbelief among the nations; for he knows, and the world knows, that the right of Christ to rule is indisputable; yet, in his desire to retain supremacy upon earth,—man's desire for the wealth of this world, for the pleasure that wealth can give, for the self-indulgence it can purchase, is worked upon by him until they would, many of them, rather lose their eternal salvation than obey the first decrees of the Framers of this world. A Saint has persecution and trial offered him in this world, but in the next endless felicity and joy in the association with noble and good men, who preferred the service of God and the reproach of the world, to success in this life—a portion of time so infinitely small, when compared with eternity, that it would be scarcely perceptible.

The worldling grasps for substance and for dominion here, dreaming that happiness will come with it, scorning that reward offered in a future life, and looking upon it as something uncertain in its existence and doubtful in its effects—as something that is beyond the comprehension of man, a mystery so doubtful in its solution that the realities around us now are not to be relinquished for the future's promised joys. Selfishly grasping for present pleasure is ensuring present and future misery; for happiness is not so much an attribute of substance, as the results flowing from an upright integrity and a contented mind—from a spirit that realizes its own weaknesses when clothed in flesh, yet is resolute in the doing of good deeds, the alleviation of misery, and the onward progress of intelligence.

There is nothing which establishes the Divine origin of man with more certainty, than the desire, which at some period is possessed by every heart, of worshipping a Creator—a being superior in intelligence and

attributes to himself, possessing all the greatest and best qualities possible for any being to obtain; yet this belief is oftener clouded with error, and buried beneath the traditional superstitions which cling to him and hang like an incubus upon his belief in God, than it is pure and unselfish in its aim. Men interested in obtaining influence and power, position and worldly fame, knowing this fact, and likewise the stubborn tenacity with which human nature clings to an opinion once formed, use it to further their own ends, and, by working upon the malevolent passions, bring down upon the good, persecution and strife.

"He that believeth and is baptized shall be saved, but he that believeth not shall be dammed." These words are emphatic and not to be controverted by sophistry, yet even many who say they believe in Christ's ministry strive to disbelieve the Gospel he taught. It seems, from the many precedents established by men in present and past ages, that where any desire for the accomplishment of a purpose exists—where a conflict between known duty and gratification takes place, that it is almost invariably decided by relinquishing the former and giving full play to the latter; and, indeed, we must come to the conclusion that where hesitation between virtue and vice occurs, the evil spirit conquers the good, and a life of misery is the consequence. To hesitate to do right is to let the opportunity pass and to

give the Adversary power, to diminish our resistive force and to increase the vigor of the assailant; but by indulging in no thought of retreat, by not tampering with the principles of justice, by indulging in no stimulant to forward duty, by rationally and determinedly going to work to do right, we are so constantly engaged that the thought of apostacy or doubt has not time to obtrude itself upon our minds, and we are tenfold more happy than if we were listless and apathetic. Inactivity in the affairs of mundane life causes many failures, and is likewise a disastrous drawback to spiritual advancement; while on the other hand, the intellect becomes strengthened, more acute in its judgment, and more unerring in its instinct in proportion to its activity and the frequency with which its faculties are called into play.

As the principles of the Gospel of Christ are not the philosophical theories of a day, the accumulated sophistries of old and corrupt schools, but the Divine plan of regeneration instituted by Jehovah for man's exaltation, it is worthy of our most serious attention, and should claim the respect, if not the reverence of all men. They who sneer at the idea of a propitiation, or offering of God's own Son to redeem a fallen world, should never blaspheme what they do not understand; and if they should not, how much greater will be the penalty attached to one who, having once known him, forswears that knowledge and scorns his mercy.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 520.)

I purchased a small improvement on Mill Creek, located my family and proceeded to fence in a farm. I bought several pieces of land and obtained deeds for them.

My wife was taken very sick, so that her life was despaired of for a long time. In the course of the fall and fore part of the winter, she recovered her health so that she could journey with me to Illinois.

As soon as the Missourians had laid by their corn, as they call it, they com-

menced to stir up the old mob spirit, riding from neighborhood to neighborhood making inflammatory speeches, stirring up one another against us. Priests seemed to take the lead in this matter, as related in the history. I had no communication, correspondence or deal with the Missourians, consequently they did not personally know me, which gave me a good opportunity to learn their acts and feelings unsuspected. I knew men in the course of the fall to gather up their flocks and

herds, and take their families into their wagons, and then burn up their houses and leave for other parts. I afterwards saw their names attached to affidavits, stating that Mormons had driven them from their homes and burned their houses. This was quite effectual in raising prejudice against us.

At the time that the exterminating army of Governor Boggs, commanded by Generals Lucas and Clark, came in sight of Far West, I observed their approach, and thought that it might be the militia of the State which had come to the relief of the citizens; but to my great surprise I found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army.

Some of these mobs were painted like Indians, and "Gillum," their

leader, was also painted in a similar manner, and styled himself the "Delaware Chief," and afterwards he and the rest of the mob claimed and obtained pay as militia, from the State, for all the time they were engaged as a mob, as will be seen by reference to the acts of the Missouri Legislature.

Many Saints were wounded and murdered by the army, and several women were ravished to death. I saw brothers Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson, delivered up by Colonel Hinkle to General Lucas, but expected they would have returned to the city that evening, or the next morning, according to agreement, and the pledge of the sacred honor of the officers that they should be allowed to do so, but they did not return at all.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 22, 1863.

PREDICTIONS AND WARNINGS OF NO AVAIL TO THE WICKED.

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ONE of the most remarkable peculiarities evinced by mankind in these days is their total blindness to the signs of the times and the fulfilment of events which have been so plainly predicted by the servants of God. There is scarcely a periodical published by professed Christians, which does not contain lengthy comments upon the hardness of heart and perverse blindness of former generations, in rejecting the plain and pointed warnings of the Savior and the Prophets and the Apostles. This generation denounces, with unsparing severity, the fatuity of the Jews and adjoining nations in rejecting the testimonies of the servants of God respecting those judgments with which He had threatened them. Yet there are events taking place at the present time in the midst of the nations which are pregnant with the most stupendous consequences, and of which Christendom, so called, has been fully and faithfully warned. It would almost seem incredible, did we not see it on every hand, that men could be so wilfully blind and besotted. What we see at the present time among the nations is, however, but another evidence of that truth which the history of God's dealings with the children of men in former ages forcibly presses upon our attention, namely, that when God calls upon the people and they will not hearken to his voice, they become utterly blind in their minds and

hardened in their hearts to all those manifestations of God's power which the obedient readily perceive. Well might the Prophet of old inquire, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

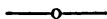
These reflections have been produced by reading the recent news from the United States. The Conscription Act, as our readers are doubtless aware, was passed by the Federal Congress, and, under the provisions of that act, the drafting of citizens for the army has been commenced in many of the Northern States. The people have formed themselves into mobs in several places and resisted its enforcement, but the Government has taken strong measures to put down all resistance and carry out the law at all hazards. In New York the Government is said to be prepared for any emergency that may arise, having thrown large quantities of troops into the city and neighborhood, and concentrated gunboats in the river for the purpose of commanding the city and overawing the rioters. It is stated that throughout New England the draft is severely felt. Under its operations, some families, several of whose male members had enlisted in the beginning of the war, and had been killed or died through sickness, had been deprived of their sole remaining protectors. The *Springfield Journal* states that more than one thousand persons, whose names had been published in the papers as having been drafted from the city of Boston, had left for the British Provinces. Such events as these scarcely need any comment. To those who are acquainted with and have faith in the revelations of God, they speak in tones louder than thunder. What a change has taken place in that great and proud Republic, within the short space of two or three years! Before this war commenced, who could have thought that the time would ever come in the United States, where the people's boast has been that they were sovereign, that citizens would be compelled, by the strong arm of power, to enter the army and become soldiers, whether they would or not. Yet, that this would be the case was predicted upwards of thirty-two years ago by the Prophet Joseph, under the inspiration of the Almighty. On the 7th of March, 1831, the Lord revealed to his people, through Joseph Smith, that it should "come to pass, among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another." Already they are fleeing out of the North into the British Provinces; but how long can they remain there and be free from war? How long will it be before the people of those provinces will be required to take the sword?

The fiat has gone forth that "war shall be poured out upon all nations." At the present time there is every prospect of the Southern States being compelled to have recourse to their negro slaves as an auxiliary force in the war which they are waging against the North. Indeed, the most recent intelligence from Richmond states, that if the Federals persist in putting negroes into the field as soldiers, the Confederates will be obliged to adopt the same course, in which event they could create a fresh army of 750,000 men. This dreadful alternative will, sooner or later, despite its repugnance to the measure, be adopted by the South. The numerical superiority of the North is being seriously felt in the Southern States, and to save themselves from complete subjugation, it is quite probable they will arm their slaves and use them in the war. The Lord has said, through his servant, that "after many days slaves shall rise up against their masters, who shall be marshalled and disciplined for

war." Everything that we see taking place at the present time contributes to prove to the world that every word of the Lord spoken through his Prophet, Joseph, will be fulfilled. Yet, who hath believed our report? Will the inhabitants of Great Britain, with all those events taking place before their eyes in direct fulfilment of prophecy? Will they receive the warning which has been given unto them respecting their fate unless they repent? The time must come when Great Britain will call upon neighboring nations to ally themselves with her to assist her in defending herself against other nations. Even while we write Europe is menaced with war, and the nations are girding themselves for the terrible struggle which they intuitively feel to be impending.

In the midst of all this, the Latter-day Saints should rejoice and be glad; for the Lord has established Zion, and the day will come that the people of Zion will be the only people who shall not be at war one with another; and, when every man among the wicked who will not take his sword against his neighbor must needs flee—not to the British Provinces, or any other place of human appointment—but to Zion, for safety. It is to be presumed that when they flee there, they will be so humbled by their afflictions and so grateful for the peace and protection they will receive, that they will forsake their wickedness and become holy and pure; for it is written that "the glory of the Lord shall be there, and the terror of the Lord shall also be there, insomuch that the wicked will not come unto it." Then it will be said of Zion among the wicked, "let us not go up to battle against Zion; for the inhabitants of Zion are terrible; wherefore, we cannot stand." Some short time may elapse before all this is fulfilled; but present events foreshadow its complete fulfilment. The wise will not close their eyes to these things, but, foreseeing the evil, will hide themselves, while the simple will pass on and be punished.

ABSTRACT OF CORRESPONDENCE.



SOUTHAMPTON.—By letter from Elder David P. Kimball, under date of the 4th inst., we learn of the safe arrival of himself and Elder C. M. Gillet at the above-named town, where they met with Elder W. S. Snow. On their way to Southampton they passed through Birmingham and London, at both of which places they had the pleasure of making the acquaintance of many of the Saints, and of adding their testimony to the truth of the great Latter-day Work. In concluding Elder Kimball says:—"I must confess that I feel better, every day I live, in the great and glorious Work which I am engaged in. I mean to do all that I can to bring many to the knowledge of the truth, and also to comfort and bless those that are already in it; and that I may accomplish this I seek for the help of God and the confidence and prayers of my brethren."

LEICESTERSHIRE CONFERENCE.—Elder Oscar F. Lyons, writing from Leicester on the 6th inst., says:—

"I thank my heavenly Father, and his servants placed over me, for sending me on this mission, and I trust, by the help of the Lord, to convince many honest souls of the truth of the Gospel, that by its acceptance they may be enabled to gather to Zion, where they can enjoy the blessings of God, our heavenly Father, with the Saints of the Most High. I am enjoying good health, and never felt better in my life than since my arrival in England, and I hope that I may always feel so. We

had a good meeting last evening in this town, at which I really enjoyed myself. I have had the pleasure of speaking to the Saints several times, but always felt a little frightened until last evening. Before going to meeting I went up to my room and prayed to the Lord to give me his Spirit to enable me to feel free in speaking, to those assembled, on matters pertaining to their salvation. I never felt so well, and as much at home, as I did while speaking to the Saints that evening, and I hope that I may always have the Spirit of the Lord to guide me, from day to day, in all my labors. I am well contented and pleased with the field that I have been sent to labor in, and with the President who is over me, and I will strive to do all I can, with the help of the Lord, to roll on his great and glorious Work in this part of the Mission."

HULL CONFERENCE.—By letter from Elder John Nicholson, written at Hull, on the 5th inst., we learn of the safe arrival at that place of Elders J. E. Evans, G. M. Brown, J. Gray and S. L. Sprague, and also of their subsequent departure for Copenhagen. The brethren were buoyant and joyful in spirits, and rejoiced in anticipation of being able to do something for the progress of their Father's kingdom and for the benefit of their benighted and suffering brethren and sisters. Elder N., also, and the Saints under his care, were rejoicing in the truth; and the progress which the Work of the Lord is making in that part of the country is encouraging.

HOLLAND.—Elder Paul A. Schettler writes very encouragingly, on the 4th inst., concerning the progress of the truth in that country. He had baptized six persons very recently, and more were waiting to obey the Gospel so soon as there should be an opportunity to initiate them into the kingdom by baptism. Elder S. says:—"I feel thankful to my Father in heaven that the Work of the Lord commences to take deeper root and to spread further in this land, and I am confident, that with time and patience, a great work will be done here. There are a great number of people in this land who have joined none of the existing churches, and who are waiting for the time when Christ shall establish his Church again in purity; but it is extremely difficult to divest them of the prejudices they have imbibed against us as a people."

CORRESPONDENCE.

AMERICA.

Springtown, Sanpete Co., U.T. }
June 12, 1863. }

Dear Brother Cannon,—Though you are absent in body, yet present in spirit, especially do I see you by *Starlight* every one or two weeks, for which please to accept my sincere thanks. These are times when men in responsible stations, either in Church or State, must have the whole armor on. Situated in the world as you are, you can feel most sensibly the force of this remark. So far as my feeble prayers can avail, you have the benefit of them daily; and may the grace of God to you-ward richly abound in daily qualifying you for the responsible trust

committed to your hands. Peace be with you, and with all the brethren from this land, of my acquaintance, and with all others who love the Lord our God.

The masses of the great American people are now too zealously engaged in hostile strife—in deadly combat—to consider much about religion, humanity or God. They can discover no evidence from record, from memory, or from observation, that we are living, at the present time, in the days of the fulfilment of Isaiah's prophecy, chap. xxix, verse 13, 14:—"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have

removed their hearts far from me, and their fear toward me is taught by the precepts of men : Therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The wisdom of the wise may perish in two ways : first, by withdrawing their wisdom from them : second, by ordering events to pass in a channel which the wise have not known.

With armies and a navy sufficiently numerous and powerful as we have, our Government might successfully repel an invasion of the combined powers of Europe, if wisdom guided our councils, laid our plans and directed their execution. But, alas ! the wisdom of our wise men has perished, and the understanding of our prudent men is hid at a time when most needed. And why this ? Because it was preferred to kill the Prophets, and, therefore, to teach the fear of the Lord by the precepts of men. The Zion of God has been besieged and suffered violence ever since its origin, in the year of our Lord 1830 ; consequently, her enemies are become like the dreamer who awakes, but awakes to disappointment. "These be the days of the Lord's recompence for the controversy of Zion." Hence, our political rulers, prophets and seers are covered, and, like the unskilful and blind mariner in a storm, they see not the fatal reefs upon which their craft is running. But blame not these rulers, these prophets or these seers, for it is the Lord who causes their wisdom to perish, and that puts out the candle of their understanding. Politicians of any other creed or school, however wise in their own eyes and prudent in their own sight, could themselves do no better if placed at the helm of the ship of State. Were a man armed with very superior wisdom, he could not save the inebriate, who fell off the precipice, from dashing upon the rocks beneath : his wisdom should have been displayed towards the unfortunate man before he came to the brink.

To be consistent with the Constitution and laws of the United States,

together with the oath of office which Mr. Lincoln took when installed in the chair of the Chief Magistrate of the nation, I can hardly see how he could have done much differently from what he has. The time to have saved the nation was, when the Saints were driven out of Missouri, and petitioned Congress and the Executive for redress and restoration to their homes. But their prayers not being heeded by the powers to whom addressed, the inebriate nation has passed on and taken the fatal leap off the precipice, and now all the wisdom of earth cannot save it from dashing upon the rocks beneath. Mr. Lincoln, with all his skill, wisdom and natural goodness of heart, aided by millions of men and billions of money, cannot uphold and sustain that which God has declared should go down. But I mourn the loss of the brave thousands who perish in the present struggle, called by some who spake by the spirit of prophecy, yet knew it not, "THE IRREPRESSIBLE CONFLICT." The tens of thousands of widows that are left to mourn the loss of husbands, throws a deeper shade of gloom over the scene of wide-spread ruin which is devastating our land, and Congress has decreed that they shall remain in widowhood or in despair, by prohibiting polygamy in the land. But the straitness of the seige and the increase of troubles will compel females of the world to petition the repeal of that unconstitutional law, and Government will yet be forced, by increasing responsibilities, to raise that blockade. It is now a reproach to be called a Mormon or Jew ; but the day is not far off when seven women shall take hold of the skirts of one man that is a Jew or Mormon, saying, "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach." Gentile will not be a very honorable name then ! These seven Gentile women did not think so when they laid hold of a Mormon's skirts, saying, Let us be called by your name (Mormon) to take away our reproach. O ! how changed. Will Heaven thus stain the pride of all glory, and bring into contempt the honorable of the earth ?

How compares the condition of the

Jews at the time Jerusalem was besieged by the Romans under Titus, in the year 70, with that of the United States now? The Jews then suffered, in part, the penalty of shedding innocent blood, the blood of our Savior, and in that conflict they ceased to be a nation. Their Temple was burned and demolished, and their national organization blown to the four winds, and they with it. Will like causes produce like effects? Has the blood of the Prophets, innocent before heaven and earth, been murderously shed in our own day in the nation in which we live? Must, therefore, the proud temple of American liberty fall amid the dying groans of her bleeding sons? And will a foreign power aid its accomplishment? Reader, pause and reflect! Yet, any Foreign power that interposes in the present struggle of this country, will only dip their quill into the great American inkstand to write their future history in lines of blood.

In conclusion, allow me to say that the cause which has enlisted our time, means and talents, is worthy of them all. The last laborers in the vineyard were faithful in all things, and restored the "natural tree and the fruit thereof." It remains for us to do honor to this prophecy by discharging our whole duty, and by faithfully pruning the vineyard for the last time. Continue then, my brother, to sound the warning long and loud; and may Heaven give thee strength of heart and soul, as heretofore, to move the cause of Zion in Europe with power and glory. The numbers of God's servants were small, yet they were "armed with righteousness and with the power of God in great glory." May this be your armor, and that, also, of all the faithful with you.

My kind love to all the Saints in England—to all our fellow-laborers in the Gospel—and last, though not least, to yourself, and to all who share your love for the truth's sake. Your brother in the Gospel,

ORSON HYDE.

Ship *Amazon*, off Castle Gardens, }
New York, July 19, 1863. }
President Cannon.

Dear Brother,—Through the kind dispensations of an overruling Provi-

dence, we are in a situation to communicate with you and apprise you of our welfare and the condition of the company on board the *Amazon*.

In looking back over the time since we left London, and weighing the various considerations that present themselves for reflection, we feel truly thankful to God for the many mercies which have been vouchsafed to us. The blessing pronounced upon us by you, before our departure, has been indeed realized to the very letter.

After the departure of yourself and the brethren accompanying you, on the afternoon of the 4th ult., as we were passing down the Thames, a strong head wind sprung up, which increased in violence and continued until we were compelled to drop anchor in shelter off the Isle of Wight, which we had reached, after some difficulty, with short tacks, on the morning of the 7th.

On the evening of the 9th we hove up anchor and slipped round the corner of the island, under the influence of a gentle breeze, having received an addition to our company, in the shape of a fine girl born to brother and sister Harris, from Stratford, on the morning of the 7th, which was blessed under the name of Amazon Seaborn Harris. Shortly after we had proceeded on our way the breeze freshened up, veering round until it again blew in our teeth, increasing the difficulty of clearing the Channel. From that time until a few days ago the ship had to labor against a continued series of head winds, varied by an occasional calm, or the Irishman's fair wind, "Up and down the mast;" now surging through the water, two or three points off our course, perhaps going ten or twelve knots an hour, and again lying like a huge mammoth of the deep sunning itself on the bosom of its natal home. When these things are considered, it would seem wonderful that we have reached this port at as early a date as we have, did we not see the controlling power and care of a wise and beneficent Father in it all.

The Captain studied the comfort and happiness of all the passengers, and made every requisite exertion to ensure the health, comfort and safety of the company. The officers seconded his efforts, and the best of feelings exist

towards the officers and crew by the Saints on board.

We had very little sickness, considering the number of souls we had on board, and those who did suffer have, we may say, all recovered, and now enjoy good health. But one death occurred between our leaving London and reaching New York,—that of a child belonging to brother Tavey, of London, aged five months, who died of *inertia*, after having been severely ill before starting for the passage, and was buried on the 16th ult., in lat. 52° N., long. 16° W. We thus reached with the same number of souls that we started with, and all occupying the same social condition, none having been married since we set sail, and but few, apparently, desiring to change their present condition for some time longer.

As we wrote to you while at anchor, the ship was divided into fifteen Wards, over each of which a reliable man was placed to preside. After appointing Elder T. Crawley to take charge of all found property, Elder C. Larkins as serjeant of the guard, and brother T. Crane as lamplighter, in place of brother G. Braithwaite, who resigned, we had our organization complete, which worked admirably.

At 5½ a.m. the call was to rise, receive water, clean out berths, scrape the decks and prepare for prayers in the various Wards at 7 o'clock.

The important subject of breakfast having been discussed, we made a regular and general survey of the condition of the people, by visiting every Ward and learning the condition of every person, when, after the sick were all attended to, the afflicted comforted and the hungry advised how to meet their pressing wants, dinner time had arrived. The afternoon found all busy; and, as sea-sickness wore away, all went in for a season of enjoyment and recreation. The members of our brass band were assiduous in their efforts to promote harmony and give employment for willing feet in the dance. Others engaged, occasionally, in various games and many occupied the time at their disposal in mental improvement or in the exercise of various avocations. To see a tailor sitting busy at work on the spar-deck, with a watchmaker carefully

examining the internal parts of a watch and repairing any disarrangement of its delicate mechanism on the one hand, a straw-plaiter putting the splits deftly and beautifully together on the other, and half-a-dozen seamstresses hard at work all around, conveys but a poor idea of the "horrors" of a sea-voyage. But when evening fell and the sweet sounds of praise and thanksgiving, rising from the bowels of the mighty deep, came on the ear, as the wind whistled through the cordage, the sails bellied out before the power of the breeze, the masts bent to its heightened force, and the sea, sublime in its glorious wildness, raged and seethed and boiled around as far as the eye could look over its vast expanse,—then our bosoms were inspired with a feeling that God was there to bless and comfort his people, and that those who possessed his Spirit and strove to do his will, could rejoice in the manifestations of his power under the most terrifically fearful circumstances. Such scenes make men, who live for and love the truth, feel thankful to God for the revelation of his Gospel, and for the power and blessings enjoyed by his people.

We are thankful that we can say such scenes were witnessed on board of the *Amazon*; not thankful that we passed through seasons of peril, but that the Saints on board could offer up their praise and thanksgiving, and seek the favor and protection of Heaven as undismayed, amid the raging of the elements, as they would have done in their halls and meeting-places in the countries they have left behind.

We have been unusually blessed, and can report that we have passed over the sea without an accident of any kind, with good feelings and unanimity, with much brotherly kindness and sisterly charity manifested, with cleanness and consequent comfort, and with an increase of respect and admiration on the part of the officers and others connected with the ship—if not for what they believe to be our principles, at least for the practical exposition of those which enter into the acts of every-day-life in their application—for our order, contentment and superiority to the usual emigrants of the same circle in society. The doctor,

who has acted like a gentleman, stated this evening, in a conversation, that he never saw an emigrant-ship kept so clean before, and he has acted on Government ships carrying out Government passengers. He has striven to act for the health and well-being of the passengers, and feels proud that there is so little of any kind of sickness amongst the company.

This morning the *Cynosure* was brought up by the tug, and anchored close alongside of us. Brother Staines came on board of us a little later in the day, as we anchored too late yesterday afternoon for holding much communication with the city. This evening we went on board the *Cynosure* and found them feeling firstrate,

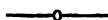
though they had had several deaths, among the children, from measles. To-morrow we pass to Castle Gardens, and thence, per rail, to-morrow evening for Albany, all being well.

We need not say anything about the rioting in this city, the public prints will give you full information.

That the Lord may bless and be with you, and those laboring with you to extend the cause of truth; and that you may be instrumental in furthering the gathering of Israel, is the prayer of those who compose this company, and of your brethren in the truth,

W. BRAMALL,
E. L. SLOAN,
RICHARD PALMER.

SUMMARY OF NEWS.



AMERICA.—General Lee has concentrated his army at Culpepper Court House, and was preparing to give battle on the Rappahannock to General Meade, who was close upon his rear. The Confederates are fortifying the Rapidan, south of Culpepper. It is proposed, and thought feasible, to give General Meade an army of 200,000 men, with which it is hoped he will be able to capture or destroy the whole of Lee's army. The Confederates, however, assert that if the Federals persist in enlisting and arming the negroes, they will be compelled to adopt the same course, in which case they can bring into the field a fresh army of 750,000 men. Morgan and his officers have been confined in cells in the Ohio Penitentiary at Columbus. The Mayor of Savannah has issued a proclamation ordering the citizens to organize for its defence. Latest accounts state that the Confederate forces invading Kentucky were completely hemmed in by the Federals at Richmond, and their retreat cut off. Brashear City has been captured by the Federals, who are moving against Mobile. General Gilmore has abandoned, for the present, the idea of taking Fort Wagner. He is said to be confident that his seige-guns will breach Fort Sumter. The Confederates refuse to exchange the captured negro troops. Federal General Strong is dead. The Federal loss in the Morris Island assault is officially reported at 985 men. Two thousand Confederates were defeated near Winchester, on the 30th ult., by General Saunders. The *New York Evening Post* says that the Government has determined to enforce the draft in New York. The amount of force employed will depend solely upon the exigencies of the case. A bitter controversy continues between the Republican and the Democratic press concerning the constitutionality and policy of enforcing the draft; also between the State and Federal officials who were engaged in quelling the late riots.

MEXICO.—A Council of the notables of the nation assembled in the city of Mexico, and declared that the Mexican nation, through them, selected an empire as the form of Government, and proclaimed the Archduke Maximilian Emperor. If the archduke refuses, they implore the Emperor Napoleon to select the person in whom he has full confidence to occupy the Mexican throne. The empire was publicly proclaimed on the 10th of July.

V A R I E T I E S .

ONE hour lost in the morning will put back all the business of the day ; one hour gained by rising early, will make one month in the year.

LOVE LIKE BEEF.—Young women often keep their lovers by tears. "Yea," says Grunwig, "Love, like beef, is preserved by brine."

A HUSBAND-IN-LAW.—A member of the American bar states that, some time ago, a rough customer came into his office, and began to state his case in rather an abrupt manner. "Sir, I have come to you for advice ; I am a husband-in-law !"—"A what ?" spoke out the learned counsel.—"Husband-in-law, Sir !"—"I have never seen that defined among the domestic relations."—"Don't you know what a husband-in-law is ? Sir, you're no lawyer—you're an ignoramus ! I am a husband-in-law, but not in fact, sir—my wife's run off !"

ADDRESS.—C. W. Stayner, care of Martin Harrow, Gothic Lodge, Romford, Essex.

WANTED.—Information relative to Price Morris, painter, formerly residing in Manchester, and, with his family, at one time belonging to the Branch of the Church in that place ; any intelligence respecting him will be thankfully received by his brother, Elias Morris, in Salt Lake City, or can be forwarded to this office. Also, the mother of William Dugard, or William Crowther, is desirous of obtaining some information as to his whereabouts ; he is a native of Worcester, and was there about eight years ago ; any information of him sent to J. E. Evans, care of George Q. Cannon, 42, Islington, Liverpool, will be forwarded to his mother in Great Salt Lake City.

P O E T R Y .

C O L U M B I A :

P A S T A N D P R E S E N T .

Bright stars and broad stripes were once floating in
pride
O'er the land where bold freemen suffer'd and
bled ;
The patriot's gone,—now his hopes they deride,
The moru of his promise is clouded and fled.
War-cries are abroad, and there float on the gale
The hoarse cry of anguish, the widow's low wail ;
No longer that banner o'er freemen doth wave,
No longer defend it the noble and brave.
E'en now the dread ensign of war is upreared,
And union and friendship now rest in the tomb ;
"Our strength is departed, our destiny neared,
And sounded the knell of our glory and doom.
No longer respected, our navies will ride,
Breathing warlike defiance to foes on the tide ;
Our flag is dishonored and ceases to wave
O'er the home of the noble, the Godlike and brave."
Liverpool.

But germs of fresh glories now rising to view,
'Mid mountains and valleys in safety repose ;
The hope of all nations, though honored by few,
A destiny noble will Utah disclose ;
Whilst wars and disunion rage through the land,
Her sons will present a firm, brotherly band,
And o'er them the ensign of justice shall wave,
A shield from oppression, a shield from the grave.
Hail, then, to our home! where last, as a nation,
The good and the noble and wise will o'er stay ;
With truth for our motto, whatever our station,
We'll herald the coming of Utah's bright day :
With Brigham, with Heber, with Daniel to guide,
We'll live to o'ercome the proud foes that deride,
And the banner of truth for ever shall wave
O'er the home of the Priesthood, the good and the
brave.

ORION.

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L I V E R P O O L :

EDITED, PRINTED AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON.

L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON ;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 35, Vol. XXV.

Saturday, August 29, 1863.

Price One Penny.

MEETINGS OF THE SAINTS.

BY ELDER G. C. FERGUSON.

Public worship, or at least association for worship, is indispensable to the well-being, nay, even to the existence of a Church. The word Church, according to its original meaning among the ancient Greeks, signified the public assembly ; so that, in that sense, the Church of Christ would mean the public assembly of his Saints or believers ; consequently, according to that meaning, if there were no public assembly there would be no Church. But, according to the usage of the Saints, this term designates not a public meeting of believers merely, but a compactly organized society, built upon the foundation of living Apostles and Prophets, Jesus Christ himself being the chief corner-stone. This society, wherever and whenever it existed, has always been noted for its convocations, or meetings, in which the religion of Christ and the ordinances of his Gospel were proclaimed and administered by his own appointed and authorized Priesthood. The majority of these meetings are public, though both the ancients and moderns have, at times, been obliged to convene in private to avoid persecution.

In some other cases the meetings have been private because the people of the world at large took no interest in them. But the importance which the Lord attaches to these gatherings of his people, and his desire to promote and encourage them under all circumstances, may be seen in the following quotations :—"Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven ; for where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii, 19, 20. "And behold ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not ; but ye shall pray for them, and shall not cast them out ; and if it so be that they come unto you oft, ye shall pray for them unto the Father in my name ; therefore hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed

unto the Father, and ye have all witnessed ; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see ; even so shall ye do unto the world ; and whosoever breaketh this commandment suffereth himself to be led into temptation.”—Book of Nephi, viii, 8.

There are several important principles involved in these two quotations : the first of which is, that the Father will more readily grant the united prayer of even two or three, than if that same prayer were offered up by separate individuals without concert or combined action. Now we all know that unity, of itself, is a principle of power. Union is strength in anything. But we here discover that in the worship of God, union not only gives strength, but brings down the special blessing of Heaven besides. Thus the Saints, by meeting together, learn to unite their faith and prayers, thereby becoming mighty both with God and man ; and in their gathered capacity this unity will increase their power to an extent that they who are isolated or sectarian in their feelings cannot even begin to conceive. Indeed, so needful is it that the Saints should meet together, that the Lord has made it a special duty of an important Church officer to stir them up to diligence in this matter. Take the following passage :—“The Teacher’s duty is to watch over the Church always, and to be with and strengthen them, * * * and see that the Church meet together often, and also see that all the members do their duty ; and he is to take the lead of meetings in the absence of the Elder or Priest.”—*Doc. & Cov.* sec. 2, par. 11. From all which it is plain, first, that we should meet together in the name of Jesus, that his Spirit may be in our midst—that light which in the Book of Nephi we are commanded to hold up to the world ; secondly, we should meet often ; thirdly, we should be thoroughly united in our feelings and faith, and come with a spirit of prayer rather than of criticism or fault-finding, remembering that we meet to learn God’s law and not to make it ; fourthly, we should invite and welcome strangers to

our meetings, and pray for them to the Father ; and, fifthly, if we neglect this commandment we suffer ourselves to be led into temptation.

If we go back to the old Jewish Church, we shall find that they also were commanded by the Lord to meet together at set times. In the 3rd verse of the 23rd chap. of Leviticus, it is commanded that the seventh day of the week be a Sabbath of rest—“An holy convocation ;” and this custom of making the Sabbath a day of convocation is general among the Jews till this day. They meet in their synagogues now on the seventh day, even as they did at Jerusalem in the days of Christ, where the Pharisees were offended with him for healing the withered hand ; Matt. xii : or in the days of Paul, when he and his company went into the synagogue at Antioch, and, being rejected by the Jews, turned and preached the Gospel to the Gentiles : Acts xiii. And, by-the-bye, these two instances introduce this subject from a different point of view, for here we find a people honoring the commandment to meet together, so far as the mere fact of meeting is concerned, and yet, instead of getting blessings thereby, they actually have blessings reft from them. How was this ? It was simply because they rendered the commandment of none effect by their traditions. They met on the seventh day, but it was in effect to bind the Lord by their laws rather than to bind themselves by his ; consequently, when Jesus healed the man’s withered hand in the synagogue, by the power of God, the Pharisees, instead of rejoicing in that power and in Him who had manifested it, went out to plot his destruction. In the other case, the Jews at Antioch, instead of going to the synagogue under the influence of God’s Spirit to learn God’s law, were filled with envy at seeing the multitudes run after Paul, and, under the influence of the spirit of envy, they judged and condemned both Paul and the Gospel, for which the Gospel was taken from them and preached to the Gentiles. Let us, therefore, be careful to ascertain that we are under a good influence when we judge upon any subject.

With respect to the manner of con-

ducting meetings, a general order is to be found in the Book of Cov., sec. 2, par. 9—namely, “The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.” We perceive, therefore, that in order to efficiently discharge this duty, an Elder, while relying on the dictation of the Holy Ghost, should also be acquainted with God’s commandments and revelations. The following general instructions from sec. xiii, par. 5, *Doc. & Cov.*, bear directly on this point:—“And again, the Elders, Priests and Teachers of this Church, shall teach the principles of my Gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the Gospel; and they shall observe the covenants and Church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.” Section 14 is also addressed to the Elders, and contains similar instructions; see also 1 Cor. 14th chap., &c.

In this country many of our meeting-rooms are used for all sorts of purposes, but at home the case stands thus:—“I have lately preached a short sermon to the Bishops, in a Bishop’s meeting, and I now wish to present the subject of those remarks to this congregation. They were in relation to the Bishop’s building dancing-rooms for their school-houses and ward meetings. In my heart, soul, affections, feelings and judgment, I am opposed to making a cotillion-hall a place of worship. * * * Many of you remember that at first we assembled in a bowery on the south-east corner of this block, where we met for some time under its shade, and held preaching meetings, sacrament meetings, political meetings, and every kind of public gathering, because it was the only place that would then accommodate the people. Soon after that we built this Tabernacle. We probably had not the first stick of timber on the ground before I was besought to build it for dancing in and for theatrical purposes. I said no to every one that requested me to do

that. I told them that dancing and theatrical performances were no part of our religion. * * * More or less amusement of that kind suits our organization, but when we come to the things of God, I had rather not have them mixed up with amusement like a dish of succotash. * * * I shall not be opposed to the brethren’s building a meeting-house somewhere else, and keeping their cotillion-halls for parties, but I am not willing that they should convert the house that has been set apart for religious meetings into a dancing hall.”—President Young, *Journal of Discourses*, vol. ix, ps. 194-5.

According to the census returns of 1851, there were, in England and Wales, at that time, 222 places of worship belonging to the Saints; the number of sittings in these places was 30,783; the attendance, as per census, on Sunday, 30th of March, of that year, was,—morning, 7,615; afternoon, 11,481; evening, 16,628, making a total of 35,624 for the day. The Government statistical compiler, Mr. Horace Mann, thus speaks of the Saints:—“The activity of the disciples of this faith is evidenced by the frequency with which they occupy these meeting-places; out of the total number of 222, as many as 147, or 66 per cent, were open in the morning; 187, or 84 per cent, were open in the afternoon; and 193, or 87 per cent, were open in the evening. Comparison with similar statistics of the other churches will show that this is much above the average frequency of services.”

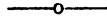
It now only remains to say a word or two in conclusion. It is no small privilege to meet and mingle with God’s people; no man can be a doer of the word unless he also be a hearer—“Faith cometh by hearing,” and no man can hear without a preacher, and no man can preach except he be sent; and who does not know that when a sent preacher is sustained by the concentrated faith and prayers of a multitude who are living their religion and eager to hear the Word of God, that he is able to deal out to every Saint a portion of meat in due season, and a stream of doctrine flows upon the people that causes both the ears of every

sinner to tingle, insomuch that we have seen those who came to oppose the truth rush out of the meeting terror-struck, and unable to crook their finger or say a word against it. What Saint ever bore a true and faithful testimony of this Latter-day Work, but felt the kindling warmth of God's Spirit, and received increased power thereby; and who ever missed an opportunity of testifying, but felt himself condemned by the omission. Now, these things demonstrate conclusively, that an individual man is

not an independent, complete whole in himself, but part of a whole which comprises the entire family of God; and so long as the individual is ignorant of the relationship he bears and the duty he owes to his heavenly Father and his Father's family, that individual is unhappy. Now, a considerable amount of the theory of this knowledge may be obtained by reading and studying God's revelations, but the practical part can only be got at in the public assembly of God's people and in our intercourse with each other.

JUDGE RIGHTEOUS JUDGMENT.

BY ELDER GEORGE SIMS.



The disposition which exists in many persons to highly esteem a certain class of virtues, gifts and qualifications, and also to very much depreciate another class of more than equal value, is often found not only among the ignorant, but also among the intelligent and reflective. Thus, one class nearly worship beauty, always hailing it as the companion of a pure heart and a loving spirit, and are very slow to admit that a soft fair skin may encase a heart none too free from pride and jealousy. The pearl is found within the shell of the homely oyster; the glittering diamond is found in the sandy earth; the cruel tiger has a glossy coat, and the stinging serpent wears a dress of pretty colors. Beauty, like every other gift, may be associated with the best and worse qualities of mind. It dwells with virtue or with vice, and needs an acquaintance with it to "judge righteous judgment." Even the high attainment of wisdom, without sufficient endurance and fortitude, is unable to guide us through the intricacies of life with credit and honor to ourselves, yet we are to covet wisdom as one of the gifts necessary to our salvation. But few men by their wisdom have gained a higher encomium than Ahithophel, one of King David's counsellors. It is recorded of him in 2 Samuel xvi, 23, that his wisdom was so great, that it "was as if a man had inquired at the oracle of God;" and

yet he was so miserably weak and vain, that when Absalom preferred Hushai's counsel to his, he went home, put his house in order and hanged himself. Wisdom, as well as beauty, is simply a gift, and, in order to "judge righteous judgment," must be valued at its worth.

The unmatured in judgment are apt to suppose that the orator, who truthfully and beautifully delineates the commands, designs and purposes of Heaven, is so well acquainted with the narrow path that leads to life eternal, that he would be the last to take the downward road himself; but the experience of the past proves, that not a few of the reputedly wise, the gifted and the beautiful, have done so. It is, however, fair to say, that the gifted are thrown in sight and their characters become generally known, while thousands of minds, either below mediocrity or possessing gifts more evenly developed and less noticeable, pass away into obscurity, who are equally guilty of unfaithfulness to the cause of truth.

But where are those full of integrity? Why are not they the only movers in every great and good work? The same reason may be offered in regard to integrity that has been given in relation to wisdom, beauty and talents. Integrity is found with the great, the noble and the wise, and it is found with the small in calibre, with the

cowardly and the foolish. It is found with the orator and with the slow of speech—with the author or with the illiterate. The priceless gem of integrity has found a home in every organization that would admit it, or live for it. The man possessing this noble gift, with too little of other virtues, merely ranks in his place, and his deficiencies are considered, as well as his integrity, by righteous judgment.

Then there are the meek—they have a promise that “they shall inherit the earth;” but we cannot reasonably infer that in addition to meekness, that they were very wise or valiant, but must rather believe that meekness was the predominating gift or virtue that entitled them to that particular blessing. We have read the stoning of Stephen—have admired him in his valiant defence of truth and his faithfulness to his mission; but his just, true and wholesale charges of murder and unbelief in his speech to the vindictive Jews, so roused their murderous anger that they stoned this holy man to death. Perhaps the wisdom of Solomon or Ahitophel might have whispered to the noble Stephen to have told less truth that his life might have been longer spared on the earth. Stephen’s discourse is full of the accumulated wickedness of their forefathers, from the days of Moses to the crucifixion of the Savior, and was calculated to cut them to the heart, and they gnashed their teeth in deadly revenge. Stephen forever must rank among God’s valiant witnesses, and wear a martyr’s crown for his love of truth and hatred to wickedness. But, in bestowing the meed of praise due to him, he can scarcely be credited with an embodiment of every noble gift and every necessary qualification.

In the contemplation of the character of the beloved disciple John, his untiring devotion to the work of man’s salvation fills each lover of truth with a deep sense of the loveliness of his character; the pages of his inspired writings are full of the love and simplicity of this devoted disciple of our Lord. How great his love to his fellow-man; erring as man is, vacillating as man is, yet he desired to live, to live on that he might do more good. The glories of the future, the blissful

abodes of the redeemed, and the happiness of heavenly associations, which he, of all men, could appreciate and enjoy,—yet the enjoyment of the future could be laid aside to continue his labors of love; he scarcely seems prompted to earn a great reward by longer services, but rather seems absorbed in the love of his labors to bless than to work for a reward. No fear of companying with the damned goaded this Apostle to his righteous course, neither crowns nor thrones nor dominions seem the acme of his desires; ambition was scarcely an ingredient in that lovely compound that made up his noble nature. No wonder that Jesus loved him; his intrinsic love in the hour of our Savior’s trial might have sweetened the bitter cup of Judas’s betrayal. John may not have had the eloquence of Aaron, the governing powers and exquisite oratory of Enoch, the wisdom of Solomon, the poetry of Isaiah, nor sung the praises of God in the beautiful language of David,—yet in love, where can we find his equal, if we except our beloved Prophet Joseph and our great Redeemer.

But to judge righteous judgment in our estimation of character, our martyred Prophet Joseph will always rank as an embodiment of brilliant gifts, dauntless courage and noble virtues; faithful to the revelations he received, fearless in delivering them, powerful in his comprehension of them, his enlarged soul labored hard to pierce the moral darkness of his time. The great Jehovah selected him,—not only to teach a system in the theory, but at once revealed a plan for him to work out, which gave to thousands, not only a correct religion, but which delivered them from the bondage of dwelling with those dark minds who do not even hope for new revelation; neither the confinement of prisons, mob violence, nor the unfaithfulness of Governments, slackened his exertions in the cause of right. In a short time he had the qualifications of the statesman, the gifts of a Prophet and the love of a patriot. He “cut the gordian knot of error with the sword of truth;” he opened a system which has already brought deliverance to thousands, and has in itself all the elements to make

man great and woman happy. He broke the narrow, selfish system of Roman monogamy, and rescued woman from the degradation which Roman laws confined her to, and the nations will yet revere him when they "Judge righteous judgment."

The more experience we have in the study of human nature, the more evidence we find of the unequal proportions of the spiritual element of the human mind. The qualities that form the mental, moral and social being, have an infinite range; thus we have had brilliant intellects with low moral powers; powerful social developments with inferior intellects; powerful memories with small reasoning faculties. The like varieties exist in the spiritual gifts of God, as faith with many other good gifts, and faith with very few; faith to work miracles without obedience to be governed. The gift of faith to be healed, with wisdom, knowledge, and other gifts; and faith to be healed with scarcely any other gift. Faith with wisdom, and faith without it. Faith with much knowledge, and faith with little. Faith with humility, and faith with pride. Faith with gentleness, and faith with coarseness. There have been instances of persons speaking in tongues who

had very fickle, wavering minds, and so little endurance, that a few difficulties placed them with the unfaithful. Members of the Church have had the ministrations of angels, yet they have not been faithful. Dreams have been related and visions told, and yet those persons have not profited by them; and those that could offer the best reasons for the faith they held have turned aside from the path of truth. The necessary proportions of the many qualities of saving grace and spiritual gifts have not been in them. All the qualities, properties, gifts, virtues, graces, traditions and customs, must be considered to form a correct estimate of character to enable us to "judge righteous judgment." Yet there exist in every man the germs of Divinity. The elements of wisdom, love, faith, meekness, nobility, and every gift and virtue necessary for our perfection, happiness and exaltation, are implanted in every human soul; and the object of the Gospel is to develop those God-like qualities which may be lying dormant within us, and to bring every man and woman to that standard of perfection, love and beauty, which we have set before us in the person of our Lord and elder brother Jesus.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 536.)

The next morning General Lucas demanded and took away the arms of the militia of Caldwell County, (which arms have never been returned,) assuring them that they should be protected; but so soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and every thing of value they could lay their hands upon, and also attempting to violate the chastity of the women in sight of their husbands and friends, under the pretence of hunting for prisoners and arms. The soldiers shot down our oxen, cows, hogs and fowls, at our own doors, taking part away

and leaving the rest to rot in the streets. The soldiers also turned their horses into our fields of corn.

At this time General Clark delivered his noted speech. I copy a portion of it as follows:—

"Gentlemen,—You whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, &c., for your families. Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred against,) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately.

It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you. The first requires that your leading men be given up to be tried according to law; this you have complied with. The second is, that you deliver up your arms; this has also been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account; this you have also done. Another article yet remains for you to comply with, and that is, that you leave the State forthwith. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me. General Lucas (whose military rank is equal with mine,) has made this treaty with you; I approve of it. I should have done the same had I been here, and am therefore determined to see it executed.

The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.

The order of the Governor to me was, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up, and the terms of the treaty complied with before this time, your families would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops; for the moment you do this, the citizens will be upon you; and if I am called here again in case of non-compliance with the treaty made, do not think that I shall act as I have done now. You need not expect any mercy, but *extermination*, for I am determined the Governor's order shall be executed.

As for your leaders, do not think, do not imagine for a moment, do not let it enter into your minds that they will be delivered and restored to you again, for their fate is fixed, the die is cast, their doom is sealed.

I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and oh! if I could invoke that great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man.

I would advise you to scatter abroad, and

never again organize yourselves with Bishops, Priests, &c., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected, and not being subject to rule; and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

I was present when that speech was delivered, and when fifty-seven of our brethren were betrayed into the hands of our enemies as prisoners, which was done at the instigation of our open and avowed enemies, such as William E. McLellan and others, aided by the treachery of Col. Hinkle.

In addition to the above speech, General Clark said that we must not be seen as many as five together. "If you are," said he, "the citizens will be upon you and destroy you; but you should flee immediately out of the State. There is no alternative for you but to flee, you need not expect any redress; there is none for you."

With respect to the treaty mentioned by General Clark, I have to say that there never was any treaty proposed or entered into *on the part of the Mormons*, or any one called a Mormon, except by Colonel Hinkle. And with respect to the trial of Joseph and the brethren at Richmond, I did not consider that tribunal a legal court, but an inquisition, for the following reasons:—Joseph Smith was not allowed any evidence whatever on his part, for the conduct of the court, as well as the Judge's own words, affirmed that there was no law for Mormons in the State of Missouri; and I know that when Joseph left the State of Missouri, he did not flee from justice, for the plain reason that the officers and the people manifested by their works and their words that there was neither law nor justice for the people called Mormons.

The brethren were compelled to give away their property by executing a deed of trust at the point of the bayonet. Judge Cameron and others stood and saw the brethren signing away their property, and then they would run and kick up their heels, and said they were glad of it; "we

have nothing to trouble us now." Judge Cameron also said, "God damn them, see how well they feel now." General Clark also said he had authority to make what treaties he pleased, and the Governor would sanction them.

Although there was so much opposition and persecution carried on against the Saints in Missouri, I never knew a Latter-day Saint break a law while I was there; and if the records of Clay, Caldwell or Daviess Counties were searched, they could not find one record of crime against one of our brethren, or even in Jackson County, so far as I know.

When the State Legislature con-

vened, they appropriated \$2,000 to the citizens of Daviess and Caldwell Counties, the Mormons of Caldwell not excepted. Judge Cameron, Mr. McHenry and others attended to the distribution. This same committee would drive in the brethren's hogs (many of which were identified,) and shoot them down in the streets, and without further bleeding, and half dressing, they were cut up and distributed by McHenry to the poor, at a charge of four or five cents per pound, which, together with a few pieces of refuse goods, such as calicoes, at double and treble price, soon consumed the appropriation.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 29, 1863.

EMIGRATION—PROSPERITY OF THE PAST SEASON—COUNSEL FOR THE FUTURE.

THE news which we have heard from the emigration which sailed from these shores this year, is, in every respect, satisfactory. Notwithstanding some of the vessels sailed at a much later date than has been customary heretofore—and even than we wished, owing to the scarcity of ships—and occupied longer time than usual in making the passage, the Saints are likely to cross the Plains in good time and to get comfortably housed in the Vallies before cold weather shall commence. We have felt some degree of anxiety, in view of the responsibility that rested upon us, that this should be the case. Letters which we have received from New York and Florence inform us of the safe arrival of all the ships at New York, and the departure of the first ship's company, from Florence, in good health and spirits; *en route* for Zion. The companies have generally enjoyed good health. On one ship, on which the most deaths occurred, measles made its appearance and several children fell victims. We trust that the Elders and Saints will use increased exertion and care to prevent their children and themselves from being brought in contact, just before starting on their journey to Zion, with contagious diseases. All the care that is possible is taken here to prevent any one sailing who manifests any tendencies to disease. But despite every precaution, sometimes a child will pass, in whom the seeds of disease may be lurking. The proper course is for all to take interest in this matter themselves, and exercise due care before starting. We would think it far better for a family, or several families, to remain behind for

another season, than to embark after having been exposed to contagion, and thereby incur the fearful responsibility of sowing the seeds of death among passengers confined so closely together as they are on ship-board. We allude to this, in this conjunction, that it may be remembered by the Elders and Saints for another season. A hint on such a subject should be sufficient.

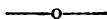
The late arrival of the two last ships was, in some respects, quite fortunate. The riots in New York City had just been quelled, and the storm of passion had partially subsided. Their arrival earlier, while the riot was raging, would have been very inconvenient, not to say dangerous. But in this instance, as in many others, the Lord overruled everything for the good of the Saints; and we trust they will be blest as signally during the remainder of their journey, as they were up to the time of their departure from New York.

The labors of the brethren who have had charge of the emigration, in New York and in Florence, have been very arduous. The remarks of brother Cluff on this subject, published in another column, are very true. No one, who has not had experience in the matter, can form a correct idea of the responsibilities and arduous duties which devolve upon the Elders who are engaged in gathering the Saints. There are but comparatively few of the Saints who can appreciate the services of the Elders thus employed in their behalf. It requires years of experience on their own part, and the actual performance of such labors in behalf of others, to make them fully sensible of the serious nature of the Elders' duties and labors in gathering Israel. We have learned, with surprise, that brother Eldredge has been much embarrassed, in New York, by the arrival of a number of persons, on some of the ships, who had not money enough to pay their railway fare from New York to Florence. We presumed that it was so generally understood, throughout the Mission, that it would be out of the power of the Church Agent to extend any aid to assist those in reaching Florence who should be destitute of means to take themselves on, that none would leave these shores entertaining any hope of the kind. There is too much of a disposition, we find, to have great faith,—faith sufficient to start to Zion without anything, but ending in their falling into the arms of their brethren who are harassed and oppressed with a multitude of other cares and duties, with the expectation that they will aid them and have them carried through. A faith of this kind is of no actual benefit to the possessor, in point of self-development, and is extremely unjust to the Elders who have charge. We believe it would be much more pleasing in the sight of God, and satisfactory to his servants, if the Saints would exercise more faith, before they start from their homes, in obtaining the means necessary to carry them to the frontiers, and not wait until after they start for it to receive such a wonderful increase of development. Many of them have had years to exercise faith in, and it is scarcely wise, to say the least, to expect that they can obtain that faith, in a few weeks after starting, which they have failed to acquire during years before leaving their homes. The man or woman who has a living, active faith, will give evidence of it here; it will not be necessary for them to wait for a change of climate to produce it.

While upon this, we will again call the attention of the Saints to the subject of decreasing their luggage to the greatest possible extent before starting. The Elders, who have received the emigration on the other side, have repeatedly expressed their astonishment at the quantity of luggage the Saints generally have with them. Many of them can hardly raise sufficient means, apparently,

to pay their fare through, and yet they are overburdened with luggage. We know, by our own experience in fitting out and organizing the Saints on the frontier, that, had the Saints who first settled the Vallies taken as much luggage in proportion as did many of the poor Saints whom we helped across the Plains, there would have been but little provision taken, and we could not have sustained ourselves, unless roots and thistle-tops had been more abundant than they were. There must be an insatiable desire, which takes possession of some of the Saints, to spend every penny, over and above that which is needed for their actual fare, in supplying some imaginary want. We have repeatedly pointed out the folly of such a course as this to the Saints, in these columns, and we allude to it here that, peradventure, it may be of service to the Elders, and the means of preventing some few, at least, of the Saints from acting so unwisely. They should not think that if they have five shillings, or any sum that may be named beyond that which is supposed to be sufficient to carry them through to Florence, that they have no further need of it, but to spend it for some gew-gaw or article of clothing which they did not really want. Every Latter-day Saint who has the independence and redemption of Zion in view, will seek to lighten rather than to increase the burden of the Church. No right-spirited man or woman would, because the opportunity were offered to them, carry with them everything their lust or imagination might fancy, and if they had any means more than enough to carry themselves to the point of departure on the Plains, they would dispose of it in such a manner as to meet the feelings and counsel of the men whose responsibilities with the emigration are so great. We trust that these hints, though published so long before the time of emigration, will not be forgotten, but will be acted upon by the Elders and Saints, to produce the desired improvement in next season's operations.

ABSTRACT OF CORRESPONDENCE.



AMERICA.—We have received a letter from Elder William W. Cluff, dated at Florence, N. T., July 13th, in which he informs us of the safe arrival of himself and company, (consisting principally of Scandinavian Saints and a very few English,) at that place on the 12th of July, without accident, with but little sickness and very few deaths. Elder C. continues :—

We found Elder F. Little, the Church Emigration Agent, here, and very busy making preparations to receive and forward the Saints as soon as they arrive at this place. All is being done, that can be, for the benefit and welfare of the poor Saints who are gathering up to Zion this year. Brother Little is a kind-hearted man, and labors untiringly to make the Saints comfortable and happy. None but those who have had the experience can know or realize the responsibilities of a man acting in such a position. The Saints seldom, if ever, fully appreciate all that is done for them in being gathered out from among the nations of the earth, which is one of the greatest works performed in these last days. I never before realized what an arduous and responsible labor it is to gather the Saints home to Zion. All of the Scandinavian Saints have arrived here and gone on, except the four hundred from Norway, under the Presidency of brother Dorius, and we are expecting them daily. A few, but very few, on our arrival here, seemed to be discouraged, and thought the journey too long and tedious to proceed any further. Some four or five felt so and concluded to remain here, at least until another year; but they

were only those who will require just about that length of time, if they do their very best, to make themselves worthy to go any further. The company that I had charge of were a good lot of Saints, and I am proud of them; they are just the men and women to help to build up the kingdom of God. They are now all out on the Plains, and I pray the Lord to bless and prosper them on their journey, as he hitherto has done. Please accept my love, and remember me kindly to all the brethren in the office."

SCOTLAND.—By letter from Elder John M. Kay, written on the 11th inst., we are pleased to learn of his safe arrival in the Scottish District, and that he was in the enjoyment of excellent health. He says:—"On Sunday, the 9th inst., we held a Conference in the large hall of the Bell Hotel. At each meeting the hall was comfortably filled with Saints and strangers, and we were blessed with the Spirit of the Lord which gave us much joy and satisfaction in having the privilege of associating together. Yesterday, brother Gordon and I sailed for Greenock, where we visited several families and enjoyed the society of many of the brethren and sisters of the Greenock Branch. I find the Saints of the Glasgow Conference a good, warm-hearted people; in fact, they are like all others who have received the Spirit of the Gospel of our Lord Jesus Christ. To-morrow evening we hold meeting in Kilmarnock. I intend to visit all the Branches I can. On Friday or Saturday I leave for Edinburgh, where I trust the Lord will help me to do good among my fellow-creatures, for my heart's desire is to be a blessing to all who may hear the sound of my voice."

CARNARVONSHIRE.—Elder David E. Jones, President of this Conference, writes quite cheerfully of his labors, under date of the 13th inst. He had been visiting some of his relations, a portion of whom had not seen him since his infancy. They treated him very kindly, and advised him "to put aside his religion and join some other sect, in order that he might become a popular man;" but he declined the tempting offer, telling them that he felt as did Moses, who preferred to be one among the peculiar people of God to being called the son of Pharaoh's daughter. After leaving them, he continues:—"A friend from Lampeter, in Cardiganshire, sent his servant with horse and trap nearly 18 miles to meet us, according to previous arrangement, and he and his wife (who is a member of the Church) very kindly entertained us. In the evening we preached out of doors, near their house, and had some hundreds of listeners, among whom were several ministers, and many of the students of the Episcopalian College that is in the town. After we had done speaking I baptized and confirmed the friend whom I mentioned to you before. He is the one who came a distance of over sixty miles to attend the Merthyr Conference, and I believe was convinced by your remarks at that time. I am thankful to say the Lord blessed and prospered me on my journey, both going and coming, and my desire is, to spend my days on the earth to the glory of his name."

PRESTON CONFERENCE.—Elder F. W. Cox, writing on the 10th inst., says:—"I left Liverpool on the 22nd ult., and soon found myself in Preston. I stayed over night; started next morning, with brother Alexander, on foot, to visit the Blackburn, Accrington and Burnley Branches; attended three meetings in Burnley and one in Blackburn, and saw most of the Saints, who appear willing to do all they can for the Work of God. They are full of the spirit of gathering; but some appear to think, or fear, that they will not be able to gather for the want of the means. I have felt to say to all such, If you will live humbly and faithfully before the Lord, and do all you can yourselves, he will bless you and open your way. Many of the people say, "You Mormons have been

telling us for many years that judgments await the nations, but they do not seem to come; we think you do not tell the truth." But they seem to have forgotten that Noah preached and warned the inhabitants of the earth of the flood for 120 years before it came upon them; and from the fact that so few availed themselves in that day of the proffered salvation, we have reason to believe that he, as are the servants of God in this age, was regarded as a fool, a fanatic or an impostor. But the flood did come, after all; and I do not think this generation will have to wait so long as did the Ante-deluvians, before they will experience the fulfilment of the predictions, which the Priesthood of God has been authorized to utter, respecting the judgments and calamities of the latter days."

C O R R E S P O N D E N C E .

AMERICA.

Packet-ship *Antarctic*, }
July 4, 1863. }

President Cannon.

Dear Brother,—We presume, ere this reaches you, you will be anxious to learn of our welfare. The letter we sent you on Tuesday, May 26, giving you an account of our proceedings to that date, we hope you received safely. From that time to the present we have been actively employed; the measles having broken out that day among the children and extended to about forty cases, and there being many aged, they, together with the sick, kept us busy waiting on them. Independent of these cases, the health of all on board has been generally good; which we could not fail to notice, from the lively spirit manifested by the Saints, and we can truly say we would not wish to travel with a better people than the Saints have been during the voyage. We can also say we have been greatly blessed while crossing the ocean, although we had head winds nearly all the way. The captain willingly aided us in doing all we thought necessary to insure health and comfort, by continual cleaning, laying down lime and the burning of tar. Elder Needham has been somewhat sick, but has enjoyed much better health than on any previous occasion while crossing the sea. We will here remark that every Sunday it has been very fair and pleasant weather, and although we are at sea, the Saints do not forget that it is a day of rest, but feel to enjoy themselves in contem-

plating and speaking of the blessings they enjoy in having the privilege of gathering to Zion. We have had sacramental meetings each Sunday afternoon in the Wards; and in the evening all the Saints met together on the lower-deck, when they received such instructions as their circumstances demanded and the Spirit of the Lord suggested.

On Sunday, June 7, the Saints generally fasted. At 6 p.m. all met on the lower-deck, when a very spirited address was given by President Needham; the Spirit of the Lord was made manifest, and his instructions were applicable to all. He exhorted the Elders of Israel to be faithful in protecting the weak and inexperienced from evil, and to see that the Saints under their charge were not overcome by base and seducing spirits. His remarks were interpreted to the French by Elder De La Mare, to the Norwegians by Elder Dorius, and to the Swiss by Elder Huber.

We have had three marriages among the foreign Saints; on one occasion the captain, his wife, his brother and mate favored us with their presence, and also provided wine and refreshments for the occasion. They manifested a friendly feeling, and the captain took the opportunity of kissing the bride; it not being the custom in Norway, the bridegroom and bride looked rather astonished, but after being explained, the bridegroom soon followed the captain's example.

We are sorry to have to report to you the death of sister Sarah Walters

and child; after some considerable suffering, she was delivered of a girl on Sunday, June 14; she died the following morning at half-past three; her remains were consigned to a watery grave at 8 p.m.; her infant child died on Tuesday, June 23. A son of John Dean, from the Preston Conference, named Henry, died on Friday, the 3rd instant, and a daughter, named Annie Leine, the following day; also, four infants of the Norway Saints, and a child and infant of the Swiss—making ten deaths to the present.

We found the extras so kindly furnished by you—such as the sago, arrow-root, soup and white sugar—a great boon, and many suffering from general debility attribute their recovery to the use of the same.

Friday, July 10.

We were met by brothers Staines and Young on board, and landed at Castle Gardens by 11 o'clock to-day. We start for Florence at six to-night.

Accept our united regards; wishing you every success in your labors, we remain your brethren in the kingdom of God,

JOHN NEEDHAM.
PHILLIP DE LA MARE.
SAMUEL H. B. SMITH.

R. K. Thomas, Clerk.

New York, July 20, 1863.

President Cannon.

Dear Brother,—We take great pleasure in reporting to you our safe arrival here on the 19th inst., after a passage of forty-nine days, which, on the whole, although rather long, has been a very pleasant one, we having had but few days' hard blowing. From the time we left Liverpool till we reached the Banks of Newfoundland we experienced a constant succession of head winds, but the weather was mostly fine, the captain having taken the Southerly course by way of the Western Isles. On reaching the Banks, we had dead calms, heavy fogs and light head winds, making it very cold, damp and disagreeable on deck. On the 26th ult. an ice-berg hove in sight and created quite a curiosity among those on board, another was also seen on the following morning. The wind continued to head us up to the 13th inst., when a favor-

able breeze arose, which continued until we reached port.

On the whole, the Saints got over their sea-sickness very readily, but few remaining sick beyond the first week we were out, and those few were kept so more from weak constitutions and standing complaints than from sea-sickness. Some of the more strong and hearty were not afflicted at all.

We are sorry to have to report the outbreak of measles among the children, through which we have had to regret the loss of twelve. On the night of the 14th instant, one of the ship's boys carelessly got overboard, being at the time playing among the chains on the outside of the bow of the ship, which was travelling at the time at the rate of eight miles an hour; the ship was put about, a boat was got out and every exertion made to save him, but darkness speedily coming on, nothing was seen of him; a buoy was thrown him as he passed the stern of the ship, but whether he got it or not we cannot say. This accident created quite a consternation on board; for a time every mother thought it was her own boy.

To somewhat counterbalance the number of deaths, we have had six births; also two marriages on the 2nd, between James Berry and Mary Yates and John Yates and Mary Berry, of Liverpool Conference.

On Sundays, June 14, July 5 and 12, the weather being favorable—which has not been the case on the other Sabbaths during our voyage—meetings were held on deck, at which brother Stuart instructed the Saints relative to their duties on ship-board and the necessity of embodying the principles of truth and holiness in their every-day intercourse with each other. Although each Ward was called together night and morning for prayers, at which we occasionally met with the Saints and spoke to them relative to their condition, yet they seemed to enjoy the Sabbath meetings very much and to appreciate and practically apply the instructions given. Peace, and joy at the privilege of gathering, have existed with the Saints all the time. Contentment and strife had no abiding with us; we had not one difficulty or dispute to settle, for each seemed to bear with

his neighbor and strove to overcome evil with good, realizing that they could not have everything as convenient and comfortable on board a ship as they had at their former homes, and the result was, that though we were so crowded together, many happy times were spent on board the *Cynosure*, and the songs of Zion were sung with a heartfelt gratitude to the Lord for the deliverance he had thus far worked for us all.

The highest eulogium is due to Captain Williams for his kind, affable and gentlemanly manner towards us all on board,—from ourselves to the crying infant in its mother's lap, who wanted something softer and sweeter than hard biscuit to cut its little teeth with. To the sick he has been very kind, supplying them, in many instances, from his own table, although ample provisions were made for them by yourself. His generosity and disposition to oblige will long be remembered by all the Saints on board. The other officers of the ship, also, treated us all very gentlemanly.

Quincy, July 28, 1863.

We are sorry to say that, owing to press of business, we were not able to finish this letter in New York. We landed at Castle Garden on the afternoon of the 21st inst., and left there on the following morning for the railway station in Thirty-second-street, where we had to remain until 2 a.m. on the morning of the 23rd, on account of a bridge on the Hudson River line having been damaged by a squall of wind which arose on the morning of the 22nd. We reached Albany about 3 p.m. on the 23rd, and remained there until 12.30 noon of the 24th, when we left for the Suspension Bridge, arriving there at noon on the 25th, where we were immediately transferred to other cars and were speedily wending our way to New Windsor. We reached that place at 7 a.m. on the morning of the 26th; crossed the river in a ferry steamer to Detroit, and took cars at 11 a.m. for Chicago, where we arrived about 9 a.m. on the 27th, and immediately left, without transferring the luggage—which we have had to do at every other point—for Quincy, where we arrived about 10 a.m. this morning

and leave in the course of an hour or two for St. Joseph.

The *Amazon* company is about 24 hours a-head of us; on coming through Canada a quantity of their luggage was burnt, but was made good by the Great Western Railway Company.

In all our journeying a good share of patience prevails in our midst, and all appear satisfied and contented.

With kind love to all the brethren, yourself and all the Saints of our acquaintances, we remain, your brethren,

D. M. STUART.

J. S. GLEASON.

W. G. SMITH.

W. H. Perkes, Clerk.

ENGLAND.

MANCHESTER DISTRICT.

Liverpool, August 8, 1863.

President Cannon.

Dear Brother, — Since being appointed to the Manchester District, I have several times thought of writing you a few lines concerning it, and think this the most opportune time, as matters now begin to get into working order. During the last emigration we sent Zion-ward some three hundred persons from this District, and we sincerely hope, by our united efforts and the blessings of our heavenly Father, to baptize as many as will make up the number again by another spring.

To accomplish a part of this desirable object in the Liverpool Conference, Elders Shearman, Graham and Reynolds, of the office, with Elder Romney and myself, have been holding outdoor meetings on Sunday afternoons for some time, with what real success we are not able to say as yet, but trust that there will be some who will date their introduction into the Gospel of Jesus Christ from what they heard from our lips in Parliament Fields, or Wavertree Park, in 1863. I am happy to say that the brethren in the rest of the Conference are in like manner seeking to do all that is possible for them to advance the cause of truth. Elders Woodruff and Machin, also Elder Walters in the Isle of Man, are earnestly laboring for the spread of virtue, righteousness and truth, and I hope will be instrumental in doing much good.

Elder John Alexander has been visiting with and introducing Elder Cox through the Preston Conference, whose labors, I trust, will be a great blessing to the Saints in that place. Elders Lythgoe, Eldredge and Felt are united with me in the Manchester Conference, and are seeking to do all in their power to forward the Work of God; and I feel confident that good will be done through the labors of the brethren who have arrived from our mountain home, united, as we expect them to be, with those who were here before, and striving for the advancement of this glorious Work. The Priesthood in the Manchester and Preston Conferences have also been engaged in out-door preaching whenever opportunity has offered. I have no fault to find; I believe, according to our ability, we are all doing the best we know how.

For your visits made to this District, in behalf of the Saints, I thank you. Your visit made to St. Helens in June last, together with the greater part of your evening's discourse, were very intelligently and honestly reported and published in the St. Helens *Newspaper and Advertiser*. The interest manifested on your visit to the District meeting of the Manchester Conference, held in Bolton on Sunday last, was very gratifying, especially when it became necessary to hire a larger hall

for afternoon and evening services, and to see it so well filled with anxious listeners to your timely instructions, which I know will do much good.

Baptisms are not so frequent as they used to be, yet we are constantly making additions to our numbers; and thus, though apparently slowly, yet surely, the Work of God is advancing, gaining numbers, power and strength, and manifesting to the world the successful accomplishment of what God has decreed. And thus, as we see the signs of the times making themselves manifest, we feel encouraged with that pleasing hope that the time is fast approaching when Jesus will make his second advent and come and reign King of nations, that the will of our Father may be done on earth as it is done in heaven.

I have visited nearly all the Branches, have been well received and feel very happy in my labors in this District, only desirous of knowing the will of my heavenly Father, through his servants over us here on earth, and doing it.

Ever praying that God will bless and prosper you in all you undertake to do, and let his preserving care be over you in your intended sojourn amongst the Saints on the Continent, I remain yours, very truly,

THOMAS TAYLOR.

VARIETIES.

A sprightly editress, in reply to a correspondent who asked if she wore hoops, exclaims, "Hoops indeed! *why we don't wear anything else.*" The italics are her own. We suppose she tells the naked truth.

It is said that General Hooker, in his parting address to his officers, said that "the Army of the Potomac fought with the rebels two hours out of 24, and with the Government at Washington the other 22."

"Doctor," said a patient to one of the hydropathic lights, whom ill-health had obliged him to consult, "Doctor, do you think a little spirits now and then would hurt me very much?" "Why, no sir," answered the doctor deliberately; "I do not know that a little now and then would hurt you very much; but, sir, if you don't take any, you won't be hurt at all."

There never were so many divorce trials going on in this city, and the precincts of Brooklyn and Williamsburg, as now. Every one seems anxious to get rid of his wife and to make a new arrangement. It will take our courts two years' steady work to get through with the divorce causes, without doing any other kind of business. The poorer classes, in many instances, have taken a shorter method of getting a divorce than by the tedious process of law. They kill their wives. We have had at least 12 or 15 cases of wife murder in this city since New Year's Day.—*Letter from New York.*

A young married woman whose husband has "gone to the war," heard in conversation the remark that Government wanted more Cavalry, and more infantry. She replied that she knew nothing about Cavalry, but added, with a sigh, "that if more infantry was needed the Government had better send some of the volunteers home again."

FOLLOWING UP SUCCESS.—The maxim of Cæsar should be remembered: "Nothing is gained while aught remains to gain;" and the example of the victor at Pharsalia teaches us the folly of halting at the Rubicon.

A GAME OF PATIENCE.—We extract the following from the *Nord*:—"An ingenious arithmetician has made the following calculations in virtue of which he proposes to call the year 1863 the year of *nines*. Add the two first figures of the year, 1 and 8, and you have the total 9; the last two figures, 6 and 3, give the same result. Place the two figures 1, 8 under 6, 3, and add, when you have 81, which two figures united give 9. Subtract, on the other hand, 18 from 63, there remain 45, the union of which make 9. Divide 63 by 18, the quotient is 3 and the remainder 9. Multiply the four figures 1, 8, 6, 3, one by the other, and the result is 144, which numbers together make 9. Add the figures 1, 8, 6, 3 together, when you will get 18, which cyphers together give 9. Divide 1863 by 9, the quotient is 207, which three figures equal 9." The combinations are infinite, and the author considers from them that this year is essentially one of revolutions.

ADDRESSES.

M. F. Farnsworth, 15, Clyde Street, Bp. Wearmouth, Sunderland.
 Martin Wood, 15, Clyde Street, Bp. Wearmouth, Sunderland.
 Charles A. Benson, care of Edward Paterson, miner, Seaton Burn, near Newcastle.
 James A. Cunningham, care of George Chapman, miner, Sberburn Hill, Durham.
 Samuel H. Hill, care of James McGregor, 35, Catherine Street, Spennymoor.
 Heber John Richards, care of J. D. Chase, Skinner Street, Mansfield Road, Nottingham.

WANTED.—To complete the office file, one copy of No. 24, Vol. 12, *Deseret News*.

NOTICE.—Mrs. Fanny Miller, of Farmington, Davis Co., U. T., wishes to learn the address of her father, John Gunn.

P O E T R Y .

—o—

ADDRESS TO THE SAINTS.

Arouse ye Saints! arouse and ponder
 On the cov'nants you have made;
 Arouse ye Saints! arouse from slumber!
 Do not let your glory fade.

Arouse ye Saints! gird on your armor,—
 Let it shine like purest gold;
 Follow Jesus, your Commander,—
 In his cause be firm and bold.

Palsley, Scotland.

Arouse! and face the powers of darkness,—
 They are marahal'd all around;
 Arouse; before your foes be dauntless,—
 Faithful at your posts be found.

Arouse! arouse! your course is onward,—
 Life eternal is in view;
 Then hand in hand ye Saints go forward,—
 Jesus Christ will lead you through.

R. SALMON.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 36, Vol. XXV.

Saturday, September 5, 1863.

Price One Penny.

ON HUMAN LIFE.

BY ELDER ADOLPHUS H. NOON.

O human life! clad in velvet or in tatters, rocked in a golden cradle or swathed in a manger, innocent or guilty, thou art in many respects still the same; the blood of a prince is not of a brighter hue than the blood of a beggar; in ignoble helplessness came ye all into the world, and in equal helplessness must ye again depart, was the fiat spoken long years ago; and your pride or anger, your wealth or poverty, cannot ward off the deadly stroke, but, with you, they too must die.

What should we see could we look upon every man in every place, on this earth, at the same moment of time? Feeble and faint is the most vivid imagination to conceive and realize that which experience and knowledge tells us we would behold; words cannot describe nor the intellect grasp the strange and blended vision of the ten thousand, thousand scenes and purposes that would burst upon the gaze. What is the result of nearly six thousand years of man's life upon this planet? Well, indeed, was it said by the wise man, "All is vanity." All

earthly pursuits without other and wiser motives than pride and present pleasures, are hollow, vague and empty. There is the mad, fierce whirl of war, leaving empty homes, bankrupt nations and gaunt famine for its successors. Gladly would we sacrifice all and more than all, if possible, in defence of justice and right. But seldom is war waged for such a cause; the "balance of power," which the wise ones of the earth do not understand; the ambition of a monarch who sends forth his subjects to suffer cold, hunger and death, whilst he reclines on a velvet couch in voluptuous luxury, or the personal anger or offended pride of those in high places, are the most frequent causes; and this because virtue seldom rests in a palace, honor and honesty with place-hunters, or wisdom and fraternal love with a nation. No; pride often sits on high, with folly and covetousness for its prime ministers. Mad passions of speculation, of politics, of pleasure—pleasure sought, but as soon as it is thought to be found eluding the grasp,—for neither pride, wealth, vice nor

the wine-cup can bring it ; it must be sought in other pursuits ere it can be found. These are the passions that animate mankind, fill the earth with tinsel and glare, rendering the darkness visible where stand forth black prisons, empty churches, full wine-shops, tears, crime, rags, hunger and aqualid wretchedness. The passion for drink renders happy homes desolate, fills the land with wickedness, hurries men to an untimely end, and intensifies every evil passion of man's nature. Who can say to what extent it swells the painted ranks of those unfortunates that, licensed and encouraged, walk the streets of Christian (?) cities ! And, in the midst of human life, prosperity or adversity, joy or sorrow, light or shade, death, alike unsparring and remorseless, approaches and is present in a thousand forms,—sometimes removing the good man, sometimes the bad ; children weep for their parents, sisters for their brothers, parents for their children ; violence, hatred, misfortune, bitter grief and a heavy weight of care, all, all at last to terminate at the brink of the grave,—a cold, dark, unknown bourne, from the portals of which the reluctant spirit would oft fain turn away. Such is too often life ; and though at times, perchance, varied with many fitful gleams of sunshine, well may it be asked, as many a cynic and sceptic has often asked, Why do we live and toil and trouble in such a burning life ? Of what good is hope ? Why are we here ? Why do we exist ? If we look to the past, what then do we see ? Ever the same red flag of discord, and time marked and divided into epochs,—not by scenes of joy and gladness, but by the fall of empires whose waning glory has mostly set in blood ; by the death of men and by scenes of devastation and human woe ; and in these scenes figure pre-eminently crime in high places, bitterness and bloody persecution in the name of religion : such is history. Yet, stay ; dark as are these scenes, and as true as dark, there is still in man a spark of celestial fire that has often burnt with brilliancy, and has at times burst forth, through the troubles and clouds of life, in deeds of love, of mercy and heroism, when the strong have sacri-

ficed themselves to shield the weak, and when sweet mercy or charity has ministered to the unfortunate, clad the naked, fed the hungry and relieved human sorrow ; such deeds, though unnoticed on earth, are recorded in heaven, and by such man becomes more Godlike, and finds that pleasure which endures and a crown that is more precious than one of gold. Though avarice and dishonesty abound, yet we at times still find the jewels of love and honor, and discover that in many a human soul, apparently dark and dull, there are sparks of the heavenly fire that await but a gentle breath to fan them into light and life.

Thus are the good and the evil ever mixed in human life, as life with death, as bitter with sweet ; and to cause evil to cease and the natural cause of sorrow to be removed, and to introduce holiness, happiness and order in their stead, is the object of our great and holy religion ; and, through the ministration of the Gospel, by God's power mightily overthrowing all resisting evil influences, will these purposes be gradually accomplished, the earth be purified and restored, man brought back to the presence of his Maker, the kingdom of God and his Christ developed upon the earth, with the dark and dreary past fading away, whilst light, life and love shall usher in the long-foretold "Millennium."

Upon this Church and its members falls the proud duty of inaugurating and carrying this great Work onward, by not wearying in well-doing, but by precept and example, assisting to bring these things to pass. May none of us fail in properly filling each our allotted sphere, for the results affect not only ourselves but all who may be influenced by us. The Work in which we are engaged, to subdue human sorrow, crime and ignorance, is great and Godlike ; and as we daily improve ourselves and those around us we approach nearer the attributes of the Deity.

"Life, life, eternal life," the Gospel offers alike to all ; and sound the glad tidings aloud over all the world, that the time at last draws nigh when shall be fulfilled the Savior's saying, "Blessed are the meek, for they shall inherit the earth." Hitherto they have inherited nothing but the world's

hatred; but the time is near when the proud shall be abased, virtue crowned and sin and misery be destroyed. The wise hear and the fool passes on, or, perchance, raises his impotent hand to destroy or his foolish tongue to vilify; well would it be for many if they were to "Take heed, lest haply they be found to fight against God."

But joy to the Saints! the night is

nearly spent, the dawn appears, your vigil soon ceases. But, alas, O inhabitants of the earth, while you live, will you not hear, will the cup of life and happiness placed to your lips be ever refused, and the long forbearance of God, and his voice calling upon you to repent, be still to many ever, ever in vain.

HAPPINESS.

BY ELDER SEPTIMUS SEARS.



The design of God in placing man upon the earth was, that he might be happy; and, in order to produce this result, he put him in a position whereby he could command every element which was conducive to his benefit, by setting him at the head of a vast creation, surrounding him with things to please the eye and gladden the heart, and by making ample provision for all his temporal wants. He organized things to work in such a way as to bless and comfort his children; and everything indicates that the great object of God in man's being was, and is, happiness. But in viewing mankind in their present condition, it is a lamentable fact, with which all are more or less conversant, that men have, to a very great extent, become the victims of misery and woe. And the thought suggests itself to our minds, that either God created them to participate in these things, or, they have, through transgression, been brought upon them.

Some argue that it is unreasonable to assert that God intended mankind to be happy in this mundane sphere; if so, why does he permit affliction to come upon them? Why are the nations visited with wars and bloodshed, famine and pestilence, with all their attendant train of horrors? Certainly these things are not beneficial to humanity; this we will readily admit. But we assert, that if people would acknowledge the message of truth which the Lord has sent unto them, these evils which are so painful and distressing to humanity might thereby be averted. In proof of this we need

only to look carefully into history, and the dealings of God with his people in ages past, and the causes for these things will easily be found; for, whenever the Lord has brought any signal judgment upon an individual or a community, it has been simply because they have disobeyed some special message which he has sent unto them. Thus, in the case of Pharaoh and his host, they rejected the message of the Lord through Moses, whom he sent unto them. We learn from the Sacred Writings that they repeatedly set at naught the wisdom and counsel of the servant of God, believing their own to be sufficient, or even superior to that of Moses. If they had humbled themselves and been obedient to the command of the Lord, they would have received his approbation, and, instead of a curse and his sore displeasure, blessings would have been multiplied upon them. Consequently, it was their blindness to the truth and their own unwise course which brought their calamities and final destruction upon them. This is but one evidence, out of the many which could be adduced, in favor of this argument, to show that the misery of the people, to a great extent, is nothing more or less than the consequence of rejecting the message of truth.

It is but reasonable to suppose that all the family of mankind, whether learned or illiterate, noble or ignoble, would like to be happy; but however strong their desires may be to possess this boon, too often they shut the door and close the channel through which

it alone can come—viz., the plan God has devised for all to obtain it by. There are various opinions in regard to what constitutes happiness. Some vainly suppose that it depends upon the amount of gold they possess. The consequence of this is, they are seized with an intense desire to acquire wealth, so much so that they will leave home and all its endearments in order to gratify this propensity; should they fail in the attempt, and all their efforts prove to have been in vain, disappointment follows, and consequent misery: on the contrary, should they be successful in obtaining an abundance of gold, (for which, perhaps, they have placed their lives in jeopardy,) they, at last, are convinced that it is comparatively powerless, for that which they so eagerly sought is not to be purchased with gold alone. Again, there are others who think it is only to be gained by a constant round of excitement to be obtained by a continual attendance at ball-rooms, theatres, concerts, and other like places; but this kind of happiness, if it can be called such, is but momentary—like a dream of the night it soon passes away, leaving nothing behind to cause a happy reflection. Truly has the poet said:—

“Fading are all earthly treasures,
With their boasted pomp and show;
Heavenly joys and lasting pleasures,
None but Zion's children know.”

If mankind desire to pursue the only course which will make them happy now as well as in the future, we point them to the Gospel as it has been revealed from heaven in these last days, giving them an assurance

that, if its principles are rightly received and obeyed, the long-sought blessing will follow; for the Lord has revealed the plan of salvation, by which he has made known the way to eternal bliss for the benefit of all who will receive it in His appointed way, giving them a promise of certain blessings which, if obtained, cannot fail to make them happy. Happiness is one of the leading features of the Latter-day Gospel. This is obvious to every observer; for, when a man enjoys the Spirit of God, his countenance beams with joy, sublimity and satisfaction. Where we see a whole family enjoying the Spirit of the Gospel, the result is the same; they have not to go beyond the skies in search of heaven, for they have it in their midst. Although trouble, sickness and distress may manifest itself on the right and on the left; though war may stalk abroad and the rumors thereof go forth from one end of the earth to the other, causing the wicked to fear and tremble, the righteous remain unmoved, for they know in whom they have believed, and their trust is in that God who holds the destiny of nations in his hand, for he has promised to protect them, and, under every circumstance, however trying it may be, their faith is unwavering. Though their homes may be but humble, and unadorned by the precious things of this world, yet they enjoy the Spirit of God and a true and ever-increasing happiness which the world, with all their wealth and grandeur, unless accompanied by the Spirit of God, know nothing of.

THE IMMIGRATION TO UTAH.

(From the *Deseret News*.)

Great Salt Lake City, }
July 14, 1863.

Editor *Deseret News*.—To meet the inquiries of many of your readers interested in the immigration to this Territory, the following items may not be unworthy of notice:—

The first train of Utah wagons to assist in the immigration, arrived at

Florence, Nebraska, on the 18th of June, and in a few days after that date all the wagons had arrived. The teamsters and captains were reported all well, save Captain John W. Woolley, whose limbs had been poisoned, probably by ivy; he was, however almost entirely well when I saw him. The cattle had done well; very few had

died on the way. Major Ricks had lost, I think, some six horses, which was attributed to the Indians.

Captain John Murdock's train of 55 wagons left Florence, on the 29th ult., with 375 souls; a few of the company were English and Americans, the others Danish. Captain Peterson's "independent company" of 43 wagons, consisting of South Africans, Danish, Americans and English, started westward on the same day. A train of 50 wagons, with 375 Danish, and some woollen machinery, was to leave on the 2nd inst., and a second "independent company" of 40 wagons, with Danes and New Yorkers, was to leave on the 6th. These trains would take all the immigrants and freight then in Florence, and Colonel Little informed me that if the immigrants and freight for Utah had been there he could have everything and everybody started westward in ten days from that time; but, in consequence of the claims of Government for transportation of the munitions of war, forage and troops, the ordinary channels of freighting had been greatly impeded. It was hoped, however, that the whole of the immigration would be started during the present month.

The passage of the immigrants from the Atlantic seaboard was, this year, over the Michigan Central, Chicago, Hannibal and St. Joseph Railroad, by the Missouri River Packet Company's boats to Florence. Mr. Darius Clark, the railroad agent, continues to enjoy the confidence of the people, and the attentions of Captain Waddle, formerly of this city, together with those of Mr. Burrows, the clerk of the *Denver*, and the officers of that steamer, are spoken of with respect by the immigrants.

The teams from Utah were recruiting on the hills around Florence, and

though anxious for their return to the mountains, the teamsters were all well and contented with their missions. General Eldredge, assisted by Messrs. W. C. Staines and J. W. Young, were attending to the emigration from Europe through New York and from the States, to the frontiers. Colonel F. Little, assisted by Bishop J. G. Bigler and Mr. Lewis Hill, were attending to the outfitting at Florence.

The Utah emigration from Europe would probably exceed 3,000 persons, and among the diversified items of that business this year was the sailing of the first emigrant ship with "Mormons" from London. The *Amazon* sailed from the English metropolis, with 900 Saints, on the 6th of June, which attracted considerable attention.

I passed the first company of the immigrants, about 40 miles west of Omaha, on the morning of the 3rd instant. The feed for the cattle was very good on the south side of the Platte as far as the Utah trains travel, and everything appeared favorable enough for the season.

The Indians were reported to have stolen a large number of horses from a mountaineer on the route of the immigrants, and the troops from Colorado and Kansas, now on the eastern road, were solicited to render aid in their recapture.

The last of the missionaries recently from this city, left Florence, for Europe on the 1st of July. They were all well, and reported nothing unpleasant of the missionaries whom I did not meet. In intercourse with them, they seemed to be well satisfied with their travels across the plains and were eager to reach their future fields of labor.—Yours, &c.,

T. B. H. STENHOUSE.

"I CAN'T."

How frequently do we hear this expression fall from the lips of the young. They are among the first words which the tongue of infancy learns to lisp. If they are requested to do anything which is contrary to their inclination,

which may appear a little more difficult or require a little more than ordinary exertion and perseverance, it is so easy and natural to say, "Oh I can't!" The moral,—or more properly speaking, perhaps, immoral influence

and power of these two little words, though, apparently, so little appreciated or understood by many, is very great and very deleterious. Their habitual use will, though imperceptibly to the user, sap and undermine the very foundation of all nobility and solidity of character, as the continued dropping of water wears away the rock. Let children once get into the habit of using this expression, and, no matter how trifling the labor, whether mental or physical, which is required of them, so long as duty and inclination come in contact, this excuse will quickly plead in behalf of the latter and find a ready and almost unconscious utterance. Neither does the evil cease with childhood; the same excuse is pleaded for the neglect of more important duties by the young, as they advance from childhood to man and womanhood, and they grow up destitute of character, firmness of purpose and the power to battle and overcome the trials and difficulties they are sure to meet with in life, or to do any lasting good to themselves or others.

It is a well established fact that our physical powers become weak in proportion as we neglect to use them, and *vice versa*; and what is true of the body is true of the mind; every neglect of duty, however trifling it may appear to be, paves the way for still further and more flagrant negligence, weakens our confidence in ourselves, our self-respect and our power to do right and to resist temptation, while it strengthens within us the propensity to positive evil and gives the Adversary greater power over us, until he is able to lead us captive at his will.

"I can't," is generally a polite way of saying "I won't," but is, if possible, more injurious in its effects on the youthful mind; for it gradually, but surely, begets a feeling of moral weakness, while it breathes, in reality, as much of the spirit of disobedience as the expression of stronger minds, "I

won't." Parents and guardians should be careful never to ask children under their care to do anything but what they know it is in their power to accomplish, and then they should never allow them to plead the miserable excuse "I can't." This should be checked on its very first utterance, by showing the child that he *can* do what is required of him and by gently but firmly insisting upon the performance of the allotted duty, with the bestowal of a little aid if necessary. In this way a strength of character and consciousness of power might be implanted in the mind, which would enable their possessor to exert a mighty influence in the world and to accomplish, with ease, labors and duties that would stagger the faith of those whose mental training had been less wisely conducted.

Our first inquiry, when asked to do anything or advised to pursue a certain course, should be, Is it right? If it is, then let us say, "I'll try." Much has been accomplished in the world by this latter course, but "I can't" never did anything but bring its author into disgrace and contempt. The duty may appear difficult, but if you are satisfied that it is a duty, try to perform it; you will be sure to succeed, and every victory you obtain over difficulties or temptations will be a source of the sweetest pleasure to you and will give you increased power for the future. But if you hesitate and demur and whine out "I can't," at every little obstacle you meet with, you will always be weak and pusillanimous and worthless. "I can't" will make you poor, mean, contemptible, despised and miserable; while "I'll try" will lead you to wealth and distinction, make you beloved and respected and a happy and useful member of society. Then never say "I can't," except when you are asked or tempted to do something that is wrong, and then say, "I won't."

SIRIUS.

CHILDREN'S BEST COMPANIONS.—Parents must never put away their own youth. They must never cease to be young. Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only *government*, firm and mild, but *sympathy*, warm and tender. So long as parents are their best and most agreeable companions, children are comparatively safe, even in the society of others.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 552.)

February 14, 1839.—I left Missouri with my family, leaving my landed property and nearly all my household goods, and went to Illinois, to a little town called Atlas, Pike county, where I tarried a few weeks; then moved to Quincy.

March 17.—I held a meeting with the brethren of the Twelve and the members of the Church in Quincy, Illinois. A letter was read to the people from the committee in behalf of the Saints at Far West, requesting teams and money to be sent back to remove fifty families of the Saints, who were left destitute of the means to move with, from there to Quincy. Though the brethren were poor and stripped of almost everything, yet they manifested a spirit of willingness to do their utmost, offering to sell their hats, coats and shoes to accomplish the object. We broke bread and partook of the sacrament. At the close of the meeting \$50 was collected in money, and several teams were subscribed to go and bring the brethren. Among the subscribers was widow Warren Smith, whose husband and son had their brains blown out and another son shot to pieces at the massacre at Haun's Mill. She sent her only team on this charitable mission.

— 18.—I met in council with several of the Twelve Apostles, and advised them all to locate their families in Quincy for the time being, that we might be together in council. A letter was read, from Dr. Isaac Galland, concerning the half breed tract of land in Lee county, Iowa. I advised the brethren to purchase land there, for we probably would move northward. Elder Wilford Woodruff was presented and sustained to be one of the Twelve. Elder George A. Smith having been appointed by the Prophet as one of the Twelve, in place of Thomas B. Marsh, who had fallen, was also presented and sustained.

We met in council in Quincy relative to our Quorum going up to Far West and fulfilling the following:—

“REVELATION GIVEN AT FAR WEST,
JULY 8, 1838.

Show unto us thy will, O Lord, concerning the Twelve?

Answer.

Verily, thus saith the Lord, let a Conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next spring let them depart to go over the great waters, and there promulgate my Gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.”

Many of the Authorities considered, in our present persecuted and scattered condition, the Lord would not require the Twelve to fulfil his words to the letter, and, under our present circumstances, he would take the will for the deed; but I felt differently and so did those of the Quorum who were with me. I asked them, individually, what their feelings were upon the subject. They all expressed their desires to fulfil the revelation. I told them the Lord God had spoken, and it was our duty to obey and leave the event in his hands and he would protect us.

April 18.—I left Quincy in company with Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and Alpheus Cutler for Far West, to fulfil the revelation. Brother Orson Pratt and myself rode with brother Woodruff in his carriage, and John Taylor

and George A. Smith rode with Father Cutler; we travelled 24 miles to the ferry opposite Marion City, crossed the river and camped at the bluffs.

— 19.—We rode 34 miles and spent the night at the town of Clinton.

— 20.—We rode 30 miles and camped.

— 21.—We passed through Huntsville, crossing a nine mile prairie; the roads were full of the Saints, who were fleeing from Missouri to Illinois, having been driven from their houses and lands by the exterminating order of Governor Boggs, and that, too, against all the laws of the State and the Constitution of the United States.

We met brother John E. Page and

his family on a sideling hill, with his load turned bottom-side upwards: among other things, he had upset a barrel of soft soap, and he was elbow-deep in the soap, scooping it up with his hands. I told him I wanted him to go to Far West with us. He replied, he did not see that he could, as he had his family to take to Quincy. I told him his family would get along well enough, and I desired him to go up with us. He asked how much time I would give him to get ready. I answered, five minutes. We assisted in loading his wagon; he drove down the hill and camped, and returned with us. We travelled 30 miles and camped for the night.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 5, 1863.

THE PROGRESS OF THE WORK DEPENDENT UPON THE FAITHFULNESS OF THE ELDERS AND THE SAINTS.

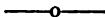
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It is not always an evidence of indolence on the part of the Elders in preaching and proclaiming the Word, when the people among whom they labor manifest little or no disposition to obey the truth. We have known faithful and wise Elders labor with assiduity and zeal in places where there were but little apparent fruits attending their efforts. Yet it may be taken as a general rule, that, where the Elders devote themselves with wisdom and faith to the magnifying of their calling—and especially when their efforts are properly seconded by the Saints—there the honest-in-heart are brought to a knowledge of the truth, and frequent accessions of such as shall be saved are made to the Church. There is hope for the world, or more properly speaking, for the honest-in-heart in the world, when the Elders and Saints dwelling in Babylon are laboring with all their energies to live up to the principles of the Gospel themselves, and to disseminate the knowledge thereof among the people. We do not now recollect an instance of the Work prospering to any great extent, either by the growth of the Saints themselves, or by the increase of their numbers through baptisms, where the Priesthood and Saints were careless and indifferent about the practice of their religion themselves and its dissemination among the people. When we hear that a District, Conference or Branch is prospering by additions to its numbers, and the zealous performance of its duties by its members, we very naturally come to the conclusion that the labors of the Priesthood are wisely directed and zealously performed.

The spiritual field or vineyard in which we are called to labor, bears close resemblance, in this respect, to what may be termed natural fields or vineyards. We all know that, under the care of a good husbandman, a naturally unpromising field may be made to yield abundant and precious fruit ; while a fruitful and productive piece of ground, if put in charge of a slothful and careless husbandman, will be most prolific in weeds and things of no profit. Under the charge of the latter the land is untilled, or, if tilled, not seasonably and under proper circumstances. The fences are allowed to fall down ; strange cattle are allowed to break in ; and everything is permitted to wear a look of desolation and decay. When this is the case, the crop of such a field is sure to be unsatisfactory ; and it requires a length of time, under skilful management, to bring it back to its former productiveness. This, we feel, has been the case with some of the fields in which the Elders are now laboring. But they should not, on this account, be discouraged. The fences, so to speak, may need repairing ; the land require careful tillage, with the seed sown properly and watered judiciously ; but, if they will be in earnest and indefatigable in their labors, putting their trust in God, they will see precious fruits springing from their efforts. We have great confidence in the efforts of wise, industrious and skilful Elders. No matter how unpromising the field may be in which they are placed, we never yet saw one who did not have great joy in his labors, and who did not have much fruit as a reward. Humility before God, fasting and prayer, uprightness and industry on the part of the Priesthood, will accomplish wonders, and transform what might be termed a spiritual wilderness into a fruitful field. Some of the fields in this Mission require just such men as these ; and, in appointing the Elders, we have endeavored to distribute them in such a manner as to bring about the results which are so much desired. If the Elders will labor in the spirit of their callings among the people, they will be blest with an abundant harvest of souls for their reward. If the field be unpromising, no matter ; this should only act as an incentive to greater diligence and zeal. In the fields where the Elders mingle freely and often with the people, there the Saints are in the most healthy condition, and are in the most zealous performance of their duties. The presence of faithful Elders in the midst of the Saints, like the sun, irradiates and gladdens all who may come within the sphere of their influence.

The various fields are now well supplied with help ; and we fully expect that there will be a proportionate increase of numbers added to the Church, and of everything God-like among the Saints. Slothfulness should be shunned ; and every man should exert himself, to the full extent of his ability, in the labors of his calling. The Lord has said that he that is compelled in all things, waiting for Him to command, "is a slothful, and not a wise servant ; wherefore, he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness ; for the power is in them, wherefore they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth the commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned." These words should sink deep into the hearts of the Elders and Saints, and be acted upon by them. They should be anxiously engaged in seeking to bring to pass much righteousness in their own midst and among the people by whom they are surrounded.

ABSTRACT OF CORRESPONDENCE.



SHEFFIELD CONFERENCE.—Elder Benjamin Stringam, writing from Sheffield on the 16th ult., says that he feels well and has enjoyed himself much in visiting about among the Saints. He expresses his unalterable determination, by the help of the Lord, to live like a faithful servant of God and do all the good that is in his power.

DERBYSHIRE CONFERENCE.—By letter from Elder Stephen W. Alley, dated at Derby on the 10th ult., we are pleased to learn of his good health and cheerful spirits. He says he feels thankful to the servants of the Lord for sending him on this mission, in order that he may gain an experience which he could not otherwise obtain; and it is his desire and intention, with the assistance of the Spirit of the Lord, to be humble and faithfully devoted to the duties of his calling as a servant of God.

MANCHESTER CONFERENCE.—Elder Elnathan Eldredge, writing on the 17th ult., says:—"Since I came into this part of the Lord's vineyard I have enjoyed myself well: better health I could not wish. I find the Saints generally in good spirits and feeling well in the Gospel. I am doing the best I can in my weakness, and constantly pray that I may be made an efficient minister of the Lord Jesus Christ. I have just received a letter from brother J. S. Fullmer, and he feels as I do,—thankful that we have been sent to preach the Gospel, and I know, if we are faithful in keeping the commandments of God, we shall yet do much good. I intend to speak out of doors to-night if the weather will permit. We ever pray that the Lord may bless you in all your duties.

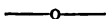
LEEDS CONFERENCE.—By letter from Elder Alfred Lee, dated at Bradford, on the 15th ult., we learn of his safe arrival at that place on the 30th of July, where he met with Elders Swan and Stringam. He concludes by saying:—"I have enjoyed good health since I came, and everywhere I have gone the people have received me very kindly. I have got into conversation with some of the people of the world and borne testimony to them of the truth of the Gospel, and that God has, indeed, raised up a Prophet in these latter-days. It is for this purpose I have left my home; and while my Father in heaven gives me health and his holy Spirit, I will continue to warn the people of this land of the judgments that are coming upon them."

MONMOUTHSHIRE CONFERENCE.—Elder Jonas P. Beck, writing from Newtown, under date of August 17th, says that, in company with Elder Lewis, President of the Conference, he has been busily engaged, since his arrival there, in visiting the Saints, and it afforded him great pleasure to find such a good feeling amongst them and so firm a determination to strive to serve the Lord faithfully. He continues:—"I feel well at the present time, and determined, by the Lord's help, to try to do whatever is required of me by those who are placed to preside over me. I feel very thankful to my heavenly Father for the privilege of being sent to declare the truth of the Latter-day Work to my brethren who sit in darkness and who are preparing for themselves great misery unless they repent. I hope to be the instrument, in the hands of God, of doing much good, and to be able so to live as to be an honor to myself and to my God and a blessing to his people.

SWITZERLAND.—By letter from President John L. Smith, written at Geneva,

on the 17th ult., we learn of the safe arrival of Elders Nebeker and Riter at Geneva. Elder Smith continues :—" They have already commenced to-day to study the German, feeling determined to conquer the language. On the 13th I received a letter from Elder Schettler, stating his arrival at Landschlacht. I expect him to arrive this evening in Geneva. Brother Gerber is still here. Since my last letter several have been added to the Church in the different Branches. Two presented themselves last evening for baptism here. By letters from Italy and Germany, also East Switzerland, I learn that the Saints are rejoicing in the principles of the truth, and in some parts strangers are inquiring. The Saints seem very anxious for visits from some of the Elders. My health at present is much better than when I last wrote. Brothers Gerber, Nebeker and Riter join with me in best respects and love to yourself and all connected with you in the office and Mission.

NEWS FROM HOME.



The intelligence which we have received lately from the home of the Saints in Utah is of a most peaceful and encouraging character. There are no records of crime and choice bits of scandal to gratify the vitiated and morbid taste of the impure in heart, such as the daily records of murders, robberies, seductions, outrages, etc., with which the papers and periodicals of the world abound, and which are so eagerly sought for by the public. Indeed, so peaceful, law-abiding and regardful of each others rights have the citizens of Utah been, that, at the recent session of the U. S. Supreme Court for that Territory, there was no business to be attended to, consequently the Court convened and adjourned the same day. The crops were very promising throughout the Territory, prosperity appears to attend the efforts of its citizens to sustain themselves and to provide for the future, and the temporal and spiritual prospects of the people were never brighter, apparently, than at present. We, however, glean a few items from the *Deseret News* of July the 8th and 15th, respecting the progress of events in that interesting region.

EXPRESSES.—In consequence of the defective mail arrangements between some of the southern towns, the citizens of Fairview and Mount Pleasant have established a private express between the latter place and Springville, by way of Spanish Fork, by which they hope to obtain their mail matter more regularly and promptly. A weekly pony express has also been established, by Messrs. D. C. Patterson & Co., between the Boise River mines, in Idaho Territory, and Great Salt Lake City : it is designed to extend the route to Fort Bridger.

FIRE.—We are very sorry to learn that a fire occurred on the premises of President D. H. Wells, on the afternoon of July the 4th, by which his fine barn and other property, to the value of about \$3,000, was destroyed. The citizens present, and a number of soldiers from Camp Douglas, exerted themselves to their utmost to stay the progress of the fire and save the property.

THE FOURTH OF JULY.—This famous day was celebrated throughout the Territory with great festivities by the citizens. In Salt Lake City, among the

other recreations and enjoyments of the day, a grand ball was given in the theatre, which had been specially prepared for the purpose, at which several hundred persons were present, and all appeared to enjoy themselves remarkably well.

CONCERTS.—We are pleased to learn that a move is being made to get up a series of concerts in Salt Lake City. The human family are so constituted that they require, and will have, recreation and amusement of some kind, and it is certainly one mark of a wise ruler to see that amusements are provided for the public, of a moral character and a refining and elevating tendency.

ANOTHER INDIAN OUTRAGE.—On the 8th of July an attack was made by Indians on Kanyon Station, near Deep Creek, about 150 miles west of Salt Lake City, which resulted in the killing of four soldiers and William Riley, the station keeper, whose father lives at Provo.

C O R R E S P O N D E N C E .

—o—

ENGLAND.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, Aug. 4, 1863.

President Cannon.

Dear Brother,—Thinking that a brief report of the District Conference, held in this place on the 26th ult., at which you were present, might be interesting to the readers of the *Star*, I sit down to write you a few lines concerning it.

The Saints attended from almost every Branch in the District, some of them from a considerable distance, and all were much cheered by your presence and blessed by the counsels and teachings given by you through the day. The good Spirit was with us and all felt much edified and built up in the faith of our holy religion. The Saints returned home, feeling amply repaid for their time, and inspired with fresh desires and determinations to press forward with renewed energy, to discharge every duty devolving upon them as Saints of God.

The statistical report shows an addition of seventy-two members by baptisms during the last half-year ending June 30, and there is still a good prospect of further increasing our numbers this summer. I hope and pray that the choice counsels given by you will be treasured up by every Latter-day Saint in the District, and not soon be

forgotten by any person present. The brethren whom you have appointed to labor in this District have all arrived, and are feeling first-rate—having brought of the good Spirit of Zion with them; and I know they will prove valuable assistants in promoting the principles of truth and in counselling and instructing the Saints in Zion's laws. That the God of Israel will abundantly bless them with his holy Spirit and fill them with wisdom and intelligence that they may be mighty in the things pertaining to the Gospel of Christ, is my prayer, and not only for them but for all who are called as ambassadors for the truth.

I have appointed Elder Martin Wood to labor in the Sunderland, Shields, and Seaham Branches; Elder James A. Cunningham in the Durham, Wingate and Coxhoe; Elder Charles A. Benson in the Newcastle, Carlisle and Cramlington, including Radcliffe; and Elder Samuel H. Hill to the Spennymoor, Stockton and Auckland Districts. The brethren have taken hold with that humble boldness becoming servants of Christ, feeling a desire to make themselves useful and do all they can to advance the interests of God's kingdom. There have been nine baptisms during the month of July; some of them I had the pleasure of baptizing since the Conference, and there are a number still investigating

the principles, so that I have great faith for the future increase of Zion's children. I feel well in my labors, and I have rejoiced in my associations with the Saints in this land, as also for the society of my brethren. The Lord has blessed me in my labors and I have had health, so that I have no reason to complain, even if I wanted to, but I do not; on the contrary, I take pleasure in trying to do all I can to assist in building up the kingdom of God.

Remember us to the brethren in the office. Accept kind love for yourself. May God bless you and prosper his kingdom is the sincere desire of your brother, as ever,

M. F. FARNSWORTH.

BRISTOL DISTRICT.

[The following letter has been lost sight of for some time; the most appropriate notice the subject can receive is the insertion of the letter:—]

Bath, July 30, 1863.

President Cannon.

Dear Brother,—At the time and bustle of the emigration I omitted to forward to you the account of the death of Elder Edward G. Davis, and I should be pleased to have his death noticed in the *Star*.

Elder Davis died on the 22nd of May, 1863, aged 37, of dropsy, leaving a wife and four children; he has been a member of this Church fifteen years, and for the last four years he has been President of the Bath Branch. Brother Davis was a faithful man, and died strong in the faith. He was greatly beloved while living and when he was buried his friends perfectly covered him with beautiful flowers and have since planted choice flowers over his grave.

Elder Davis had ever been earnest in his desires and efforts to gather himself and family to Zion; but, although denied this gratification in the life, he died in the firm expectation of meeting his family again in the mansions of his heavenly Father. Anything I may say about him will not live longer than his own works and labors of love in trying to bless the Saints

and helping to build up this kingdom. I am yours, truly,

GEORGE HALLIDAY.

SCOTLAND.

EDINBURGH CONFERENCE.

Edinburgh, July 27, 1863.

President Cannon.

Dear Brother,—I arrived here on the evening of the 22nd, and fully realized the expected pleasure of meeting brother Brown at the station. He took me to his room, and I will assure you it was quite a relief to me to meet a guide, a brother and a friend in a great city like this. Brother Brown took me round through the city and pointed out to me the principal places of note, such as Edinburgh Castle, College Museum, Industrial Museum, Palace of Holyrood (which places I visited), and a great many more distinguished places, too numerous to mention. In the meantime we visited nearly all the brethren residing in this city. The Saints here, as far as I am able to judge, are enjoying the spirit of the Gospel. Yesterday (Sunday) the Saints had three meetings. I was called upon to preach, to which I responded and addressed them, in my weakness, for thirty or forty minutes. The Elders here are preaching out of doors. Brother Brown and myself went down to the meadows after the afternoon meeting yesterday, and visited two meetings, one at one corner of the meadows and the other at the entrance at the foot of the street. Brother M'Kinzie was preaching at one place and had a very large gathering and good order. Some will listen a while very attentively, but as soon as you begin to preach about revelation, prophesying, angels and the gifts of the Gospel, they have heard enough.

I have been kindly received by the Saints here and made very welcome, which, you know, among strangers, is comforting to me and for which I am very thankful. We start, in a day or two, to travel out and visit the different Branches.

I am well, and hope this will find you enjoying health and every blessing that is needful for you.—Your brother in the Gospel of peace,

ISAAC BULLOCK.

SUMMARY OF NEWS.

ENGLAND.—There is no news of a very exciting nature from any portion of the British Empire. The papers are, of course, filled with the usual daily details of assaults, seductions, rapes, suicides, robberies and murders, but these have become so common that they fail to excite much comment. The most important topic at present, is the alleged unjustifiable interference with British commerce by the cruisers of the Federal Government. It is hoped, however, a peaceable solution of the question will be arrived at.

FRANCE.—In consequence of the publication of a pamphlet on political questions by certain Arch-Bishops and Bishops of France, which the Government disapproved, and consequently suppressed, the Emperor has issued a decree, which, though doubtless just, is full of important consequences for the future. The Bishops and clergy are informed that their episcopal functions and powers are exclusively spiritual, and when they overstep the bounds of ecclesiastical doctrine and discipline, and meddle with temporal affairs, they are acting simply as citizens, and are amenable to the same restrictions and penalties which attach to lay politicians. The Emperor is also said to feel very much chagrined at England's refusal to unite with France in joint action in behalf of Poland, but that, although anxious to assist the latter, he will not do so without the co-operation of England.

MEXICO.—It is now considered doubtful whether the Archduke Maximilian will accept the throne of Mexico,—at any rate unless France will guarantee its possession. This, probably, results from the decisive stand which the United States is said to have taken against the establishment of a monarchical Government in Mexico. Several Mexican towns have sent in their adherence to the vote of the Notables of Mexico. General Comonfort has recommended the troops to submit to the will of the nation.

POLAND.—Returns from the Polish battle-field, in the shape of details of engagements which have already been telegraphed, furnish unmistakable proofs of the strength and vitality of the insurrection. The contending parties were on no occasion equal in numbers, the Russians generally prepondering; but the Poles fought with a desperation and valor which overcame difficulties, and in several instances gained a victory under circumstances of the most discouraging nature. At Dubbeln, near Riga, Miss Hanianoff, a young Polish lady, has died from the effects of the knout, administered by order of Mouravieff, because she would wear mourning. The notes sent by England, France and Austria, to Russia, are said to be identical in their conclusion. They request the serious consideration of the Russian Power to the gravity of the present situation, and intimate that Russia will be responsible for any serious consequences, which may arise from the rejection of their friendly advice.

AMERICA.—There has been no change in the positions of the armies of the Potomac. General Meade has sent in his resignation; it is supposed that either General Grant or General Rosecranz will succeed him. The Federal gunboats made an unsuccessful reconnaissance up James River: a torpedo was exploded under the *Commodore Barney*, lifting her ten feet out of the water, seriously injuring her and washing 30 men overboard. Important correspondence has taken place between Governor Seymour, of New York, and President Lincoln, in reference to the draft. Governor Seymour wishes the draft suspended, which the President refuses to do. The Governor intimates that the draft will again meet with resistance if persisted in. Much alarm prevails in New York. On the 4th of August, 18 Federal negro soldiers, from Island No. 10, on the Mississippi, proceeded to Beckham's Landing, in Tennessee, and murdered a Mr. Beckham and his family of six persons. It is said the Southern Government has determined to arm the whole able-bodied negro population, to resist Federal aggressions. The *New York Herald* says that Mr. Cassius M. Clay has entered into an offensive and defensive alliance, on behalf

of his Government, with Russia. President Lincoln has issued a retaliatory order, to the effect that there shall be hanging for hanging and shooting for shooting on the Union side as far as such punishments are inflicted by the Confederates : it further declares that for every black man in the military service of the United States who may, upon capture, be sent into slavery, a white Confederate prisoner will be kept in prison at hard labor. All accounts from Washington concur in stating that further military movements in the Northern States depend entirely upon the filling up of the army by the Conscription Act : the *New York Herald* says that if this be really so, a long pause in the campaign may be expected. In the case of the British steamer *Peterhoff*, the United States District Court has delivered a decision condemning the vessel upon evidence proving the illegality of her alleged mission to Matamoras. A collision has taken place between the "Copperheads" and the Union men in Iowa ; it is reported that the former number 4,000, and are fully armed : the military have been despatched to the scene of conflict.

VARIETIES.

THE soldier's great risk is that of becoming extinguished before he can become distinguished.

A cross husband and father at the head of the table makes the best dinner unpalatable and indigestible.

A Yankee boy had a whole Dutch cheese set before him by a waggish friend, who, however, gave him no knife. "This is a funny cheese, Uncle Joe ; but where shall I cut it ?" "Oh," said the grinning friend, "cut it where you like." "Very well," said the Yankee, coolly putting it under his arm, "I'll cut it at home."

EXPENSE OF WAR.—Give me the money that has been paid in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child, in an attire that kings and queens would be proud of. I will build a school-house upon every hill side, and in every valley over the whole habitable earth. I will build an academy in every town, and endow it ; a college in every State, and fill it with able professors. I will crown every hill with a church consecrated to the promulgation of the Gospel of Peace. I will support in the pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another, round the earth's broad circumference, and the voice of prayer and the song of praise should ascend like a universal holocaust to heaven.—*American Paper*.

DREADFUL TRAGEDY.—A most horrible crime has been committed at Beckham's Landing, twelve miles below Island No. Ten, in Obion county, Tennessee, immediately south of the Kentucky state line. About ten o'clock a. m. on the 4th of August, 18 black United States soldiers, direct from Island No. Ten, their station, arrived at the home on the Landing, fully armed with muskets, side-arms and pistols, and murdered the whole of old Mr. Beckham's family then present on the place. The family consisted of Benjamin Beckham, aged 70 years ; his son Frank, aged 40 years ; Laura, aged 14 ; Kate, 10 ; Caroline, 7 ; and little Richard, aged 2 years. The mother and one of the children were luckily absent on a visit, and escaped the fate of their kindred. The negroes killed old father Beckham and his son Frank by horribly mutilating their bodies—by clubbing, cutting, bayoneting and shooting, and wound up their fiendish work by throwing the dead bodies into the river. They then drove the three girls and boy into the river at the point of the bayonet, clubbing them with the butt ends of their muskets whilst running. The bodies of father Beckham and the youngest boy have been recovered, and were seen by the majority of passengers who went ashore to see the evidence of this diabolical work. The black wretches fired several times at one of the neighbors, who related to us the different incidents, but he escaped unharmed. A majority of the demons were apprehended by some Federal cavalry (white) before they reached the Island. My informant further related that some time ago a chaplain of one of the negro regiments on the Island accompanied an armed band to the house of Mr. Beckham for the purpose of recovering the child of one of the women, the property of Mr. Beckham, and now a runaway on the Island. He refused to deliver the child, and this seems to be the warrant for this murder.—*American Paper*.

A GLIMPSE OF LIGHT AS TO ANCIENT AMERICA.—Some glass beads of unquestioned Phœnician manufacture are reported to have been found at Beverley, Canada, in an "ancient ossuary of the copper age." May it not turn out, after all, that what Plato tells us of was true, that the Atlantic was once "navigable," or had been navigated ages before his time, when warlike tribes from beyond the ocean invaded and overran all Libya and other countries in what we call "the old world?" This would go far to explain the similarity of the ancient American temples and teacolies to ancient Egyptian, Babylonian and other structures. And, by the way, the chronologies of the Egyptian priests in Plato's time, in which tens of thousands of years were treated as a mere bagatelle, and the Greeks were regarded as conceited upstarts of recent times, are likely now to be received a little more respectfully than heretofore, considering our enlarged ideas of the antiquity of man; perhaps, too, Chinese and Indian chronologies will be reconsidered, and a little less contemptuously treated than they have been by our own conceited but improving generation.—*Builder*.

MARRIED:

In Great Salt Lake City, on the 5th June, Mr. William Nealen to Miss Eleanor A. Mitchell, both of England.

DIED:

In Great Salt Lake City, on the 21st May, Thomas, son of John Lyon, formerly of Scotland.
 In Spanish Fork City, Utah, on the 27th February, James Warner, aged 69 years.
 In Great Salt Lake City, on the 3rd June, of a lingering illness, Maria, wife of James Sheldermine, formerly of Stockport, England, aged 42 years.
 In Payson, Utah, on the 6th June, Martha English, aged 61 years, late of Sunderland, England.

WANTED—Information concerning George Pugmire, filer and turner. His father has not heard from him for the last thirteen or fourteen years: any information concerning his whereabouts would be gladly received at this office; or, if he should see this, his father would be glad to receive a letter from him. Address, Jonathan Pugmire, sen., Great Salt Lake City, U.T., U.S.A.

POETRY.

THE STANDARD OF ZION.

Three cheers for the standard of Zion
 That waves in the far distant west;
 Three cheers for the banner of freedom
 That waves in the land of the blest.
 Oh, had I the voice of the storm-wind
 I'd shout through the earth and o'er sea,—
 Praise God, Oh ye sons of creation!
 And haste to the land of the free.

The banner of England! how proudly
 It waves to and fro with the wind;
 But while gazing the present seems fading,
 And future scenes burst on my mind.

London.

For the pride and the pow'r of all nations,
 Soon crushed and soon fallen must be;
 But the standard of Zion, for ever,
 Will wave in the land of the free.

Soon that time will arrive—'tis not distant—
 For thrones are beginning to shake;
 And earth, to despair and confusion,
 By the stern voice of war is awake.
 Then, when all creation is mourning,
 Thy Saints will. Oh God, trust in thee;
 They'll shout for the standard of Zion,
 And haste to the land of the free.

JULIA BOWRING.

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LIVERPOOL:

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 37, Vol. XXV.

Saturday, September 12, 1863.

Price One Penny.

NATIONAL CRIMES AND THEIR CONSEQUENCES.

It is recorded as a saying of Jesus, that "with what measure ye mete it shall be measured to you again," and the history of the world, both before and since his day, has abundantly proved the truth of the assertion. Thousands of the human family, of both sexes, have proved the truth of this divinely uttered aphorism in their own private experience; but it is no less true as regards nations than it is with respect to individuals. Sacred and profane history are full of striking examples of the operation of this law. Babylon,—that great and proud empire which had so immortalized itself—if the term is allowable—by its wealth, its corruption, and its tyranny over the surrounding nations as to be deemed, by the Lord, a fit type to represent the great kingdom of anti-christ in the last days, has long since passed away, with all its glory and magnificence, having fallen a victim to its own insatiate rapaciousness and corruption. Greece and Rome, both, in their turn, the oppressors and enslavers of nations and the destroyers of human liberty, have each, also, reaped a most abundant and bitter harvest from the seeds of tyranny and despotism sowed by

them in their days of power and prosperity. Who can trace the history of Rome and Greece, from their palmy days of glory to the present time, without being struck with the remarkable fulfilment of the Savior's words, in a national point of view, in their case. Never was nation more oppressive and tyrannical than were these two, and surely never was so proud, civilized and powerful a nation more completely humiliated, degraded, oppressed,—we might almost say literally enslaved, than have they been, until within a very recent period. Efforts are now being made to emancipate them and to restore to them a faint shadow of their former liberty and prosperity; but the curse seems still to rest upon them, and their inhabitants are so sunk in vice and so demoralized by their long degradation, that their would-be benefactors find it extremely difficult to elevate them.

To turn our eyes from the Old World, Mexico affords a more modern exemplification of the practical workings of this rule. The history of the conquest of Mexico and the neighboring countries, by the Spaniards, is so full of injustice, cruelties and horrors,

that the recital of them is almost enough to congeal the blood and to cause one to blush for humanity. And yet these outrages were perpetrated under the protection and sanction, and even in the name of, so-called Christianity. Look at the terribly retributive justice that has long since overtaken that unhappy nation, as evidenced in her protracted civil wars and the enslaved condition of her people. They have nominally enjoyed freedom; but actually they have been subject to the worst of all despotisms—anarchy. The Spanish power in Mexico was based upon the overthrown liberties and murdered persons of the former and rightful owners of the soil, and it was cemented with their blood—and fearful indeed has been the harvest of blood that their posterity have reaped, until, in their turn, they have become the helpless prey of a foreign power,—fortunately for them, a more humane and enlightened conqueror than their forefathers proved themselves to be, to the unfortunate, but noble Aztec race.

How strange, that with all these, and numerous other examples before them of the certain consequences of injustice and oppression, that the nations of the nineteenth century refuse to learn wisdom or to profit by them. It remains for a grander spectacle of retributive justice to be exhibited to the world, in the terrible destiny which is overtaking the once powerful, united and highly favored States of North America. The United States Government was based upon the noblest principles of civil, religious and political liberty, and so long as it clung, with unswerving integrity, to those elements and conditions of its existence, so long was it blessed and prospered of the Lord; but so soon as it permitted and countenanced the oppression and persecution of a portion of its most faithful and law-abiding citizens,—then went forth the decree from the mouth of the Almighty, that the measure it and its citizens had meted, or permitted to be meted out to His Saints, should be returned into their own bosom, “pressed down, heaped up and running over.”

It would be an easy matter, would space permit, to trace, in the most

minute details, the literal fulfilment of the Savior's words, in the last three years' history of the people of the once United States. They drove us from our homes at the point of the bayonet, burning our houses, ravishing our wives and murdering our children;—many of those who took part in these transactions have experienced the same treatment, and, sooner or later, all who participated in or sanctioned those proceedings will share the same fate, unless they repent. When so far distant from the borders of Christian(?) civilization that a mob could no longer reach us, the Government, urged by the corrupt and blood-thirsty portion of its citizens, sent an army to invade our peaceful vales and charged with the duty of fomenting divisions among our loyal people, so as to bring about a petty civil war, if possible. And what for? Why, in order that we might all be destroyed or fall a helpless prey to their lusts. The sequel has shown how swiftly the avenging angel has returned their efforts upon their own heads. There are many other less striking, though equally important points of similarity, between the evils our enemies have sought to bring upon us and those they have experienced themselves; but we pass them by in order to notice, in conclusion, one most striking and important feature. It will be remembered that, in the year 1838, Lilburn W. Boggs, Governor of the State of Missouri, issued his famous order for the “extermination” of the Latter-day Saints, or “Mormons.” That State was then, as now, a slaveholding State; its sympathies were also, as now, with the South and southern institutions—the citizens were, in fact, to all intents and purposes, Southerners, and the South held the preponderance in the Federal Government. The people of Missouri, through their legislature, sanctioned the course of Governor Boggs, by appropriating the means to carry out his order. The people of the whole Southern, and Northern States also, sanctioned the disloyal, unconstitutional and inhuman conduct of Missouri, by neglecting to raise their voice or their arm against it, and by refusing, in the person of their Chief Magistrate—the Representative

of the nation—to grant us that aid and protection which the Constitution guaranteed to us, and which the President and every member of the Government had sworn to see extended to all its citizens. Now mark the sequel. Already do Northern politicians calmly discuss and contemplate a war of extermination against their Southern brethren, and the latter begin to feel it is no idle or unmeaning threat. The following extract from the Southern correspondent of the *Mercury* shows the alarm that is beginning to be felt upon the subject:—

“As I have before written you, the blacks have full swing in New Orleans, and ramble about the streets as insolent and defiant as Butler, their chief instigator, ever dared to be. They are armed, and the whites are not. They have every privilege, and the whites have not. They are saucy and domineering, and the white man or woman who opposed them would be shot in the street! Such are the teachings of abolitionism. The hitherto peaceful and obedient negro is taken from duties all his life accustomed to, the result of which has been a blessing to the world; and by false teachings and false promises he is transformed into a fiend—knife in one hand and pistol in the other—making innocent thousands quake at his very presence! Who knows but that these are to be the instruments for the extermination of the Southern people? Extermination so far as it can be accomplished, but not complete—for that, I repeat, can never be. A just God, even if nations stood by silent spectators, would never permit it, and the frightful catastrophe of wholesale extermination would fail of a realization. I had written thus far when my eye fell on a letter written by the solicitor to the Federal war depot, and dated July 10th, in which occurs the following paragraph—“They (the slaves) are now springing up like dragon’s teeth from the soil into which they have been crushed. Masters of the ground they tread upon—they are sweeping forward in steady solid legions. Forty thousand strong are already in the service. They are destined to wield the sword of just retribution, to teach their former masters which of them is of the superior race;” and this, we are told, is the “policy, fixed and immovable,” of the Lincoln Administration! May God have mercy upon us if it is, for to whom else shall we look for help? If ever there was need of interposition in this diabolical crusade, it is now. Let it be friendly, if you please, at the start; but if the fanatics decline a friendly intervention, then, in

the name of justice and outraged humanity—in the face of an openly threatened “sweeping forward of slaves in steady solid legions” for the murder of their masters and the kindred who cling to them—let it be an interposition of the sword to cut short the appalling calamity. A more fiendish and diabolical scheme, with pretended Christians for its authors, was never before heard of, and but that it is already being developed we could scarcely conceive it possible. How the nations of the world—how the most obscure and unenlightened even of those nations—can look on without raising its voice against atrocities so brutal and unparalleled, passes all comprehension.”

When the order had gone forth for the extermination of the poor and despised “Mormons,” and the armed and savage legions of Missouri were moving with relentless purpose to the accomplishment of that end, it failed to excite any commiseration in the bosoms of the wealthy planters of the sunny South, or the rich merchants and manufacturers of the speculating North. No, they could calmly read the accounts of the massacres of the Saints and the plunder and destruction of their homes, and of their finally being compelled to emigrate *en masse* beyond the confines of their native country, to seek for that peace and freedom which they were denied at home;—they could read of these things as they sat in their counting-rooms, or as they partook of their morning meal with their wives and daughters, and not even one expression of pity or sympathy would escape their lips. The fair shoulders would shrug with indifference, and the daughters of fashion, who were reared in the lap of plenty and pampered with luxury, would utter anathemas against their noble, heroic and self-sacrificing, but poor and suffering sisters, and all would join in saying that such a people ought not to be permitted to live. So long as the unjustifiable and oppressive war was only waged against the “Mormons,” and did not affect their pockets nor their persons, it was all right; they “stood by silent spectators” “of wholesale extermination;” no one thought of offering “friendly intervention” in our behalf, or “in the name of justice and outraged humanity,” and the various nations which composed the United States, as well

as the Federal Government itself, could "look on without raising a voice against atrocities so brutal and unparalleled," and a "scheme so fiendish and diabolical with pretended Christians for its authors." No voice was raised in our favor, no friendly arm interposed, much less did any plead for "the interposition of the sword [in our behalf] to cut short the appalling calamity." Had it not been for the merciful interposition of "a just God," the Latter-day Saints must have been immolated upon the altar of human freedom and progression by tyrannical and cruel hands. "Vengeance is mine; I will repay, saith the Lord." How surely and swiftly has the measure they meted to others been measured to them again!

We do not, however, allude to these events now, in a spirit of bitterness or revenge. Our hearts grieve over the sufferings of our misguided but obstinate brethren and sisters on the other side of the water. We have, heretofore, given the most unequivocal proofs of our willingness and anxiety to bless

and save them, and we would gladly do so to-day would they allow us. But how shall they be saved? They cry to God for help, but when he sends them an answer and tells them how they may escape extermination and all its accompanying horrors, they will neither heed nor obey his voice. There is one plan, and but one, by which they might escape all their calamities; but, alas! their hearts are too hard, and their minds too blind to perceive and avail themselves of it. Therefore, their house is left unto them desolate, and the troubles which they have now experienced are but the beginning of sorrows: all, and more than all their fears will come upon them, and after the North shall have finished its mission, in the hands of the Lord, in chastising the South for its wickedness and humbling its pride, then shall it experience in turn all the miseries it has heaped upon others, until both North and South, East and West, shall learn that "It is a fearful thing to fall into the hands of the living God."

MINUTES OF A CONFERENCE

HELD IN GLASGOW, AUGUST 8TH AND 9TH, 1863.

(Reported by C. B. McGregor.)

On Saturday evening a meeting of the Priesthood was convened, for the purpose of hearing the reports of the Branch Presidents respecting the standing of the Saints in their various fields of labor. From the reports given in, it was found that the Saints, with few exceptions, were doing the best they could according to their knowledge.

On Sunday morning the Conference was convened at the Trongate Hall. There were present on the stand—Elder John M. Kay; Elder William Gordon, President of the Glasgow Conference, and Travelling Elders J. V. Hood, M. Lyon and R. Watson. After singing and prayer, Elder Gordon said he felt happy in enjoying the privilege of meeting the Saints on this occasion, and the more so as he felt able to report the Saints of the Conference in good standing and the great majority of

them striving to serve the Lord faithfully. He had been connected with that Conference for thirteen years, and was much pleased that, so far as he knew, it was in as good a condition as it ever had been.

Elder Mathew Lyon then spoke for a short time, expressing his pleasure in laboring among the Saints and his thankfulness at being the honored instrument in the Lord's hands of doing a little good for his fellow-creatures. Said that in his travels among the Saints he had found some who were not living strictly up to their duties and privileges as Latter-day Saints; they seemed to have got into darkness, and were of that class who allow themselves to parley with the Adversary and to be persuaded by him to yield to some, apparently, trifling wrong, but who were thus led on from one step to

another until, finally, they lost the Spirit of God. He exhorted the Saints to sustain the kingdom of God by their faith, prayers and means, and expressed his desire and determination, by the help of the Lord, to prove faithful, do all the good in his power and bring as many as possible to the knowledge of truth, that he and they might be saved together in the celestial kingdom of our God.

President Kay then rose and addressed the Conference in a comforting and encouraging manner. He said that he felt grateful for the privilege of meeting with the Saints in Scotland for the first time; he had often desired to visit and talk to them, but had not enjoyed the opportunity before. He was glad to hear the good reports which had been given from the various Branches of the Glasgow Conference, and hoped the Saints would continue in well-doing and increase in intelligence, in wisdom and in good works, and that they would still strive to do everything in their power to build up the kingdom of God and to save themselves from this untoward generation. Said that we, as a people, should be exceedingly thankful, having the light of the Gospel, which enables us to see the signs of the times and the events that lie before us. But there were too many, he was sorry to say, who felt indifferent to the Work of God; if they were to rise to speak before the Saints they would testify that they knew this to be the Work of the Lord, yet they do not live up to the knowledge they have. They seem to forget that they have taken upon them the name of Jesus, and they fall from one thing to another until they die of spiritual death. A reformation was imperatively needed among such withering branches, that they might be preserved from dying and falling from the tree. The Saints should remember that the warfare they had engaged in was a continual and uncompromising one; that they were required to live their religion every day of the week, on Monday as well as on Sunday; that they should not waste their time in idleness, but that their lives should be spent in doing their duty, in being just and honest with each other and with all men; that they should not forget to

continually pray unto the Lord for strength to do right, so that every succeeding day might be spent better than the previous one. He said if we would all pursue this course, we should be able to look back upon our lives with pleasure, feel that we had done all the good in our power and that the world and its inhabitants were somewhat better for our having lived in it. He called attention to the rapidity with which the words of the Prophet Joseph were being fulfilled and the calamities which he had predicted were coming upon the earth, as evidenced in the unhappy condition of America; and said that this nation, as well as all others who refuse to seek and obey the counsel of the Lord, would experience the same calamities. These things were the natural consequences of their own corrupt course of proceeding, in public and in private. Many people in this country, he said, were giving themselves unnecessary uneasiness about the reported wickedness of the Saints in Zion. He thought they need not go so far to find abundance of sin and corruption; they had only to glance through their own streets and look at the drunkenness, corruption and crime that everywhere met their gaze, to be fully convinced that there was plenty to excite their commiseration and to give full employment to all their philanthropic labors, without going so far as Utah. He encouraged the Saints to hope and pray and strive for their emigration from these lands of corruption and thralldom, saying that it was not through money alone that the Saints would accomplish their emancipation; if it were, the prospects of many would be very dark,—but it would be by living in strict obedience to the Priesthood of God, by upholding the men who were placed to preside over them, and not, as had in days past been the case with a few, say they love the Lord and his servant Brigham, and then despise those men whom they have sent to teach and preside over them. He exhorted them to sustain the Priesthood by their faith, prayers and works, from the President of the Church down to their Deacon, and concluded by invoking the blessings of the Lord to rest upon all the Saints in the Glasgow Conference.

At 2 p.m. the congregation again assembled, when Elder Hood occupied a few moments in an interesting and instructive manner, exhorting the Saints to strive to live up to the principles which had been taught them that day, then they would secure the blessings of God to continually rest upon them and would eventually gain their salvation.

Elder Gordon, Conference President, then addressed the meeting, expressing his pleasure at what he had heard, and encouraging the Saints to persevere in the good Work they had engaged in, and to put in practice all the excellent teachings they had that day received, in which he meant to take the lead, by setting the example which he wished them to follow. He then read the statistical report, which was satisfactory.

President Kay then rose to present the Authorities of the Church, and said he felt glad to be able to do so

because of his intimate acquaintance with them for years. He had personally known Joseph and Hyrum Smith, and he knew that they were men of God; he knew President Brigham Young and the Twelve Apostles of this Church, and he could testify that they were good men, and he felt proud of the opportunity of presenting them for the acceptance and support of the Saints. He then presented the Authorities in the usual manner, and they were unanimously sustained. He afterwards addressed the Saints at considerable length on the principles of the Gospel, giving them much fatherly and comforting counsel and instruction.

A good number of strangers were present. The meetings throughout the day were well attended; the Spirit of the Lord was enjoyed by both speakers and hearers, and peace and joy prevailed in the bosoms of the Saints.

"NO."

"What a little word for a heading!" Yes; but did you ever think how very important a one it is? Many a man and woman have been ruined because they were unable to pronounce that little word, or to pronounce it in a proper way and with due emphasis. The merchant is asked to sign his name for a friend—a mere trifle, a scratch of the pen. Something tells him that it is unwise to do so—that though it may be a kindness to a "friend" it will be unjust and cruel to himself, his family and his creditors; but he has not the moral courage to say, No; so down goes his name, and very soon after down goes his credit, his money and his business,—and his family and his creditors are involved in common ruin; and all because he could not shape his mouth to say that little monosyllable.

Another, who is a kind-hearted and sociable companion, meets some of his acquaintances, who are, of course, overjoyed to see him and insist on his repairing with them to the ale-house. He knows his weakness, thinks of his loving wife and interesting children so

anxiously waiting at home for the return of "Papa," feels that he ought not to go with them and feebly remonstrates, but has not the resolution to utter a manful "No." So he enters the gin-palace with his friends; one glass only leads to another; as the drink goes in his wit goes out, until home, wife, children and everything else are forgotten, until he returns home in the morning to his sorrowing and suffering family, with an empty pocket and an aching head, to lament his weakness in not at once and decisively saying "No."

Do you see that young girl? Her face still bears traces of former beauty and refinement. She was once as pure as you. She had a loving mother, tender and affectionate brothers and sisters, a fond and proud father, and was herself the centre of attraction to a circle of kind and admiring friends. Look at her now; see that wretched, haggard, despairing look; penetrate beneath that false exterior and see her trying to hide her shame and remorse by assuming a bold and hardened face.

How has she thus fallen? What has brought her to her present degraded condition? She listened to the insinuating flatteries of the serpent-like charmer; something whispered to her to beware, but she meant no evil, and the syren song of flattery was so sweet and soothing to the ear that she could not bring herself to break the fatal spell; slowly, but surely, the human boa wound himself, with fiendish cunning, around his victim, until she was unable to give utterance to the "No" that faded from her lips, and she awoke from her enchanting dream to find herself a betrayed, ruined, despairing woman, and all for want of meeting the first indelicate word or action with a prompt and emphatic "No."

There is a great deal, then, in knowing when and where and how to say "No." Young man or young woman, Are your friends (?) endeavoring to entice you from the path of rectitude?

are your companions trying to persuade you to do that which your conscience and judgment tell you you should not do? or do your own inclinations and passions lure you to the commission of acts which would bring a blush to your cheek and a cloud of sorrow over the anxious brow of her who bore you? Learn to give a timely and decisive "No." Do not stop to parley with the tempter. Do not simply say, "Oh, I'd rather not," "Please excuse me," "I think I ought not," and such-like half-yielding expressions; but let your word come out like a new coin just struck from the mint, with every lineament and feature so distinctly marked that all can understand them—let it come with earnestness and emphasis, as though it had been struck with the sledge-hammer of the will, and with such force that they will feel you mean as well as say, "No."

SIBIUS.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 568.)

April 22.—We passed through Keetsville, rode 30 miles and camped.

— 23.—We rode 36 miles, and camped for the night on a creek near a grove six miles east of Tenney's Grove. Elder Maginn went out to buy corn, and as he tarried all night we felt afraid lest he might have fallen into the hands of the mob.

— 24.—We remained at the grove, where Elders Elias Smith, Theodore Turley and Hyrum Clark, (of the committee who were left to attend to the removal of the poor,) who had been driven from Far West, met us; they informed us that on the 16th, the mob came into Far West and tantalized the committee on the subject of the revelation, saying that was one of Joe Smith's revelations which could not be fulfilled, as the Twelve and the Saints were scattered to the four winds; and threatened them severely if they were found in Far West next day. They turned round, and on the 25th accompanied us to father Timothy B. Clark's, near Far West.

Early on the morning of the 26th of April, we held our Conference, cut off 31 persons from the Church and proceeded to the building spot of the Lord's House, where Elder Cutler, the master workman of the house, then re-commenced laying the foundation, agreeably to revelation, by rolling up a large stone near the south-east corner.

The following of the Twelve were present:—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith to the office of the Twelve, to fill the places of those who had fallen. Darwin Chase and Norman Shearer, (who had just been liberated from Richmond prison, and arrived the evening previous,) were then ordained to the office of the Seventies.

The Twelve then offered up vocal prayer in the following order:—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff and George A.

Smith ; after which we sung "Adamondi-Ahman," and then we took our leave of the following Saints, agreeably to the revelation, viz :—Alpheus Cutler, Elias Smith, Norman Shearer, William Burton, Stephen Markham, Shadrach Roundy, William O. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimesia Grainger, Martha Peck, Sarah Grainger, Theodore Turley, Hyrum Clark and Daniel Shearer.

As the Saints were passing away from the meeting, brother Turley said to Page and Woodruff, "Stop a bit, while I bid Isaac Russell good-bye;" and knocking at his door, called brother Russell. His wife answered, "Come in—it is brother Turley." Russell replied, "It is not; he left here two weeks ago," and appeared quite alarmed; but on finding it was Turley, asked him to sit down; but he replied, "I cannot; I shall lose my company." "Who is your company?" inquired Russell. "The Twelve." "The Twelve?" "Yes; don't you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord's House, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them." Russell was speechless, and Turley bid him farewell.

Thus was this revelation fulfilled, concerning which our enemies said, if all the other revelations of Joseph Smith were fulfilled that one should not, as it had day and date to it.

We rode 32 miles and camped at the Grove for the night. We learned that a mob had collected in different places, and on their arrival in Far West they found out we had been there and transacted our business.

We had entered into a covenant to see the poor Saints all moved out of Missouri to Illinois, that they might be delivered out of the hands of such vile persecutors, and we spared no pains to accomplish this object until the Lord gave us the desires of our hearts. We had the last company of the poor with us that could be removed. Brothers P. P. Pratt and Morris Phelps were in prison, and we had to leave them for a season. We sent a wagon after brother Yokum, who had been so dreadfully

mutilated in the Haun's Mill massacre that he could not be moved.

— 27.—We started early this morning from the Grove; the company consisted of seven of the Twelve, several of the committee left at Far West to close up business, and a few families of the Saints. We continued our journey to the Mississippi River, and on the 2nd of May we crossed on the steam ferry-boat to Quincy, Illinois.

May 3.—In company with my brethren of the Twelve. I rode out to Mr. Cleveland's to visit brothers Joseph and Hyrum Smith, it being the first time we had seen them since their release from prison, where they had been confined about six months, and were under sentence of death. They had escaped from prison, and were *en route* for Quincy, while we were going up to Far West.

It was one of the most joyful scenes of my life to once more strike hands with the Prophets and behold them free from the hands of their enemies; Joseph conversed with us like a man who had just escaped from a thousand oppressions and was now free in the midst of his children.

— 4 and 5.—I attended a Conference in Quincy, at which President Joseph Smith presided. Among other resolutions, the following was passed :—

"Resolved, that this Conference are entirely satisfied with, and do give their sanction to, the proceedings of the Conference of the Twelve and their friends, held on the Temple spot at Far West, Mo., on Friday, the 26th day of April last."

— 6.—I attended a council with the Authorities at Quincy.

— 16.—I left the committee room in Quincy, Ill., and started for Commerce, in company with brother Woodruff. We crossed Bear Creek, and while rising a steep hill my near horse balked, allowing the wagon to back and it came near running off a deep dug-way. I caught the hind wheel against my shoulder, and held the wagon and load by main strength until brother Woodruff came to my assistance and blocked my wagon, after which we ascended the hill in safety. Travelled 15 miles and camped.

We arrived in Commerce on the 18th, and called upon brother Joseph

and his family. Brother Joseph had commenced laying out the city plot.

On the 21st., I crossed the Mississippi, and took an excursion into the country, in company with brothers Joseph, Hyrum, Sidney, Wilford, George A., and several other brethren. We rode over a beautiful country of prairie and timber; brother Joseph's horse ran away with him about a quarter of a mile before he held him up. Joseph B. Nobles prepared a dinner for us. We re-crossed the river about 4 p.m. In the evening, while brother Nobles was plowing a piece of ground which he had obtained from Mr. Kilburn for a garden, a man named Campbell, accompanied by a mob, came up to brother Nobles, armed with clubs, and taking his horse by the bit, ordered him off from the ground; brother Nobles left the ground for the sake of maintaining peace.

— 23.—I crossed the Mississippi with my family, and took up my residence in a room in the old military barracks, in company with brother Woodruff and his family.

— 24.—I walked out with five others of the Twelve to the prairie, visited many mounds and the grave of a Lamanite chief.

— 25.—I crossed the river with several of the Twelve to Commerce, and spent the day in council with Joseph.

— 26 (Sunday).—Crossed the river and attended meeting at the house of the Prophet: Elders O. Pratt and J. Taylor preached.

There was much of the spirit of mobocracy made manifest at Montrose by some outlaws who remained there; some cut down the barns belonging to the military station, lest the Saints might have the use of them.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 12, 1863.

THE DUTIES AND RESPONSIBILITIES OF PARENTS.

IN mingling among the Saints in the various Conferences in this Mission, we have been forcibly struck with the indifference to and unbelief in the Work of God manifested by many of the children of members of the Church. We have, not unfrequently, met with families whose children, if not born in the Church, have at least been brought up in it by their parents, and who had never been baptized. To the Elder who has any knowledge of the Work of God, there is something very singular in this. It is an incongruity which he finds it difficult to reconcile with the knowledge which all parents, who are members of the Church, should possess. The duty enjoined by the Lord upon every one who hears the Gospel, is, to warn his neighbor; and there is no Latter-day Saint, who entered into the Church in the right Spirit, who does not have the disposition to do so. If he or she loves and appreciates the truth, and rejoices in the blessings which flow from obedience thereunto, they are anxious to impart unto others the joy which they themselves feel, by pointing out unto them the proper course for them to take to obtain the favor of the Lord. Can it be possible that parents, who love their children as they should do, can appreciate their religion and its blessings very highly when they permit those children to

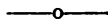
grow up, from childhood to youth and to man and woman-hood, without training them in the principles thereof? We think we do not say too much when we assert that every child, who has been properly trained by his or her parents, will readily go forward, when eight years of age, and be baptized. Yet how many children are there throughout this Mission, who, though much older than this and whose parents are in the Church, have not yet been baptized. There is a dreadful responsibility resting upon parents who are thus neglectful of the future happiness and eternal salvation of their offspring. The Lord has said unto parents in these days, "Inasmuch as parents have children in Zion or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray, and to walk uprightly before the Lord." Though this commandment was given unto parents who have children in Zion or in any of her stakes which are organized, it must be binding also upon parents who have children wherever there are members of the Church. Our strongest hopes should be in our children; and every parent should take all possible pains to train them up in the knowledge of the Gospel of the Lord Jesus.

Every faithful parent must look forward with anxious desires and bright anticipations to the time when his or her children will grow up to maturity in the midst of the people of God, and become active co-workers in the establishment of truth and righteousness upon earth. Their faith and prayers will be constantly exercised and offered up to the Lord for this blessing to rest down upon their offspring; and they will not only exercise faith, and pray unto the Lord, but they will do all in their own power to instruct their children and to develop within them the knowledge of the truth. One of the greatest causes which we find recorded of God's favor being shown to Abraham, on a certain occasion, was, that he would command his children and his household after him, and they should keep the way of the Lord to do justice and judgment; and there cannot be a doubt that Abraham's faithfulness in this respect brought down upon him and his posterity the choicest blessings of the Lord. He prevailed with God, through his faithfulness and diligence, on behalf of his posterity, and secured blessings and promises for them, of which we, who are living now, are reaping the fruit. The great faith exercised by Lehi and his descendants secured blessings for their posterity, which have preserved them from destruction, and will yet bring them to the knowledge of the God of their fathers, and cause them to become a white and delightful people.

The first thought of a man of God who is a parent, when he receives the blessings of God, is, that his children may be made partakers with himself; his heart yearns over his offspring, and he pleads incessantly with God that they may find favor in his sight. Neither does he spare any pains in so training them that they may be brought to a condition to receive the blessings which he implores the Lord to bestow upon them. We, as a people, are anticipating an increase of truth and righteousness in the earth through the establishment of Zion; but our hopes in this respect would be vain and senseless, unless we should take a course to bring up our children in such a manner as to

make them better able to carry on the Work of our God than we are ourselves. What can men or women expect will be their future blessings, in time or in eternity, if their children grow up aliens to the Work of God and utterly ignorant of its principles? The names of such parents will perish, and their memories will be held in light esteem. We have no hesitation in saying that parents, who are thus indifferent about the welfare of their offspring, will be deprived of every privilege and blessing connected with parentage, and experience the displeasure of the Almighty. The Lord will not be trifled with: and, when he gives commandments unto his people they must be obedient thereunto or receive the consequences. What excuse can be consistently given by parents whose children are not connected with the Church, and who have had the privilege of training them from childhood in the principles of the Gospel? We trust that the apathy of parents on this point will disappear, and that all who have children living will seek with all their energy to train them in the knowledge and practice of the principles of righteousness; teaching them to pray, and setting before them the blessings and advantages which attend obedience to the ordinances of the Gospel and a virtuous, upright life. Care should also be taken to throw such an influence around them, that they may be kept free from the prevailing practices and traditions of Babylon.

CHANGE AND APPOINTMENTS.

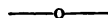


Elder W. S. S. Willes is appointed to preside over the District comprising the Norwich and Bedfordshire Conferences.

Elder Henry Luff is released from laboring in the Southampton District, and appointed to labor in the Bristol Conference, under the direction of Elder George Halliday.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NEWS FROM CONFERENCES.



EDINBURGH.—A Conference was held in the Saints' Hall in Edinburgh, on Sunday, the 16th ult., at which were present,—Elder John M. Kay, and Elders Bullock, Brown, Gordon and Warnock. Many of the Saints from the different Branches were also present. The reports made by the various Branch Presidents were very favorable and encouraging, showing that the Saints, in general, evinced a disposition to do what was taught them by the Priesthood. The Elders had been busily engaged in out-door preaching, and had met with more success this season than formerly, for which they felt thankful and encouraged and assured that good results would follow. Elder Brown, President of the Conference, said he was happy to be able to fully endorse the reports which they had heard, and encouraged the Priesthood, and the brethren and sisters generally, to continue to strive to live their religion and to do everything in their power to promote the welfare and establishment of the kingdom of God, by spreading the knowledge of the truth, by practising it themselves, and by not forgetting that important part of it which consisted in their gathering home to Zion. The Authorities of the Church, both in Zion and in the British

Mission, were presented, and, as usual, unanimously sustained. Elder Isaac Bullock delivered an interesting and instructive discourse upon prophecy. Elder Kay also addressed the Saints at the meetings throughout the day, giving such instructions and fatherly counsel as their circumstances demanded and as caused their hearts to rejoice. He dwelt at considerable length upon the Word of Wisdom, showing the benefits to be derived from obedience to it, and the necessity of living "by every word that proceedeth out of the mouth of God." He also discoursed upon what the truth was designed to accomplish for mankind if they would give heed to it. He referred to the condition of the world as an evidence of the futility of the efforts of the wise and learned of mankind, unaided by the direction of Heaven, to bring about that peace and harmony which the Gospel has introduced among all those who have embraced it in the love of it. He showed that while the nations of the earth were dividing and subdividing, and studying how they might most speedily destroy each other, the Saints were cultivating the arts of peace and preparing a refuge for all those who wish to flee from the awful calamities that are coming upon the earth and its inhabitants. The Saints all appeared to enjoy themselves, and to appreciate the privilege of meeting together in peace and listening to the instructions which the Spirit vouchsafed to them through the servants of the Lord; and they separated with renewed determinations to strive to serve the Lord more faithfully than they had ever done.

HEREFORDSHIRE.—We have just received the minutes of a Conference which was held in Newport, Monmouthshire, on Sunday, the 5th of July, at which Elders John G. Holman, G. W. Grant, the Branch Presidents, and several of the local Elders, were present. The reports of the Branch Presidents were very encouraging, showing an increase of faith and zeal on the part of the Saints, and a disposition among many strangers to investigate the principles of the Gospel for themselves. In some of the Branches, prospects were said to be brighter than they had been for several years. Out-door preaching had been commenced in some of the districts with favorable results; good attention was paid to what was said, and many acknowledged the truth of the principles advanced, though they were very slow to obey them. In the afternoon a Financial Report of the Conference was read by Elder Grant, which was satisfactory to the Saints, and the Authorities of the Church were presented in the usual manner and unanimously sustained. In the evening Elders Grant and Holman addressed the congregation, urging upon the Saints the necessity of living in the enjoyment of the Spirit of the Lord, so that they might possess "that peace which the world can neither give nor take away," and that they might understand the signs of the times and know how to escape those things that are coming upon the earth. They bore testimony, to both the Saints and strangers present, of the truth and Divine authenticity of the Prophet Joseph's mission, of the honorable and virtuous course he at all times pursued, and what would be the result of his mission, both to the obedient and disobedient, exhorting all who had not done so, to turn unto the Lord and humbly and thankfully receive and obey the message of salvation He had sent unto them. A good degree of the Spirit of the Lord was enjoyed throughout the day; the Saints received much edifying and comforting counsel and instruction, and all separated to their homes, grateful to the Lord for all his blessings, and with renewed determinations to be more humble and faithful than ever in His service.

CORRESPONDENCE.

ENGLAND.

ESSEX CONFERENCE.

Maldon, August 11, 1863.

President Cannon.

Dear Brother,—Last Sunday week Elder C. W. Stayner arrived in Maldon agreeably to his promise. I introduced him to several families in the Conference, from whom he received a cordial welcome, as they were anxious to hear a report from the Valley, the place they fondly anticipate will soon be their happy home.

Maldon is well warned; there is scarcely a family there who does not recognize me as an Elder from G. S. L. City. A tradesman living there observed to me the other day that the laws in Maldon were peculiar in some respects; here, if a man dies intestate, his property goes to the youngest son. This law came into force because it was doubtful who the real father of the eldest son was, as, anciently, the master had the privilege of sleeping with his servant-maid the first night after her marriage to any resident of the town. This law is to be found in the statutes of King Edward, and it has not been repealed; however, my informant did not say that the town's-people availed themselves of this ancient custom at the present time, but the law is actually in force now which gives the property to the youngest son.

Maldon is the birth-place of many Saints that have gathered. I must credit the Maldon people for religious tolerance to our views, but am sorry to say they embrace the Gospel very slowly for their opportunities. They have had loud, long and very plain sermons from brothers J. V. Long, C. W. Penrose, Henry Squires and very many others, who were able to clearly prove to unprejudiced minds that our doctrines agree with the Gospel of the New Testament.

Exercise has increased my strength, and after a short rest from exhaustion I am at my work again; and I can say,—

"Sweet is the work, my God my King."

Last Friday evening, in company with Elder Stayner, I mounted the large pedestal of the cannon in front of Chelmsford Court-house. I gave several hundred people a solid two hours' preaching. I laid before them the counsel of God, the necessity of Prophets, water baptism and the gift of the Holy Ghost. Very good attention was paid me. The Spirit gave me all the utterance I could ask for; there were before me honest men, but full of prejudice,—not hatred. The broken-hearted and contrite seem scarce; now and then we baptize a praying servant-girl, but more frequently the children of the Saints.

I noticed, after preaching in Chelmsford, the people gathered into little discussing parties, and remained there some time, to investigate the message from Heaven revealed to Joseph. I considered this an omen that a work would yet be done among my countrymen; and I feel that noble, self-denying, zealous Elders will yet be rewarded by grateful converts.

The dreadful scenes in America seem to impress some minds that their wars and afflictions are marks of the anger of the Lord, and I frequently lay before my hearers the prophecies of Joseph and their fulfilment in the Northern and Southern struggles and the misery of that nation.

The Spirit of the Lord being with me in my labors argues that they are not in vain; and whether I sow or reap, the Work will be accomplished, and the more labor we have to make converts the greater the reward in the future.

Elder Tuffs baptized three young persons at Bishop Stortford a few weeks ago. Several inquirers have extended to me some kindnesses lately, and seem glad to listen; they say they were brought up to the church, but their meagre knowledge of Scripture reflects but little credit on themselves and their teachers.

I have laid before the Saints the doctrine that blessings would more abundantly follow them if they were

strict in the payment of their Tithing, and some have responded ; I hope to see an improvement in that respect in future, and believe I shall ; for the Saints here are a good people and willing to try to do their duty when it is explained to them.

I am happy to report that my health is improving, and I am studying to make myself more efficient in the work of the ministry. Ever praying that the Work may roll on, I remain, your brother,

GEORGE SIMS.

SOUTH AFRICAN MISSION.

Port Elizabeth, June 17, 1863.

President Cannon.

Dear Brother,—Your letter of the 4th of May came safe to hand, and I was, as on every occasion, glad to hear from you. * * * *

It has cost the office considerable for our passage from England to this colony. We act as economically as we possibly can with what few shillings and sixpences we get, with a view to helping that debt off. But our field of labor is such that it is impossible to do a great deal at present, the people being so scattered, which makes it very expensive travelling from place to place. Small towns are from 70 to 100 miles apart, and these distances have to be made on horseback. We are necessitated to find our animals forage, which can be obtained at any of the one-horse hotels, which are interspersed along the roads, by paying one shilling per bundle, which one can span with both his hands. Also, if we desire any refreshment for ourselves, we have to pay accordingly ; so, in order to get along, at times ourselves and steeds have to do as did John Mercer's (now dead) Indian half-breeds,—go a great distance without forage or water. However, we all feel like doing the best we can, with the Lord's help. The Lord has blessed us in our travels so far, and we feel thankful for having the privilege of laboring for the benefit of fallen man.

Matters are moving along slowly but steadily. The people are slow to embrace the truth. Many are convinced we have the Gospel ; but they have not the determination to come out and

embrace it. Others, again, have contracted habits which the Gospel is opposed to, and which they cannot forego.

My brethren from Zion are all well, and are scattered over the colony. Elders Dixon and Noon have been making considerable stir in Natal. The people rise *en masse* to come out to hear them. If they have not succeeded in making any converts, they have succeeded in warning the people. Latterly their meetings have been disturbed by a band who attend for the purpose of breaking them up and preventing those from hearing who wish to. The magistrate, there, is not very energetic in punishing anti-Mormon offenders. The inhabitants of this colony are fast ripening for the judgments ; in fact, they already have their troubles, and I can see a few more looming up in the distance. The Saints generally feel well. Many of them are very poor ; yet they are determined to make every effort to get away the next emigration. It requires considerable money to emigrate from this country ; it takes from £15 to £20 for every adult passage from this port to New York.

Elder Atwood is in Graham's Town, crying repentance to that people. When I was there, a little over a month ago, we would preach inside the house and the congregation would be outside ; this was as near as we could get them. We purposely held our principal meetings after dark to try and draw some of the priest-ridden people of Graham's Town out of their shells. So we got a few to listen outside, and, now, brother Atwood writes that a few venture to come inside.

We have had no baptisms in this Mission for over two months. However, we do not feel discouraged—it is the people's loss, not ours. Every thing throughout this colony is at a dead stand still, which brings a kind of stupor upon the people. When taking all things into consideration, I feel that the Lord has blessed our labors. We have been blessed in winning a few souls over to the Lord's side, and at the same time, we have sown Gospel seed which may, hereafter, yield much fruit to the honor and glory of God. There are many honorable men, we will call them, who are satisfied

that we are in possession of the words of eternal life, but who have not the boldness to come forth and embrace the truth at present, our cause being very unpopular in this land of Ham. When the judgments of God have told a sad tale among the nations, by cutting off the scattered branches, and, on the other hand, the kingdom of God increases in power, in majesty and in influence, then, I suppose, we may look for these, if spared, to embrace the Gospel. As I have remarked before, this is a pretty hard and expensive country to travel in; nevertheless, we have managed, with the help of God, to cry repentance to many of the people, notwithstanding their scattered situation.

We still keep up our hall in this place. A good many strangers generally attend on Sunday evenings. They are very slow to act. If they could

remain in their sins and be accepted of God, all would go smooth with them. After Elder Dixon went to Natal, the prospect appeared a little bright in that direction; but as soon as the people ascertained that the Gospel we taught required practical purity on their part, they vanished,—after a few had tried their hands at mobbing a little.

Elder Talbot is in the Cape district. I feel well, and thank the Lord that I am here; for I desire to help to roll forth this kingdom and prepare myself to act in any sphere in which I may be placed, and this country is a good school in which to take a lesson.

Remember me to all inquiring friends and the Saints generally. May the Lord bless you is the prayer of your brother in the covenant of peace,

WILLIAM FOTHERINGHAM.

SUMMARY OF NEWS.

FRANCE.—There is reason to believe that the American protest against the proceedings of the French in Mexico will be communicated to the Cabinet of the Tuilleries next week.

THE SCANDINAVIAN POWERS.—It is asserted that Sweden has given notice to several of the Powers that she will side with Denmark in the event of hostilities breaking out between that Power and Germany.

MEXICO.—It is said that the King of the Belgians has recommended his son-in-law, the Archduke Maximilian, to insist upon conditions equivalent to refusing the crown of Mexico.

POLAND.—The latest accounts from Poland are but a repetition of what has already been published—the struggle of tyranny and patriotism, arrests, confiscations, murders—but the insurrection still prevails, and will, doubtless, continue through the winter, though the sphere of its action may be much circumscribed, and its mode of operation far more secret than at present.

AMERICA.—The armies of Generals Lee and Meade are still inactive. A “refugee” reports great demoralization in the army of General Lee. Some of the Mississippian and Texan regiments had left the army to go home, and were driven back by Stuart’s cavalry at the point of the sword. Lee’s army is almost in open mutiny. It was currently rumored that Lee had tendered his resignation, and that he and Davis were at enmity. The German Democratic Club had held a meeting in New York, at which the sovereignty of the States was declared to be paramount to the general Government. The conscription was denounced as despotic and unconstitutional, and it was argued that the acts of the present Administration have annulled the compact of the Union, and, consequently, annihilated the authority of the central power. It was resolved to support Governor Seymour in the maintenance of the rights of the State. The Orangetown Democratic Society have resolved to recognize Governor Seymour alone as the commander-in-chief of the militia of New York. Judge M’Cann, of New York, has officially declared the Conscription Act to be unconstitutional.

V A R I E T I E S .

Why is a young lady like a hinge? Because she is something to a-dore.

The great drawback of war—The drawback of the trigger.

When Mr. White looks black, does he change color?

Advice for the guidance of hens during the cold weather: Lay still.

Fel-ehood used to travel in seven league boots; now it has kicked off its boots, and travels by telegraph.

"Jenny," said a Scotch minister, stooping from his pulpit, "have you got a pin about ye?" "Yes, minister." "Then stick it into that sleeping brute by your side."

It is more important to discover a new source of happiness on earth than a new planet in the sky.

A poet asked a gentleman what he thought of his last production, "An Ode to Sleep." The latter replied, "You have done so much justice to the subject that it is impossible to read it without feeling its whole weight."

Indolence is a stream which flows slowly on, but yet undermines the foundation of every virtue.

"Look here printer; you have not punctuated my poem at all." "Well, sir, I am not a pointer—I'm a setter."

BAD GRAMMAR OR BAD MORALS.—A New York paper, announcing the wrecking of a vessel near the Narrows, says:—"The only passengers were T. B. Nathan, who owned three-fourths of the cargo and the captain's wife."

CONSOLING.—Losing a small fortune in an unlucky speculation, and all your friends wondering how you could be such a fool.

Fontenelle lived to be nearly a hundred years old. A lady, of nearly the same age, said to him one day in a large company, "Monsieur, you and I stay here so long that I have a notion death has forgotten us." "Speak as low as you can," said Fontenelle, "lest you remind him of us!"

ADDRESS.—William H. Waylett, Mr. Rice Williams, Peel-street, Abergale, Denbighshire, North Wales

P O E T R Y .

HOPE FOR THE FUTURE.

Saint! though thou toll in the dark vale of sorrow,

Obstacles nameless obscuring thy way;

Sown are the seeds for the flow'rs of the morrow,

Soon shall the landscape be splendidly gay.

Left for a time to thy own heart's desponding,

Canst thou not watch for an hour or a night?

Chesterfield.

Lift up thy head, for the morning is breaking,—

From heaven's portals beam solace and light.

Is he a Saint who anticipates fainting?

Is he a soldier who overbears fear?

Yesterday's mercy, the morrow is painting,—

Look on the picture thy spirit to cheer.

R. S. SHAW.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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Price One Penny.

CLEANLINESS.

BY ELDER G. E. GROVE.

It is a saying frequently used that "Cleanliness is next to godliness." But the truth is that cleanliness is a *part* of godliness. Not to be clean, is, to say the least of it, a characteristic of indolence and indifference to the welfare of ourselves and others with whom we are surrounded.

It has fallen to my lot, during a part of my life, to visit the abodes of degraded humanity, in order, if possible, to benefit them, by pointing out to them the principles of self-help and self-culture. If they were drunkards, I advised them to abstain from that which made and kept them so. If debauched, to instruct them in the principles of morality and virtue. If dishonest, to show them that honesty produces greater wealth, happiness and freedom than the opposite course, which is sure, in the end, to bring poverty, misery and punishment. If dirty, to be clean,—and so forth. But I met with more difficulty in this last phase of human degradation than all the others put together; for, so soon as I have ventured to point out that the house, the children, the clothing, the skin, might, by a little labor, with the application of a little soap and water, be improved not

only in appearance, but in health and comfort, I have invariably gathered around me a storm such as no umbrella could keep out, and the hail-storm that came brought such sentences as these:—

"Aye, he had better look at his own house, children, clothing and skin."

"Indeed, it is like his impudence to come here and interfere; let him keep his own home all right. I'll warrant, if I could see it, that it's nothing smart." "If he and his wife had to work as hard as we have, his place would not be a paradise, any more than ours." "The next time he comes here with his canting lectures on cleanliness I will send him off quicker than he came," &c., &c. Hence, I almost despaired of making much impression on the minds of such persons for good. Yet, after calmly reflecting, I indulge the hope that some good may be done by kindly offering a few remarks on the subject of dirt and cleanliness.

To suppose such a subject not needed would be, on my part, folly and waste of time. I wish I could say that we, as a people, understood what safety and comfort are to be derived from strictly carrying out the laws of cleanliness. Most people who lay any claim

to decency are very particular that their shoes and boots be nicely blacked and polished, their hat and clothes brushed, and that their shirts have the appearance of snowy whiteness in front; while probably, with the exception of hands and face, and perhaps occasionally the feet, their bodies are never washed. Now, if we would be guarded against imbecility and disease, this state of things should not be. The skin contains thousands of fine pores, which, through neglecting to wash, become clogged up, and incapable of passing off the effete matter; consequently, nature has to have recourse to another but dangerous experiment—namely, to get rid of it through the intestines: hence arise irritation, inflammation, and a thousand and one diseases which might have been avoided had we been prudent enough to have kept the skin clean, and the natural legitimate channel open, which, by neglecting to wash, we have stopped up, and rendered to a certain extent useless. Again, disease is not only engendered in this way, but by sleeping and living (or breathing) in ill-ventilated rooms, which all may remedy by opening doors or windows, and keeping them open day and night; thus preventing the possibility of inhaling the poisonous gases we are constantly throwing off, in order that we might not only have health, but continue in it. Sleeping on dirty beds, and in dirty bed-clothes, is another fearful and certain source of disease, which all who wish to preserve health and long life should endeavour by all means in their power to avoid. Who amongst us but has experienced the pleasure of going to a clean bed, with clean linen, &c.: our whole nature has felt grateful, and seemed to say, Thank God for this luxury,—and in the morning, all things else being equal, have awoke invigorated and refreshed. But, on the contrary, how languid have our natures felt till we could breathe a purer atmosphere. Hence the wisdom of our Father in heaven, in giving us these monitors, to admonish when wrong and commend us when right, which if we obeyed, we might make life easy and joyous. Hence, “God willeth not the death of a sinner, but rather that he should live and repent.”

I often think we take more pains to

remedy defects in any and everything else than ourselves. Still, man seems made up of advice and prescriptions for every existing evil. Meet with whom you will, and name a defect or evil, and each is on hand immediately to prescribe the *only* panacea to remove it; while at the same time no one troubles himself to find out and remove the cause of the evil or complaint. If our own head aches, we think not that we have violated one or more of the laws of life and health, that has produced it; or if death should pluck from us a child, a youth, or one in the prime of life, we set this down to the providence of God, who has had nothing to do with it,—more than that none of his laws can be violated with impunity—for it is we ourselves, in most instances, who minister death, and then “charge God foolishly.”

It is also necessary, in order to enjoy health, that the place and vessels used for cooking should be quite clean; perhaps in no place are life and health so much promoted or retarded as in the place and with the utensils used for cooking. When you see a filthy kitchen, and dirty pots and pans used, you may with truth proclaim, “Death is in the pot.” How much care then should be taken by those whose right it is to attend to these matters, to see that every thing in this department of every-day life is clean and sweet. We often talk about the ministration of angels: I know not how sensitive they are, yet, I should think, from my conception of such Heavenly messengers, that many of our persons and abodes are far too dirty for the presence of such pure personages. The Apostle Paul says that, “The Holy Spirit cannot dwell in an unclean temple.” The Elders in Israel who are appointed to minister the laws of life and salvation, and travel to the nations of the earth, will tell us they cannot dwell with any pleasure in the abodes of those whose persons and habitations are unclean. I have, in the course of my experience, felt in my heart to go to minister relief to the afflicted, but my stay has been of necessity, in some cases, very short, owing to the odor arising from the absence of the free use of soap and water; and sometimes we have been called upon to administer in the ordi-

nance of God's kingdom to the sick, when we have felt that the surest and best remedy would be to set open the doors and windows, and cleanse the house and clothing, as also the skins of all in the house, even including those to whom we were called to administer.

This has been written with deep concern for the temporal and spiritual well-being of our brethren and sisters, arising out of observation and experience. In conclusion, we bear our testimony, that where dirt is allowed to accumulate, either in dwellings, cloth-

ing, or on the persons, there will be the absence of good health, and no great measure of the Spirit of God; nor yet will there be enjoyed frequent visits from those who otherwise would come and bless us. On the contrary, where cleanliness is practised, combined with a regard for all that is good and virtuous, there will dwell life, health, peace, and safety, which none others can experience.

May God enable us to practise it, in my constant and earnest prayer.

LIVE AND LEARN.—DIE AND FORGET ALL.

There is much that is said, much that is done in this world, that is allowed by the unthinking to pass without scrutiny, and is transferred from hand to hand, or mouth to mouth, without a passing thought, or a moment's reflection, as to its genuineness or truth, but, from the force of habit, is regarded as correct and proper; but which, when held up to the light of truth, is found to be spurious or incorrect.

It is so with many of the maxims or sayings that are on the lips of most of us, and because they are so common, so much used as to be household words, they are allowed to circulate freely, without once bringing into question their truthfulness or consistency. How often are the follies of our younger days defended by, "You can't put old heads upon young shoulders;" the inconsistencies of youth with, "Boys will be boys;" and the ignorance of our later years with the words that head this article. "Live and learn." Quite right,—we came here to do so; we live, that, in the great school of experience of good and evil, we may become acquainted with the results of both, and choose between them. We came here to learn by practical experience that which we could acquire in no other way. But, "Die and forget all!" How so? Has God ever said so? Have angels ever revealed it? Have the prophets ever taught that, in laying down this mortal tabernacle in the cold ground, we cease to remember the

scenes through which we have so lately passed; the joys and sorrows, the pleasures and pains of our late existence; the struggles, the doubts, the achievements all withering away; the good and the evil all disappearing in misty darkness, and the knowledge we have here obtained vanishing into ignorance? Is this correct?—or have we not rather been taught that we should regard ourselves not as the creatures of time, but the children of eternity? What is time, but "eternity measured out to mortals;" and the mere separation of body and spirit is but one of the necessary phases of our existence as immortal beings. Forget all! No; but the past, with all its varied scenes—all that we have learned, or done, or said, presents itself before the unencumbered spirit—bereft of its earthly clog, and brightened up by the fresh associations of more exalted intelligencies—with tenfold vividness and precision.

If we could regard things in this light, we should not excuse ourselves on the ground of being too old to learn, while we are not too old to live and do right. Too old to learn! and an eternity before us, with a boundless extent of truth to be learned, yet unattained. Too old to learn! while the blessings and powers of eternity, which we all hope to obtain, are to be gained. There is a boundless, an eternal store of knowledge for us to gain. Let us, then, never consider ourselves too old to learn; but rather strive daily to grow in the knowledge and practice of the

truth, so that we may become more useful, more intelligent, and more God-like the longer we live, with the assurance that, when we pass behind the veil, we carry with us there the trea-

sures of wisdom and knowledge we have accumulated here, still to be added to and used for the furtherance of the purposes of our Heavenly Father.

TANTZ.

ALLEGORY OF THE NIGHT.

BY ELDER ADOLPHUS H. NOON.

'Twas night,—the hour when the veil that separates the human soul from the spirit-world grows thin; when the day's rude toil for wealth, for honor or for bread has mostly ceased.

The sky was clear, but dark, and the stars shone bright, and seemed as if half-conscious of the troubled sea of human life, for the moment stilled, that lay beneath them. Soon, my footsteps echoed along the deserted streets of some great city,—whether gigantic London, Paris, or Rome, or some great city of the west,—my soul whispered, "It mattereth not, for what you see is but the type of Christian cities when the curtain of night envelopes them." I seemed to speed on, as if myself unseen. Anon, I stood on a bridge, a woman hurried past; her face was wan, but a strange fire gleamed in her eyes; she stood on the buttress of the bridge; for a moment her lean arms waved on high; I sprang forward,—too late! A leap, a fall, a plunge, a shriek and one more human soul sped behind the curtain of life. 'Twas an old tale, and on the morrow the Parisian Morgue or some police-station, would record one more to the long list of the "found drowned." Perhaps it was some poor girl, seduced by some Christian gentleman—one of the "highly respectable" members of society;—or, perhaps, it was one of those legions of poor seamstresses, whose lean fingers and throbbing eyeballs could no longer earn even a miserable pittance, and in despair she had sought the grave; or it might have been one of the myriads of "unfortunate women" that had thus sought death, for with beauty faded and body diseased, who would longer pay her her price? But what of all this? Can the clergy or Christian society trouble about a surplus female

population, whom the laws forbid to marry but encourage in prostitution! Is it to be expected that with the age of wise laws and righteous government they will hew down these evils! Of course not.

Again my restless steps carried me forward through foul courts and noisome streets, and through chinks and crannies. I saw sleeping crowds of human beings, herding together without that separation of sexes and ages that the very laws of health demand; and I saw written on many a cheek and on many a brow, "Misery uncared for," "Drunkenness unchecked," "Diseases unattended to," "Vice run riot." Disfigured and debased, these classes seem to have been created in the image of pollution, rather than the image of God. But, again, what of all this! Can society that eats, as a general rule, care for those that do not eat? Can the exchequer be impoverished, and the liberty of the subject be infringed upon, that men may no longer, by drunkenness, sink below the level of brutes, causing their children to grow up as the ghouls and vampires of society? Can the clergy search out these sinks of crime, and legislation and the tone of public feeling annihilate it! O dear no, certainly not!—who said they could?

Still speeding on, my eyes were dazzled with the glare of lights, and my ears filled with the sounds of revelry. Fashion in laces; beauty in jewels; conversation—hypocritical professions of friendship; music; lavish expense—more money spent in a night than would relieve sorrow and struggling virtue for a year: but, vanity, selfishness, emptiness, and hypocrisy were waltzing together, and nought could be heard but the sounds of the music to

which they were dancing. Anon, I saw a broad fair street; there were hollow laughs, gay promenaders, foul language, drunkenness, and obtrusive caressess; love (?) and disease to be bought for a price, and that price, ultimately—death, moral and physical.

The night hurried on; as I passed by hungry sleepers, crime was awake and busy; ten thousand fearful souls slept not; ten times ten thousand slept—some innocent and good, but, ah, how few! and they dreamt a myriad dreams, yet but few dreamt of the fearful, living facts around them. Hills, plains, valleys, rivers, at last a battle-field came in view. Vast bodies of Christians had been murdering large numbers of other Christians; those half-buried bodies, that jackals had unearthed, were the remains of those that had been slain, in obedience to their great and wise Christian leaders; and the faint smell of blood and death was the sweet incense that a professing-to-be-civilized community of Christian nations was offering up.

'Twas no longer night; the morning began to break, and a light dawned upon my soul. Great heavens! are men so blind that they cannot see that

these nations are under God's condemnation?—that they are being carried away by their own evil devices?—that there is no wisdom in their Government, and that their priests are sleeping and powerless, whilst men and nations are hurrying to perdition and destruction? Divided Christians! sects are not stones in the temple of God; such kingdoms are not His kingdoms, nor are their laws His laws. The teachings of apostate Christendom are human—their results are deadly. And yet there are madmen who will say they need no new revelation; no wiser and more divine laws; no outward government of God on earth; and they will even dare to say that their powerless teachings are what Christ taught, and that the institutions of modern Christendom are its divine fruits!

How long, O worldly or misguided man, will it be ere you awake? Alas, how long will it be with you ere the morning shall dawn upon your soul. Our Father! O hasten thou the day when the Sun of righteousness, now rising in its strength, shall sweep away all the sorrows and darkness of the long, long night of the past.

"WHAT WILL THEY THINK OF ME?"

Never mind; let them think what they please, it won't hurt you. You have something higher and nobler to live for than to attempt to please all the whims and caprices and fancies of poor erring mortals like yourself. Besides, you couldn't do it if you were to try. Your character would have to become as variable as the kaleidoscope, and your person as changeful as the chameleon; you would have to sacrifice your own self-respect and every manly, noble principle of your nature; and when you had done all this you would be universally despised. No; let your first thought be, what shall I think of *myself*? Will what I am about to do or say increase my own self-respect? Is it right? Will it result in good to others as well as to myself? If so, go on; never mind either what others think or what they say. The worst

slavery is that of the mind; the hardest task-master is popular opinion; and the most galling fetters are those of tradition. Try to emancipate yourself from this slavery and from these fetters. Try to rise above the debasing influences which weigh down meaner souls. Learn to despise the only weapon which weak and shallow minds can use against right and truth—ridicule. Breathe a nobler and a purer atmosphere. Seek not the honor which cometh from men only; rather ask *what will God think of me*? If he and his servants approve your course, never mind what others think of you. If you secure His favor and confidence you will eventually have the friendship and respect of every person whose esteem is worth possessing, and they will think all the more of you *then*, for not stopping to ask what they think of

you now. The only way to win the respect of others is by a strict adherence to the path of duty; he who tries to gain it by any other means, will find that, like pleasure when pursued for its own sake, it will be but a phantom that will ever elude his grasp. Be courteous and kind; yield to the

opinions and predilections of others where you can do so without compromising principle; but, never let the fear of what they may think or say, deter you from the faithful discharge of duty.

SIRIUS.

GUERRILLA WARFARE IN MISSOURI.

The news from Kansas is interesting. It was reported that General Lane had returned to Lawrence, where he was organizing a force to make a raid into Missouri. General Ewing has issued a general order to the inhabitants of the border counties of Missouri, from which the following are extracts:—

"All persons living in Jackson, Cass, and Bates Counties, Missouri, and that part of Vernon County included in this district, except those living within one mile of the limits of Independence, Hickman's Mill, Pleasant Hill, and Harrisonville, and except those in part of Kaw township, Jackson county, north of this creek and west of the Big Blue, embracing Kansas city and Westport, are hereby ordered to remove from their present places of residence within fifteen days from the date hereof. Those who within that time prove their loyalty to the satisfaction of the commanding officer of the military station nearest their present places of residence will receive from him certificates stating the fact of their loyalty, and the names of the witnesses by whom it can be sworn. All who have received such certificates will be permitted to remove to any military station in this district, or to any part of the State of Kansas, except the counties on the eastern border of the State. All others shall remove out of this district. Officers commanding companies and detachments serving in companies will see that this paragraph is promptly obeyed. All grain and hay in the field or under shelter in the district from which the inhabitants are required to remove within reach of military stations, after the 9th of September next, will be taken to such stations and turned over to the proper officers there, and a report of the amount so turned over made to district head-quarters, specifying the names of all loyal owners, and the amount of produce taken from them. All grain and hay

found in such districts after the 9th of September next, not convenient to such stations, will be destroyed."

The despatches say:—

"Ewing has issued the order, and the people of Kansas are going into Missouri to see the order executed. The people have demanded the order issued by the general commanding, and the people will see it executed. They say they will have no more of the Schofield Ewing orders. Ewing is frightened, and in the chase after Quantrell was in a complete quandary. He is looked upon as being a general without heart or brains. About fifty of the most noted Secesh of Platt county have subscribed from \$1 to \$10 each for the Lawrence fund. By so doing they expect to escape the anticipated desolation of Western Missouri. General Ewing has returned to Kansas city. Quantrell's men are reported scattered in Missouri. Martial law is published in Leavenworth, but will be practically null, as there is no provost-martial or soldiers here to enforce it, and nothing to do if they were here. Martial law opened as a farce, and ended in a fearful tragedy. 1,000 Kansas men will be in Missouri this week. Up to this morning 133 bodies were buried in Lawrence. The remains of 7 more bodies were found. 182 buildings were burnt; 80 of them were brick; 65 of them were on Massachusetts Street. There are 85 widows and 240 orphans made by Quantrell's raid. In spite of the terrible calamity, the people are in good spirits. All the towns in the State have sent in large sums of money. Even the men burnt out on Quantrell's retreat have sent in loads of vegetables and provisions. A man was to-day tried in Lawrence and found guilty of being a spy for Quantrell, and was hanged. The chiefs of the civilized Indians of the Delawares and the Sacs and Foxes offered their services to Lane. Reports just in say the buildings in Cass

county, Missouri, are on fire, and over 100 of the sympathizers are killed. A fearful retribution, no doubt, awaits Missouri."

The above, which we take from the *London Times*, is very significant. More than thirty years have now elapsed since the Lord revealed to the Prophet Joseph the place where the City of Zion should be built, and the spot where the Temple of the Lord should be erected. That place was Jackson Co., Mo.—that spot was close to the town of Independence. The inhabitants of that State were determined that the City of Zion should not be built, nor a Temple erected, within the limits of their State, if they could help it. They, therefore, rose *en masse* and drove the Saints from their homes, burning, destroying, and murdering all before them. The day had been appointed, by revelation, to lay the foundation of the Temple; the mob vowed it should not be done—that if every other revelation of the Mormon

Prophet had been fulfilled, that one should not be,—but, to their confusion, it was. So, also, will that be, referring to the establishment of Zion. The inhabitants of Missouri and Kansas are now striving, with all their might, to hasten the fulfilment of the prophecies concerning them. God is using them as the instruments of their own punishment. They are reaping a fearful retribution for their persecution of the Saints. They are receiving the measure which they meted to others, pressed down, heaped up, and running over. They are emptying the land of inhabitants, burning the rubbish, and clearing the way for the return of the Saints; and the City of Zion will yet be laid out, and commenced to be built, in Jackson Co., Missouri, and the Temple of the Lord will be erected on that very spot in *this generation*, and a cloud of glory shall rest upon it by day and a pillar of fire by night, for the mouth of the Lord hath spoken it.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 585.)

June 1.—A Conference was held in Quincy; President Joseph Smith presided. He informed the Seventies it was not the will of God that they should appoint, or have committees to take care of their poor, but that Bishops were the authorities that God had specially appointed for that purpose; which counsel was immediately responded to.

—25, 26, and 27.—I spent in Council with the Presidency and Twelve, receiving much valuable instruction from the Prophet.

—30.—I met with the Church in Montrose, and we partook of the Sacrament.

July 2.—Brothers Joseph, Hyrum and others came over the river to Montrose, and went out on the prairie and looked out the site for a city for the Saints, which was called Zarahemla. We dined at brother Woodruff's; after dinner the Presidency, Twelve, and a few others met at my house; President Hyrum Smith opened the meeting by

prayer. Elders W. Woodruff, G. A. Smith, and T. Turley were blessed. Brother Hyrum Smith gave the Twelve some good advice; brother Joseph taught many important and glorious principles calculated to benefit and bless them on their mission, unfolding keys of knowledge whereby to detect Satan and preserve us in the favor of God.

—4.—I spent the day with brothers Woodruff and Taylor, in preparing the following Epistle for publication in the first number of the *Times and Seasons*:—

"To the Elders of the Church of Jesus Christ of Latter-day Saints, to the Churches scattered abroad, and to all the Saints.

We, the undersigned, feeling deeply interested in the welfare of Zion, the upbuilding of the Church of Christ, and the welfare of the Saints in general, send unto you GREETING: and pray, that 'grace, mercy, and peace may rest upon you, from God, our Father, and from our Lord Jesus Christ.'

But, brethren, the situation of things, as they have of late existed, have been to us of a peculiarly trying nature. Many of you have been driven from your homes, robbed of your possessions, and deprived of the liberty of conscience; you have been stripped of your clothing, plundered of your furniture, robbed of your horses, your cattle, your sheep, your hogs, and refused the protection of the law; you have been subject to insult and abuse from a set of lawless miscreants; you have had to endure cold, nakedness, peril and sword; your wives and your children have been deprived of the comforts of life; you have been subject to bonds, to imprison-

ment, to banishment, and many to death, 'for the testimony of Jesus, and for the Word of God.'

Many of your brethren, with those whose souls are now beneath the altar, are crying for the vengeance of heaven to rest upon the heads of their devoted murderers, and saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth;' but it was said to them, 'that they should rest yet for a little season, until their fellow-servants also; and their brethren, that should be killed, as THEY WERE, should be fulfilled.'

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 19, 1863.

THE REWARD OF FAITHFULNESS.

It is a source of the greatest consolation and encouragement to every faithful Saint of God, to know that, whatever circumstances they may be placed in or whatever difficulties and trials they may labor under, their ultimate reward is sure if they only endure to the end, clinging with tenacious integrity to the Lord and his work. It is the expected reward of our physical labors that sweetens the toil. The laborer looks forward to the close of the day or the week, when he can repair to his home to enjoy the fruits of his industry with the little circle who look up to him as their friend and protector, and he is encouraged to endure hardships and to work uncomplainingly and cheerfully in the sweet anticipation of the happiness he will be enabled to enjoy, and also to confer upon others, through the present discharge of laborious and wearisome duties. All men, of whatever persuasion or profession, are working for a reward, and were they deprived of this hope, all incentive to industry and energy would be removed, and they would sink into inactive, enervating despair. The Saints of God, in this respect, are like other men—they are laboring also for a reward; with this difference, however,—the blessing and rewards which the Saints anticipate are more glorious and permanent in their nature and more certain of attainment than those which the rest of the inhabitants of the earth have in view.

We have the solemn promise of Jesus that not even a cup of cold water, given in the name of a disciple, shall go unrewarded; and, that all who have made any temporary sacrifice for his sake, whether of houses, lands, friends, wives, children, reputation or what else, shall receive a hundred-fold therefor, together with the gift of eternal life. It is this promise and this certainty of rewards that have sustained the Saints of God under the most trying circum-

stances, enabled them to penetrate the surrounding gloom, by the eye of faith, and discover a bright and hopeful future beyond—causing them to take joyfully the spoiling of their goods, the destruction of their houses, and even the loss of life itself; *knowing* that all they are called upon to endure for the truth's sake *here*, will work out for them “a far more exceeding and eternal weight of glory.” We say *knowing*, because every child of God may and should possess this knowledge. If they do not, they are apt to fall by the way—to faint and become discouraged under the hardships and trials they are called upon to pass through. The Apostle Paul, in writing to the Ephesians upon this subject, says:—“Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.” That is, God had given his Spirit to the Saints in that age, in confirmation of the truth of the words of his servants, and to assure them that the inheritance which had already been purchased by Jesus for all those who would obey the Gospel, should, in due time, be redeemed from the possession of those who wrongfully held it and be bestowed upon His faithful Saints. That “possession” is the earth in its purified and celestialized condition, together with the gift of eternal life to enable us to enjoy it; and, although neither the former nor latter-day Saints have yet received that inheritance for which both have been laboring, yet we, as well as they, have received the “earnest,” or assurance of the Spirit, that we shall yet possess it if we endure to the end. It is for want of this living faith, this positive assurance, that so many have fainted and fallen by the way-side. They have begun to doubt the Lord's promise, and to fear that their labor will be in vain; and have concluded rather to grasp the present shadow, than to wait for the more glorious and enduring substance.

Let none be discouraged because they do not realize the immediate fulfillment of all their hopes and expectations. “God is not slack concerning his promises as some men count slackness,” and all that he has promised to his children will be certainly bestowed upon them so soon as they are prepared therefor, provided they will continue humble and obedient. If the lapse of time between the promised redemption and its fulfillment is any reason for being discouraged, then certainly the ancient Saints had more cause for despondency than have the Saints of our day. Yet, we find that they could endure, through that faith which enabled them to gaze down the long dim vista of nearly two thousand years; and should we not be ashamed of becoming weary in the Work of the Lord, when we are living in the Dispensation of the Fullness of Times, to which all former servants of God have looked forward with such bright anticipations and fervent longings, and in and through which is to be completed the redemption of that possession which they, as well as we, are waiting for? The time is nigh at hand for the fulfillment of the Lord's promises to his faithful children, and when the meek and the righteous shall inherit the earth.

There are some who run well for a time, but who, in an unguarded moment, allow the Adversary to darken their minds, shake their faith in the ultimate “recompense of reward,” point them to the apparently unequal distribution of the blessings of the Lord in this present life, and thus, in too many instances, seduce them from their integrity and beguile them of their reward. The Psalmist Asaph tells us he was nearly overcome by this temptation, until he went into the Sanctuary of God, and His Spirit rested upon him; then he understood the justice and mercy of the Lord and the final fate of the prosperous

wicked, to such an extent that he was ashamed of having questioned the goodness and justice of God's dealings. The children of God are very often tempted in the same way now ; but let them wait and see, and they will understand and be fully satisfied with the justice and mercy of His providences with them and the whole human family. We have occasionally heard some complain because they have not been delivered from Babylon, and enabled to gather with the Saints of the Most High ; while many others, apparently far less faithful, have been enabled to emancipate themselves and their families. "Oh," say such persons, "if we had neglected the interest of the Work and paid all our means into the Emigration Fund instead of supporting the Mission Fund and Tithing, as such an one has done, we also should have been able to emigrate long ago." We do not, by any means, believe that such would have been the result of so ungenerous and unwarranted a neglect of duty ; but, admitting that it would have been, it will prove nothing but the want of faith and the short-sightedness of the objectors. Were Utah the goal of our hopes, and did the mere fact of gathering there secure our salvation, then there might be some reason for dissatisfaction. Our object in embracing the Gospel, however, was to obtain salvation ; that salvation is only to be gained by the faithful discharge of every duty required of us, whether in Zion or in Babylon, and the man or woman who expects to attain this great blessing in any other way is indulging in a fallacious and delusive hope. The object of gathering to Zion is that we may learn more of the laws of God and the principles of Salvation. If we go there with any other view, or lose sight of this object after we do get there, we shall not be benefited by our privileges and it would have been better for us had we remained away. There are many who have gone to Zion before they were able to appreciate the blessings enjoyed there ; and the consequence has been that some of them have returned and others have gone to places more congenial to their feelings and where they could live more in accordance with their tastes. Such, unless they repent, will be the case with all who go there without due preparation of the heart and with any other object in view than to serve God and build up his kingdom.

The Lord knows what is best for his children ; and, he has doubtless had their own happiness in view, in permitting them to remain and toil in Babylon until they are so thoroughly tired of it that they will not wish to return when once delivered from it, and until they have gained an experience which will enable them to appreciate the blessings of Zion when they are permitted to gather there. Be that as it may, one thing is certain,—no man or woman can, or will be defrauded of the reward of their labors ; and those who have faithfully toiled in these and other lands for the spread of the truth and the advancement of the interests of God's kingdom, will, if faithful unto the end, receive a far greater reward and a higher glory than those who, though enabled to gather to Zion before them, have labored there to aggrandize themselves to the neglect of higher duties.

Do not, then, allow a single desponding thought to lodge in your bosoms, for there is no cause for it ; God will not forget your integrity and your labor of love. Though you may be isolated and apparently unnoticed, and may have many difficulties and temptations to contend with,—yet, remember that you have the God of Israel for your Father, his eye is ever upon you, his angels have charge concerning you, and if you will only be faithful to his cause and strive to keep his commandments in this life—no matter though you should be

on the islands of the sea or in the remotest corners of the earth, yet will He watch over and save you and finally bring you forth to rejoice with all His humble and faithful children, in the possession of eternal life and in the enjoyment of the redeemed and glorious inheritance of the Saints.

ABSTRACT OF CORRESPONDENCE.

LAND'S-END CONFERENCE.—By letter from Elder John L. Dolten, dated at Devonport, on the 26th of August, we are happy to learn of his good health and cheerful spirits and of his safe arrival in his field of labor, where, we trust, his presence and labors will be productive of much good. Elder D. shares in the feelings of thankfulness, so generally expressed by the Elders who have arrived this season from Zion, for having been sent on this Mission; and he expresses a determination, by the help of the Lord, to prove faithful, strive to do a good work, and to return home with a clear conscience, the blessing of the Lord and the approbation of his servants.

AMERICA.—The subjoined is taken from a letter written by a young man in Cache Valley, Utah Territory, to his parents, who are residing near Newcastle-on-Tyne, and are not in the Church. The letter was dated on the 20th of January, 1863. We have not had room for it before.

Dear Father and Mother,—I write, hoping that ~~by so doing~~ I shall gratify your feelings. I have not forgotten you, and never shall, I hope; though many thousands of miles separate me from you, I have the same feeling towards you as the day I left. Dear father, I do hope you will respect, with mother, the commandments of our Father and God. I wish I could see your faces in this land. I have a great desire to see you again; not that I desire to come to the beggarly elements of the old world, but desire to see you come here. This is the place for the honest. Here is peace and plenty, also good society and the kingdom controlling the affairs of the people. I thank my Father in Heaven that I am with such a people. I always believed, since I knew the Work to be true, that this would be the best society in the world; but now I have proven it to be so. You would save yourselves a great deal of trouble and torment by obeying the Gospel, for all who will not obey the Gospel in this life will be glad to obey it in the world to come, unless they have committed the unpardonable sin—then it is out of their reach. This I would say also, that those who have the privilege, as you have now, and neglect it, can never obtain celestial glory, but will be servants to those who embrace it, or who would have embraced it had it been presented to them. This is a healthy place. The air is pure and the sky is generally clear. We have had a fine open winter, so far; the snow has never been above six inches deep in Cache Valley, but is from three to four feet deep on the mountains. This is, I consider, the best place for new comers; the folks here raise lots of wheat, potatoes, oats, turnips, carrots, &c. Firewood can be got quite easy here; a man can get a load in the shortest day: whereas, in Salt Lake City, it is the work of three or four days. The houses in this valley are mostly built of logs, but they are quite warm. The people here, as a general rule, are rich in stock; almost every family raises their own clothing, or are trying to. The people that have obeyed the celestial order of marriage are the richest people here, which proves to me that God blesses those that honor his laws.

The following has also been lying in our "drawer" for some time for want of room. It has been taken from a letter written by Philip and Margaret Sykes, who emigrated last year, to a nephew and niece in this country. The letter was dated at Spanish Fork City, on March the 7th, 1863, and we take pleasure in inserting this brief extract, as we think the spirit it breathes, and the advice it gives, are good. We have heard of some who are continually writing to their friends in this country to send them out articles of clothing or some unnecessary luxury; we think such would do well to pattern after the

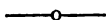
noble example set by the writers of this letter, and the Saints here would also do well to act upon the advice it contains.

Your kind letter of the 14th of January has just come to hand. We are glad to find that you are doing well; but much more so to learn that you are still in the Church. We thank you for the kind feeling you manifest in offering to send us such things as we might need; but we do not wish you to go to the expense of sending anything. We would rather you made use of all your means to prepare yourselves to emigrate to the land of Zion while the way is open. May the Lord bless you with the light of His spirit to understand the signs of the times, that you may come out of Babylon that you receive not of her plagues, &c. Give heed to the warnings of the servants of God, and save yourselves temporally and spiritually. How often had the inhabitants of the United States of America been warned and invited to return from their wickedness lest the spirit of peace be taken from them; but they heeded not—and what is the result? They are killing and being killed by tens of thousands; the war commencing at South Carolina, precisely where the servant of God said it would. And who knows how soon other nations will share the same fate. The word of the Lord to all the children of Ephraim is—“Flee unto Zion.” * * * * * Poor William O. Owen, with his cut-throat story! He might as well tell you that our throats had been cut. I feel safer in Zion than I could in any other place on the earth. Brother F. Giles was here, playing the harp, last Christmas; he is well. The Welsh folks, and others, in this city, made him a present of fifteen pounds sterling on the occasion. So you can understand that the blind are not neglected. Please tender our very kind love to all the Saints.

BIRMINGHAM DISTRICT.—By letter from Elder John M. Kay, written from Birmingham, on the 8th instant, we learn that the adversary of truth and righteousness has been stirring up his friends again to make some riotous and malicious demonstrations against the Saints. We regret to hear, as will be perceived by the subjoined extract, that Elder Kay was struck by one of the missiles hurled by the mob. He says:—“Last Sunday week I went to preach in the evening at West-Bromwich. A mob gathered outside, and made an awful row. A stone, a little larger than a duck’s egg, hit me, or rather my hat; giving me a heavy blow, which *waked me up*. Last Sunday they mobbed the Saints again; but I see, by to-day’s *Post* that the magistrate in that part is a man, and *dare do his duty*.”

CHELTEMHAM CONFERENCE.—Elder Henson Walker, writing from Cheltenham, on the 2nd inst., says:—“I have been twice through the Conference, accompanied by Elders Holman and Merrill. We held meetings in every Branch; also, out-door preachings in the villages. I think we shall soon have an increase of members; we get a very good attendance of strangers, who listen very attentively—several have given in their names for baptism. For my own part, I feel first-rate; if I ever felt well in the work of God it is at the present time. Things seem rather strange to me at present, being in a foreign land; but I intend to make myself acquainted with them as soon as possible. The Saints treat me very kindly, for which I am very thankful, and pray my Father in heaven to bless them.”

NEWS FROM CONFERENCES.



DUNDEE.—We have received the minutes of a Conference which was held in Dundee, on the 23rd ult., at which Elders John M. Kay, Matthew McCune, John Sharp, jun., and the various Branch Presidents and most of the local Priesthood were present. The morning meeting was occupied in listening to the reports of the Branch Presidents, which were, generally speaking, very favorable; in transacting the necessary business of the Conference, and in

listening to the instructions of Elders Kay and McCune. The total number of members in the Conference, including officers, was reported as one hundred and thirty-one; twenty-one had been baptized since January 1st, twelve adults had emigrated, three been cut off, three died, and two had removed from the Conference. There was a small debt upon the Conference which Elders Kay and McCune encouraged the people to try and clear off, and which they would be able to do very easily if they would be united and earnest in their efforts. According to the reports received, the Saints were generally improving and striving to practice the principles of their religion; the Priesthood were humble, zealous, and united with their President, Elder McCune, in endeavoring to spread the knowledge of the way of Salvation among their fellow men, and the prospect was, that, with the blessing of the Lord, they would be able to accomplish some good. In the afternoon the Authorities of the Church in Zion, in the European Mission and throughout the world were presented and sustained in the usually unanimous manner. The congregation, which was composed of strangers as well as Saints, was then addressed by Elders McCune, Sharp, and J. M. Kay, when much good counsel and instruction was given, which comforted the hearts of the Saints, and encouraged them to continue striving to practise the principles of righteousness. The Spirit of the Lord was enjoyed, in a good degree, by the Saints who were present, both speakers and hearers, and a time of general enjoyment and refreshing was experienced.

BIRMINGHAM.—We have just received the minutes of a Conference held in Oxford-street Chapel, Birmingham, on the 5th of July, at which were present, President George Q. Cannon, of the Twelve Apostles; Elder John M. Kay, District President; Elders Charles S. Kimball and W. H. Shearman, and the various Branch Presidents and the local Priesthood generally. After opening with singing and prayer, the morning meeting was occupied in administering the Sacrament, and by addresses from President Kay and Elder Shearman. In the afternoon, the business of the Conference was attended to, and the Authorities of the Church throughout the world were presented by President Kay, and unanimously sustained by the Saints. Elder Charles S. Kimball made a few remarks; after which, President Cannon addressed the congregation at some length, in his usual, interesting and instructive manner. The evening was also occupied by President Cannon in delivering a sermon, which it is expected will appear in the columns of a subsequent number. The Chapel was crowded at each of the meetings, and an excellent spirit prevailed. All who were present appeared to enjoy themselves exceedingly; and the radiant countenances of the Saints testified to their appreciation of, and gratitude for, the teachings and counsels they that day received.

C O R R E S P O N D E N C E .

SCOTLAND.

GLASGOW CONFERENCE.

Glasgow, August 26th, 1863.

President George Q. Cannon.

Dear Brother,—Knowing the interest you feel in regard to the progress of the kingdom of God upon the earth, I feel like furnishing you a little infor-

mation as to how matters are moving at present in this portion of the vineyard. Since our conference, on the 9th, things have taken quite a start in the right direction; the spirit of union is growing more strong with the Priesthood, and from them it will spread to the saints. On the 20th we had six baptisms in the Glasgow branch;

though some of them were re-baptisms, yet it shows that those who have hitherto been careless are beginning to wake up to the responsibility of their position. On the 24th we had other two baptisms, and to-night we expect two more ; so you see by this that we are not altogether idle in this place.

The spirit of emigration is growing stronger among the Saints as the purposes of the Almighty are being consummated among the nations in the shape of wars and rumours of wars and earthquakes in divers places. The brethren who labor in this conference carry with them the good spirit, and are endeavoring to build up the Saints by teaching them how to live so as to enjoy the blessings of the Gospel.

Elder John V. Hood held a meeting in the open air last Sabbath evening, in a place where an elder has not had the privilege of preaching the last ten years, and had a large assemblage. The prospects are encouraging for the future to the brethren who are laboring for the salvation of earth's degraded sons ; and that mankind may be warned they are laboring, in a number of the branches, by holding out-door meetings ; and, in all cases, so far as I have heard, they are receiving a quiet hearing. For myself I have much joy in my labors among the Saints.

Through many years experience among a great number of my brethren and sisters, I know them to be a good people, needing only to be told what to do and they will make every reasonable exertion to accomplish it. At the same time I also know that it is not wise to abuse their confidence ; hence I earnestly pray for wisdom from the Almighty, that by it, and the counsels of my brethren, I may be enabled to pursue a righteous course that will increase the confidence of the Saints, and implant within them a love of the truth and an increased determination to live more near to the Lord. That you may enjoy wisdom commensurate

to your high and holy calling is the unceasing prayer of your brother in the truth,

WILLIAM GORDON.

—
WALES.

Abergele, August 25th, 1863.

President George Q. Cannon.

Dear Brother,—Feeling it a duty devolving upon me, I sit down to let you know my whereabouts and what I am doing. I have spent most of my time, since my arrival in Wales, in visiting among my old acquaintances and friends and testifying to them of the truth of the Work of the last days, and trying to allay the prejudice they have imbibed against Utah, the home of the Saints, through the instrumentality of lying newspaper correspondents and others who make lies their refuge.

I am glad to say that I have been very well received, and a spirit of enquiry is aroused among many of them. If I cannot, as yet, do much at public speaking, I think, by the help of the Spirit of the Lord, I will be able to accomplish something by visiting from house to house and holding fire-side chats with those who are willing to listen. It is my desire to be an instrument in the hands of the Almighty to do good and bring souls into the Church of Christ, as I know of a surety that it is the work of the Lord we are engaged in.

I have visited most of the Saints in the Denbigshire Conference, and find them very warm-hearted and most of them striving to live their religion ; it is a pleasure to me to be among people who love to keep the commandments of God.

I ask an interest in your prayers, that I may be kept faithful and do a good work. With love to yourself and those connected with you in the office, I remain, your brother in the Gospel,

W. H. WAYLETT.

SUMMARY OF NEWS.

FRANCE.—Warlike preparations continue as silently as possible. The Emperor and his Cabinet are said to have the recognition of the Southern Confederacy under serious consideration. Spain is also reported to have expressed her willingness to unite with France in this step.

RUSSIA AND POLAND.—The insurrection, though externally greatly abated, is far from being suppressed, and the Polish National Government appears to be determined to try to keep up a sort of guerrilla warfare through the winter and to prepare for a vigorous campaign in the spring. It was asserted that the Czar had decided on making liberal concessions to the Poles and granting them a distinct constitutional government; but the rumors are so contradictory that it is impossible to discover the truth from them.

DENMARK.—It is said the King of Denmark, in his quality of Duke of Schleswig-Holstein, will not obey the resolutions of the Federal Diet. He believes that the Federation will think twice before proceeding to execution—a measure which would be regarded by Denmark as a declaration of war, and against which Sweden and Norway have promised aid.

MADAGASCAR.—Civil war has broken out with fearful violence on that island; in an engagement which took place on the 13th July, 4000 Hovas were killed.

AMERICA.—Confederate papers state that President Davis has decided, after a consultation with the governors of the Confederate States, to call out 500,000 black troops, who are to receive their freedom and 50 acres of land at the end of the war. The *Richmond Examiner* of the 25th August says that Fort Sumter has been totally demolished, and the city of Charleston exposed to the shells of General Gilmore since twelve o'clock on the night of the 23rd, at which time he opened with 8-inch shells. The citizens were flying out of Charleston in every direction on the 22nd instant. 604 shots were fired at Fort Sumter, of which 409 struck inside and outside. The north-west wall had fallen in; the east wall was all cracked and broken. The guns were dismounted, and the shots were passing clean through the fort. General Gilmore demanded the surrender of the fort at eleven o'clock on the 23rd, giving notice that he would attack the city in 24 hours. General Rosecranz has shelled Chattanooga. The Southern press calls for French aid. New York is quiet; the draft has been concluded there and commenced in Brooklyn. The *New York Times* urges the Government to prepare for a war with France. Such a war, it says, is not certain, but it would be dangerous and foolish to act as if it were impossible. Eight hundred guerrillas, under Quantrell, have entirely destroyed Lawrence, Kansas. The attack was made at midnight. Fifty prominent citizens, including the mayor, were, it is said, killed in their houses, surrounded by their families. Over one hundred citizens were wounded, and twenty-five negro recruits shot. Senator Lane has escaped. Lawrence is principally inhabited by New England emigrants, between whom and their Missouri neighbors there were strong antagonistic feelings. It is supposed that the Lawrence massacre will lead to sanguinary border warfare. It is asserted that Lee, largely reinforced, is preparing to invade Maryland. The conscription of all men between sixteen and sixty is rigidly enforced in Richmond.

V A R I E T I E S .

Every day is a little life, and our whole life is a day repeated.

Many a man's tongue is a two-edged sword; one of the edges cutting his friends, and the other himself.

Precocious child: "Papa, what is humbug?" Parent (with a deep drawn sigh): "It is my dear, when your mamma pretends to be very fond of me, and puts no buttons on my shirt."

DIVORCING.—Ten couples being before the El Dorado District Court for divorce, a California paper says, meaning, perhaps to be funny, but in reality giving a nib for serious reflection, "Let them be joined asunder since they have come together apart." How many are farthest apart in spirit, taste, temper, when deemed the nearest together!

ASSAULTING A PREACHER.—Joseph Partridge, spike maker, was yesterday charged at the Police Court, before Mr. Spooner, Stipendiary Magistrate, with having assaulted Abraham Brice, Parsonage Street, Oldbury. The complainant in the case is a preacher among the Latter-day Saints, and on Sunday night last, after leaving his place of worship, was.

assaulted by a mob, principally composed of boys, who stoned him, and, as he termed it "sludged" his clothes. The defendant was observed, by Police-constable Edward Smith, to knock complainant's hat off. Major M'Knight said that he had been compelled to send out officers specially to protect persons of the complainant's particular persuasion from outrage. It appeared that Mr. Brice had been compelled to flee from the mob into a private house. The Magistrate observed that he would protect persons of all religious opinions, and would put a stop to outrages like the present. The defendant would be fined £2 and costs, and in default would be committed to prison for one month; and he desired it to be understood that in future cases he would not give option of paying a fine, but commit at once.—*Birmingham Daily Post*. [It is so seldom the Saints can obtain the commonest justice, or receive the protection guaranteed to them by that law which they, as well as the rest of their fellow subjects, pay for and support, that we take pleasure in inserting the above. We are glad to see there is at least one Magistrate who is not afraid to do his duty, maintain the majesty of the law and defend human rights. Such men are an honor to their country; and, would all in authority pursue the same independent and upright course, with reference to all sects and parties, the people of Great Britain would be saved from the anarchy and desolation that will result from a contrary course—as witness the United States of America.—Ed.S.]

ADDRESS.—Stephen W. Alley, care of Jesse Flowers, 11, North-street, Derby.

POETRY.

"DO NOT WRITE ANYTHING ABOUT RELIGION."

Naught of religion! O what then is left,
If man of pure religion is bereft?
Is aught of beauty seen upon the earth—
Wisdom or goodness, purity or worth?
Sunshine or flowers, the shady grove or tree,
All are the workmanship of Deity!
Do loving hearts around each other twine,
Mingling with joy in harmony divine?
Does friendship fire the soul with zeal and love
Faintly resembling that which dwells above?
Do noble thoughts the lofty soul inspire
To scorn the aims of low and base desire?
Do sympathy and kindness melt the heart,
And words of sweet encouragement impart?
Does generous philanthropy prevail,
To ease the widow's woes, the orphan's wail?
Does science on her soaring wing explore
The boundless pleasures knowledge has in store?
Does justice plead the cause of the oppressed,
And yearn to see the wrongs of earth redressed?
Do gentle words shed sunlight round the heart,
Or noble deeds their thrilling power impart?
Does aught around us please the eye or ear,
Or crown with blessings each succeeding year?
All—all that glads the eye or warms the heart,

Liverpool.

Of my religion forms a glorious part!

What have we left?
The abodes of darkness, misery and death!
The arid plains where Satan grimly reigns,
And holds his subjects in his galling chains!
The haunts of cruelty, and vice, and shame,
Which virtue's modest tongue would blush to name.
All that is gloomy—all that fills the earth
With wretchedness and pain, with war and death.

These, to thy heart, were like a murky cloud
Darkening the sun; and, with its death-like shroud,
Wrapping the earth in dreariness and gloom,
Depriving nature of its joyous bloom.
I will not write of these, while earth abounds
With scenes of beauty, and with sweetest sounds,
To charm the eye and ear,—and to the heart
Their purity and loveliness impart.
But know, that all that's beautiful and bright
That fills the heart with kindness, love, and light,—
Art or philosophy, poetry or song,
To heaven's religion . . . all belong.
All that is good flows from the boundless store
Of Him, the God of love, whom we adore!

SINUS.

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"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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RELIGIOUS DESIRE AND ITS CULTIVATION.

BY ELDER JOSEPH ROMNEY.

All men have a desire to increase in some way. Some desire an increase of sensual pleasure, and of animal vigor sufficient to restore to them the vernal freshness of their youthful morn, when everything was enjoyed with a zest peculiar to that period of life. Others thirst for fame; ambition leading them from the rational things of life upon the slippery path of political and worldly duplicity, where, amid the surging and seething of fiendish passions, every vestige of innocence is swept away, and they continue to climb, regardless of the rights of others, until they, in turn, stumble in the path, when their rivals, taking advantage of their weakness, hurl them into the arena below from such a dizzy height that they are speedily lost sight of amid the struggling masses. But the best, the most unselfish and the most noble will seek for an increase of that Holy Spirit which the Apostles and the Prophets of God are guided by.

Some consider religion to be simply the invention of hypocritical and ambitious men, who hope, by its influence, the more easily to lead and govern the blinded multitude. Such

men use it as their capital—as a mask beneath which to act selfishly, regardless of the rights of others, so that a fair exterior and deportment are maintained. But such persons are not happy in their belief; the very fact of their own duplicity and double dealing renders them restless and anxious, and, instead of confidence in their fellow-men, they look upon every one else as acting with the same deception as themselves. Many of the greatest evils which ever afflicted society have been in consequence of this abuse of religion; and men in the holy guise of expounders of God's law have oppressed and led astray the honest who desired salvation, but knew not how to obtain it otherwise than by listening to them. It is considerations such as these which make the opposers of the Gospel so bitter in their persecution of those who dare expound the Scriptures and proclaim God's will to man. Fearful of losing the influence they possess, they resort to the iniquity of persecution to stay the advance of those principles calculated to diffuse universal light and to make every man a judge of his own belief. The dread of being dispossessed

of power, of influence and of affluence, causes them to battle blindly and ignorantly against pure and virtuous principles, and to hope, in the advocacy of error, to triumph over the sworn decrees of our heavenly Father.

But, as time passes, the Saints acquire greater knowledge of the principles of the Gospel, and with it they receive a greater power to resist evil impulses. The evil practices of those around warn them of the futility of human hope without celestial guidance, and, as they see farther, they are drawn more closely and more sensibly towards the things of God, and the chimerical speculations which would unite carnal indulgence with spiritual advancement are swept farther and farther away before the light of superior revelation. The hope that each one has of salvation, must, to be reasonable, be built upon a foundation of good deeds and not upon the chimeras of human judgment, for the best and purest thoughts of man's brain are powerless without God's Spirit, and his mind left to its own efforts feels the bitterness of its own littleness and weakness, and shrinks appalled from the self-denials and the conflicts before it; but, upheld by the light of the Holy Ghost, it meets unconcernedly the serried phalanxes of the enemies of righteousness, and conquers them by the force of its superior worth. The course of knowledge is ever onward and upward, and the prospect of triumph is ever before those who seek diligently the nobler things within our reach—knowledge of God and godliness, instead of the mere gratification of passion and the possession of wealth. We cannot comprehend a future without an aim, nor the attainment of any object without an effort. The mind of man is of such a formation that to remain in inaction lessens its elasticity and powers of retention, while exercise continues to strengthen and increase its appreciation of happiness and its powers of attainment. By contemplating things of a noble and exalted character, the mind insensibly partakes of their grandeur; and that moral sublimity, which scorns the littleness of malice and revenge, is the result of noble thoughts and noble deeds, the

latter being but a natural sequence of the former.

The plan of salvation as revealed by Jesus Christ is the most exalting theme that could ever claim the attention of mankind. It is true it does not present the gratifying prospect of submission to our will and to our pleasure, such as the conqueror's pathway does; on the contrary, those who embrace it must expect the sneers and the scorn of all who love not God—to meet reverses and to be derided: but are we better than the Prophets who have suffered? than He who died to redeem a fallen world? Then should not we bear our cross for so short a time as the duration of human life, and without repining at the dispensations of Providence? The Gospel of salvation is the same to-day that it was centuries ago; its circumstances undergo modifications to suit times, but its fundamental principles are the same and ever will remain so.

They who look upon the mysteries of existence, and perceive no point to which all things tend, no object for which life was instituted, most certainly boast of but little discernment, and no appreciation of the designs of God or of his purposes. If such vast and boundless resources are in their exercise without aim, then can we as well say that the system of the universe is a myth, a compound of imaginative dreams, deduced from chaos and susceptible of no tangible realization. Such a thing would be an expenditure of strength and a waste of time, ridiculous, even if exercised by man; but if exercised by one whose power is infinite, whose domain is boundless, infinitely more so. Then, if the formation of spheres has an object, so has our existence; and if we let it pass, little by little, without improvement, without aim, then are we not fulfilling the order of our creation, and some-day will we meet commensurate punishment. The world, however much it may boast of its prowess and its improvement, has not made such wondrous advancement; although invention, physical and intellectual knowledge may have each extended vastly its province, yet morally and religiously its status and its worthiness have decreased. Yet, man's pre

sumption would lead him to reverse the doctrines taught by Jesus himself, and set up in opposition the man-made systems that bear upon their surface the impress of falsehood.

The greatest reason, perhaps, that men are so slow in believing the truth is, that they are too little given to judging for themselves. It has been the custom, for ages past, of almost the entire civilized world, to look more after the things of an earthly nature, and the fleeting treasures of this life, than to store their minds with intelligence and wisdom. Few of the people of common education, such as is bestowed upon the masses of this and other countries, ever think that they have a right to read and understand the Scriptures, and they consequently leave to their ministers and spiritual advisers the task of taking care of their eternal salvation. They do not realize the responsibility they themselves are placed under, and it is the policy of those interested to keep them as much as possible in the dark with regard to their rights and privileges. The best of us are very liable to receive false impressions, and often, if once prejudiced against any particular thing or person, it would take something little short of a miracle to rid us of it. In like manner have thousands received the Gospel with scoffs and jeers, who, did they reflect upon it, would at once have embraced it; but it does seem, at times, that there are human beings who are void of all thought—whose minds are of such an abnormal construction that they cannot indulge in any reflection,—all taste for such a thing being eradicated or unformed. It is in this thinking power which we call mind, and almost in it alone, that we excel the brutes. In strength, in power of muscle, in the instinctive exercise of the various functions of the senses, the brutes far excel; but in the organization or the compounding of powers, in the proper and most skilful disposition of our forces, the thinker far excels, and the blind efforts of the huge Leviathan are nothing against the skill of a being not a thousandth part as physically powerful. But, at many times the mere creature of instinct lives purer and more in accord-

ance with the laws of nature and of health, than he who boasts intelligence little inferior to that of the angels. The brute will not outrage the likes and dislikes of its nature; but man, by custom, by constantly vitiating the intelligence God has bestowed upon him, becomes every moment more corrupt and less capable of appreciating the responsibilities placed upon him, by thus being the possessor of superior attainments and talents.

Religion, or belief in God, is necessary to man, for, a being formed as he is, having no ideas of reward and punishment, would become the most fearful and the most dreadful of creatures; the evil traits of his character, warmed by selfishness into malevolent action, would spread wide and wholesale destruction on every hand. But, governed by the knowledge of his mission, enlightened by the consciousness of power and of the height to which he can attain if faithful, his all is at stake, and he must triumph over evil if he would satisfy his desire to be happy. He must either be the most wicked and devilish of beings, or the most pure and the most unselfish. There is no stay for him—he must either go forward or go backward, either progress or retrograde, for, like nations, individuals appear, rise to their zenith or set in a night of darkness brought on by corruption and imbecility. Belief in God softens the realities of life, and tones down the harsher characteristics of our nature, and, by giving a system or a method to its efforts, enables human nature to triumph in the conflict with evil. It is this feeling of reverence which makes us better and wiser, reveals brighter prospects and hides the more repulsive aspects of self-denial and of adversity, causing us to be strong in the midst of weakness, wise in the midst of folly, peaceful and calm in the midst of jarring and contending elements. It makes us humble and reliant upon the providences and the promises of God, and causes us to rejoice in his future gifts, as harbingers in the green fields, the fruitful harvests and the genial sun. But this belief must be reduced to a system, and that system is the Gospel of Jesus Christ. All things, even

those of an earthly nature are, for the better convenience of the learner, reduced to a method, for, by being so, they are more easily understood and mastered. In like manner our belief is methodized, for man, by the multiplicity of his transgressions, lost the Spirit of God, lost a knowledge of him and of his gifts to man, consequently was entirely ignorant of how to worship him. This worship the Gospel teaches, and it is onward and progressive in its principles, as much so as are the different sciences of the day. *

Hitherto the increasing information man has been able to obtain of the various arts and sciences, instead of exalting the possessor in humility and in reliance upon the arm of God, has made him more vain-glorious and boastful, and the real blessings God granted to him have been perverted and have proven injurious. The meekness which would cause a person to listen to the principles of the Gospel has passed away, and the self-sufficient sneer of fatalism and infidelity has taken its place. But the time will come, and that before the unwary look for it, "that every knee shall bow, and every tongue shall confess that Jesus is the Christ." Then will the man-made knowledge of the world be as nought before the wisdom of the Priesthood, and a terrible reckoning will it be for those who have abused the blessings they possessed. Information is to be desired, to be sought for by every honest means, is to be prized above the diamond of the dark

Indian mine or the treasures of the richest potentate upon earth; but to have it and prostitute it to the base purposes of furthering unholy, selfish ambition, is to commit an error at which minor faults pale into nothingness.

The science of religion is too simple to suit the philosophical minds of our dealers in sophistry, and they labor to make it more intricate and more difficult of comprehension, to further their own peculiar views. They do not believe in simplicity, but deal altogether in the labyrinthine turnings of a diseased brain, which imagines that intricacy is a test of eloquence and of truth. There are many who cling to darkness rather than to the light; to the obsolete traditions of their fathers in preference to the simplicity of truth; to the sophistry of sectaries instead of to the purity of God's words, as written in the book of his law; and, by their example, they drive many away, who, left to their own guidance, would gladly embrace the Gospel.

Happiness is that which all seek, and is the follower or result of good deeds, and the practice of good deeds is taught by the Gospel. There is not one unholy or impure thought contained in it, and misery and despair will follow all who dare to use it despitefully, and make irreverent and blasphemous allusions to its principles. We cannot trifle with God's word and be safe, nor can we be free from the scorpion stings of an accusing conscience.

PRIESTHOOD.

BY ELDER GEORGE SIMS.

Among the revelations given by the Lord to Joseph Smith, we find one that declares that the Lord's servants in these last days are the sons of Ephraim. We naturally enquire why the descendants of one of the sons of Joseph who was sold into Egypt should have been selected for this important work? We should reasonably look for the Lord to select his servants from

families that had, naturally, the qualifications of mind, when aided by inspiration, to enable them to perform the saving duties he required of them. If there were on the earth a family that had minds that could be clothed with salvation, and would readily receive the communications of the Lord in any way he might devise—whether by angelic messengers, the voice of a

Prophet, the Urim and Thummin, or dreams and visions—we should conclude that such a family would be selected by the Lord to fulfil his purposes. There are very few biographies recorded in Holy Writ which are more admired than that of Joseph, who was sold into Egypt: a tear has filled the eye of many when reading the pages of his interesting history. When a boy he was the favorite of his father, because the Patriarch saw in him those germs of faith which were sure to gain him favor with the Lord. His dreams that the sun, moon, and stars made obeisance to him, and also that the wheat-sheaves of his brethren bowed to his wheat-sheaf, were all typical of his future greatness.

We read that his brethren, the patriarchs, were jealous of him; no doubt they had dreams also, but we do not read of this amiable boy being jealous of them. If we follow him to Egypt, there we find his virtue unyielding to the wife of Potiphar; the law of the Lord was written on his heart—his chief reflection was, "How can I do this great wickedness, and sin against God?" When the revelations of the Lord showed him the import of Pharaoh's dreams, which gained him the favor of the King, his bearing is always marked with modesty and dignity. When his brethren bowed before him in the time of their distress, the nobility of his soul is seen in his answer, "Now therefore be not grieved, for God did send me before you to preserve life." We also find that Jacob gave to Joseph and his son Ephraim special blessings, and after invoking them upon the heads of his two grandchildren, he said that Ephraim should be greater than his brother Manasseh. Joseph's boys are regarded by their grandfather with affection throughout the entire history. Every act relating to the character of the tribe of Ephraim is marked with more approbation than we find awarded to any other of the family of Jacob. Ephraim is called a pleasant child.

The wisdom of the Lord is seen in selecting the family of Ephraim to be his servants in the last days, and to choose from them a Royal Priesthood. Ephraim has already gone forth to the

vallies of the mountains, in Utah Territory, and has, like his great progenitor, commenced hoarding up grain to meet the wants of the people who, when pressed by famine, will ask bread of him. Ephraim is selected by the Lord to be the great Reformer of the remnants of the nations that will be left after the wicked are slain. He has the capacity to believe in every righteous principle ever revealed to man from the heavens, and has a heart to love the human family, and desires to exalt them to the enjoyment of the principle of righteousness which his mind is stored with.

The Royal Priesthood is not conferred upon a certain race upon a principle of favoritism, but purely because they naturally possess a governing power and philanthropic disposition to bless the other portions of the human family. That particular family have always evinced skill in learning and wisdom; they were capable of understanding the sciences of the Egyptians, and also had the revelations of the Lord to show them future exigencies, and prudence and economy to prepare to meet them. Most of the Latter-day Saints are of Ephraimitish origin, and despised as they now are, it only requires the opportunities of learning and the advantages of the instruction of their inspired brethren to develop in them those superior talents, combined with wisdom and an understanding of the true character of the Lord, to make them a blessing to all nations. It seems a weakness in human nature to enviously strive to hinder the rising greatness of men who are naturally their superiors, but the providence of the Lord has wisely arranged that the good and great shall govern, and it must be brought to pass. The time will come when all men shall be filled with knowledge, and their teachers will be the sons of Ephraim.

The human family have many wants that need supplying—they need architects to erect their buildings, food for their subsistence, clothing for their comfort, knowledge for their advancement, society for their happiness; and to bring them back into the presence of God they want a priesthood who are lineal descendants of Ephraim.

"CAN YOU DEPEND UPON HIM."

With what earnestness the question is asked. And well it may be, for it is a very important and comprehensive one. The nature of the answer given to it has decided the standing, social position, and life-long career of thousands. The young man whose character is such that his friends can unhesitatingly answer this question in the affirmative in his behalf, has already, so to speak, "made his fortune." He has laid a solid foundation for a life of usefulness and happiness, and, if he retains the same character, he is sure to prosper in any of the various walks of life he may choose, and to win for himself a continually widening circle of influence and respect.

"Can you depend on him?" not only in great matters, where pride and love of approbation will prompt him to action, but in his faithful performance of those, apparently, minor and unseen, but in reality most important duties? Can you depend on him in private as well as in public; in trifling as well as in important affairs; in all the varied duties and relationships of life? If so, we want him—the world wants him—God wants him. He is invaluable—more precious "than the golden wedge of Ophir." The world is full of learned men, of talented men, of smart men: what it wants is *reliable* men—men of sterling integrity and faithfulness, to whom it can commit its interests, both individual, social, and universal, feel-

ing the utmost confidence that they will be punctually and properly attended to. There is plenty of work for such men to do; everybody wants them; no need for them to lack employment. The only difficulty will be that they will be wanted by too many persons and in too many places at once.

What a luxury it is to feel that you have one about you whom you can depend upon. If you entrust him with any business you can feel just as certain of its being attended to as though you were to do it yourself; if called away, you can leave your affairs in his hands without anxiety or uneasiness; and whether you entrust property, reputation, or family to his care, you feel that it is all right—he can be depended on.

It is a glorious thing to be able to say of a man,—You can depend on him. It is the highest encomium that can be pronounced upon him, the strongest recommendation that can be given him; and the time is not far distant when all such men will be called for, sought out and trusted, loved and honored.

You may not be able to become as wealthy or as learned and talented as many men, but you can become as good as *any* man. You *can* cultivate the principle of unswerving integrity, and live so that yourself, your friends, and God *can depend on you*.

SIBIUS.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 600.)

Dear brethren, we should remind you of this thing, and although you have had indignities, insults and injuries heaped upon you, till further suffering would seem to be no longer a virtue, we would say, be patient, dear brethren, for, as saith the Apostle, 'Ye have need of patience, that after being tried you may inherit the promise.' You have been tried in the furnace of affliction, the time to exercise patience is now come; and 'We shall reap, brethren, in *due time*, if

we faint not.' Do not breathe vengeance upon your oppressors, but leave the case in the hands of God, 'For vengeance is mine, saith the Lord, and I will repay.'

We would say to the widow, and to the orphan, to the destitute, and to the diseased, who have been made so through persecution, *be patient*, you are not forgotten, the God of Jacob has his eye upon you, the heavens have been witness to your sufferings, and they are registered on high; angels have gazed upon the

scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God; they have entered into the sympathies of that bosom, who is 'Touched with the feelings of our infirmities,' who was 'Tempted in all points, like unto you;' they have entered into the ears of the Lord of Sabaoth; *be patient*, then, until the words of God be fulfilled, and his designs accomplished, and then shall he pour out his vengeance upon the devoted heads of your murderers, and then shall they know that he is God, and that you are his people.

And we would say to all Saints who have made a covenant with the Lord by sacrifice, that inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the west.

We wish to stimulate all the brethren to faithfulness; you have been tried, you are now being tried, and those trials, if you are not watchful, will corrode upon the mind, and produce unpleasant feelings; but recollect that now is the time of trial, soon the victory will be ours; now may be a day of lamentation, then will be a day of rejoicing; now may be a day of sorrow, but by and bye we shall see our Lord, our sorrow will be turned into joy; and our joy no man taketh from us.

Be honest; be men of truth and integrity, let your word be your bond, be diligent, be prayerful; pray for, and with your families, train up your children in the fear of the Lord, cultivate a meek and quiet spirit, clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusation against your brethren, especially take care that you do not against the authorities or elders of the Church, for the principle is of the devil; he is called the accuser of the brethren; and Michael, the archangel, dared not bring a railing accusation against the devil, but said, 'The Lord rebuke thee, Satan;' and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, and apostatize, except he repent.

Jude, in the 8th verse, says, likewise those filthy dreamers despise dominion, and speak evil of dignities; and, says he, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Peter, in speaking on the same principle, says, 'The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to *speak evil of dignities*: whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.' If a man sin, let him be dealt with according to the law of God in the Bible, the Book of Mormon, and Doctrine and Covenants, and then leave him in the hands of God to rebuke, as Michael left the devil.

Gird yourselves with righteousness, and let truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the Prophet and his Counsellors, for the Twelve, the High Council, the High Priests, the Seventies, the Elders, the Bishops, and all the Saints, that God may bless them, and preserve his people in righteousness, and grant unto them wisdom and intelligence, that his kingdom may roll forth.

We would say to the Elders, that God has called you to an important office, he has laid upon you an onerous duty, he has called you to an holy calling, even to be Priests of the 'Most High God,' messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines that you preach, the moral precepts that you advance and practice, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that priesthood.

You are the men that God has called to spread forth his kingdom, he has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven, and the Great God demands it of you, that you should be faithful; and inasmuch as you are not, you will not be chosen; but it will be said unto you, stand by, and let a more honorable man than thou art take thy place, and receive thy crown; be careful that you teach not, for the Word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God's messengers; study the Word of God and preach it, and not your opinions, for no man's opinion is worth a straw; advance no principle but what you can prove, for one Scriptural proof is worth ten thousand opinions: we would moreover say, abide by that revelation which says, 'Preach nothing but repentance to this generation,'

and leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now.

The horns of the beast, the toes of the image, the frogs and the beast mentioned by John, are not going to save this generation, for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation. These things, therefore, have nothing to do with your mission.

We have heard of some foolish vagaries, and wild speculations originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; these, and other vain imaginations, we would warn the Elders against; because, if they listen to such things, they will fall into the snare of the devil, and when the trying time comes they will be overthrown.

We would also warn the Elders, according to previous counsel, not to go on to

another's ground without invitation to interfere with another's privilege, for your mission is to the world, and not to the churches.

We would also remark, that no man has a right to usurp authority or power over any Church, nor has any man power to preside over any Church, unless he is solicited and received by the voice of that Church to preside.

Preach the first principles of the doctrine of Christ, faith in the Lord Jesus Christ, repentance towards God, baptism in the name of Jesus for the remission of sins, laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment.

When you go forth to preach, and the Spirit of God rests upon you, giving you wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God and not to yourselves; boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you, but be humble, be meek, be patient, and give glory to God.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 26, 1863.

THE IMPORTANCE OF THE DUTY OF SELF-CULTURE.

It is impossible for us to estimate too highly the importance of so improving our time, and the facilities afforded us of obtaining knowledge, as to qualify ourselves for the intelligent and faithful discharge of our duties in the various spheres in which we may be called to act; and, also, [to prepare ourselves, so far as it is in our power to do so, for positions of increased responsibility, and in which our sphere of usefulness will be greatly extended. The Kingdom of God will not always occupy the humble position which it now does, neither will it continue to be confined to its present circumscribed limits. Many years will not pass away before it will take its place among the nations of the earth, and assume a leading position in, and exert a predominating influence upon the social, religious and political affairs of the world, and when its disciples and ministers and representatives will not be treated with that contumely and contempt with which they are at present received. In order that they may be prepared for this state of things, and keep pace with the gradual but steady progress of the kingdom, the Lord has said to his servants, "Seek diligently and teach one another words of wisdom; yea seek ye out of the best books

words of wisdom : seek learning even by study and also by faith.' And again, "Study and learn, and become acquainted with all good books, and with languages, tongues and people." We can readily perceive from these brief quotations, as well as from many other instructions which we have received upon this subject, that, although the Lord has "called upon the weak things of the world—those who are unlearned and despised, to thresh the nations by the power of His Spirit," yet he does not design them to continue weak and unlearned and despised ; but, on the contrary, has commanded them to seek wisdom and knowledge, and to study to make themselves acquainted with the manners, customs, languages and laws of the inhabitants of the different countries of the earth.

The wisdom of pursuing such a course as this is already apparent to those Elders who have been sent abroad to proclaim the Gospel to the various nations of the earth ; and it will be made still more evident, in a few years, when the Elders of Israel are called to go forth as the accredited representatives of the kingdom of God, and will necessarily have to move in what are called "the higher circles" of society. That time will certainly come ; and it is easy to perceive how necessary it will be, for all who may be called upon to fill those responsible positions, to be possessed of general intelligence and cultivated minds, combined with a familiar acquaintance with the laws and customs of the people among whom they may be sojourning, in order that they may fill their appointed missions with honor to the Government they represent and with pleasure and credit to themselves. Besides, the time will also come when the servants of God, in possession of the Holy Priesthood, will be called upon to go forth and preside over the various communities, tribes and nations of the earth, and to administer the laws of Zion in their midst, in righteousness, justice and mercy. This they could not do if destitute of a knowledge of the past history, laws, customs, habits, etc., of the people ; because, all these things must necessarily be taken into account in judging and governing a people righteously and wisely. It may be said, by some, that these great changes are not likely to take place in their day, and that, therefore, they need not trouble themselves to prepare for them. But, supposing they do not take place in our own day, they will during the lives of our children ; and how are they to be prepared for them unless we, as their parents and guardians, seek to instruct them in that wisdom which is to be obtained from the "best books," and also by the study of men and things around them. This knowledge we certainly cannot impart unless we possess it ourselves ; hence, if there were no other reason, the necessity for every member, as well as every Elder, of the Church of Christ gaining all the useful knowledge which their circumstances and opportunities will permit, whether by reading or observation.

But it is equally as necessary for the Elders of Israel to store their minds with practical information now—especially with a correct knowledge of the principles of the Gospel and the revelations of the Lord—and to train themselves to correct and pleasing habits and manners, as it will be under any future circumstances. They are sent forth to be saviors of men, and they have the Truth to offer to them, by which they can be saved. But, if they would become "able ministers of the Word" and accomplish much good, they must be, as the Apostle Paul expresses it, "thoroughly furnished" with all the requisites, both in words and works, to enable them to present that truth in an acceptable and saving manner. It is not enough that they have "the

sword of the Spirit ;" they must also know how to use it. A sword is a very effective weapon when wielded by one who knows how to handle it ; but, in the hands of one who is unaccustomed to it, it is not merely useless to him, but more dangerous, if possible, to himself than to anyone else. The diamond is a valuable treasure ; but it is not less valuable, nor is it any less acceptable as a present, when cleaned and polished than when in its rough and dirty condition as taken from the mine. It is right to use every honorable auxiliary for the spread of the truth ; and the Spirit of the Lord will prompt every man, who is living so as to be under its influence, to avoid every unnecessary conflict with the prejudices and traditions of the people amongst whom he is laboring, and to present the principles of truth to them in as pleasing and acceptable a manner as possible.

It is true we are commanded to teach and preach by the aid of the Spirit of the Lord, instead of taking thought beforehand what we should say ; but this command was never designed to be so perverted as to encourage men in the fallacious expectation that the Lord would do all for them, and speak through them, without any effort or preparation on their own part. The faithful servants of the Lord, in this dispensation, have the same promise extended to them which was given to the ancient Apostles and disciples—viz., that the Spirit shall bring to their remembrance all things that are necessary for them to utter when they stand up in advocacy and defence of the Gospel. But, if their minds are vacant and have never been stored with the principles of the Gospel and general, useful knowledge, there would be nothing for the Spirit of the Lord to operate upon ; and, as it would be impossible for any being to bring to their remembrance that which they never knew, they would be very likely to be extremely disappointed in the aid which they expected to receive. It is the duty of the Elders to constantly study the revelations which the Lord has given to his children in all ages, and to make themselves thoroughly familiar with all the doctrines and principles of the Church, and to store their minds with all the direct or indirect proofs, whether from sacred or profane history, of the truths they are advocating. Then, they may, with confidence, ask and expect the Spirit of the Lord to aid them in selecting and bringing forth, from the store-house of the mind, those truths which are best adapted to the wants and circumstances of the people they are addressing.

"AN ANXIOUS INQUIRER."—We have received a rather lengthy letter with the above signature, which want of space will not permit us to insert. But, though contrary to usage to notice an anonymous communication, we say a few words in reply, as the writer appears to be candid and sincere, and expresses great anxiety to receive an answer to his questions, and we have no wish to leave undone anything that might tend to lead one soul into the light, peace and liberty of the Gospel. Nevertheless, if the writer, as he informs us, has read the works to which he alludes, including "Divine Authority," by Elder Orson Pratt, and still fails to be convinced of the Divine origin of the Church of Jesus Christ of Latter-day Saints, we confess we do not know what arguments to use to remove his doubts. The questions he propounds are so thoroughly discussed and answered—so far as mere argument can answer them—in the works of the Church, that we cannot conceive how any candid

searcher after truth can carefully and prayerfully peruse them and yet fail to be convinced and satisfied. The writer clearly sees the apostate condition of the so-called Christian world ; is fully convinced of the necessity and scripturality of new revelation, and is perfectly satisfied that the system which Joseph Smith established is precisely similar, in every particular and in all its ordinances, doctrines and promised blessings, to that which Jesus and his early Apostles taught and sought to establish, and yet he asks, may it not be like "a base and counterfeit coin made to imitate a genuine one in every respect?"

Was spurious coin ever issued unless genuine coin of similar external appearance was in circulation? That would be an absurdity. If Bank of England notes were entirely withdrawn from circulation, would any one attempt to counterfeit them? No; the true ones must first be issued, before spurious ones will make their appearance. False christs arose and deceived many after the true Christ had come. The magicians of Egypt could imitate the miracles of Moses *after* he had performed them. So, false prophets are to arise in the last days; but true ones must precede them, otherwise there would be nothing for them to imitate, and, as with spurious coin that had no true counterpart, no one would be deceived by them.

"The question to be solved is simply this,—Is it in reality of Divine Origin; or is it perfect in form but destitute of power." Of the *form* the writer is already perfectly satisfied; as to the *power* of the Gospel of the Son of God, there is but one way in which he or anyone else can know anything concerning it. Jesus said, 1800 years ago—when his doctrine was quite as unpopular as Mormonism is to-day—"If any man will do his (the Father's) will, he *shall know* of the doctrine whether I speak of myself or whether it is of God." Thousands, then and since, have proved the truth of that promise, and have received a knowledge of the truth of the divine mission of Jesus by the revelations of the Holy Ghost. The same promise was made by Joseph Smith, and is also to be found recorded in the beginning of the last chapter of the Book of Mormon. We commend our correspondent to its perusal; and promise him, when he seeks for wisdom with the same earnestness he would for promised worldly treasures; when he is so anxious and determined to know and do the will of God that no persecution nor trial will deter him from it, then,—by obeying the will of God as revealed through his servant Joseph, he *shall know*, by his own experience, that the power, as well as the form of Godliness, is enjoyed in this Church, by those who conform their lives to its doctrines and the precepts of its Divine Author, Jesus.

ABSTRACT OF CORRESPONDENCE.

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SOUTHAMPTON.—We were pleased to receive another letter from Elder David P. Kimball, under date of Sept. 4th, from which we learn that he is well, and devoting himself energetically to the work of the ministry. He takes much pleasure in his labors and in visiting among the Saints who receive him with their usual kindness. He speaks very hopefully of the future prospects of the Work in that Conference.

CARMARTHENSHIRE CONFERENCE.—Elder Evan A. Richards writes very cheerily from this portion of the vineyard, on the 11th inst. He had been

to visit his friends, to whom he had borne a faithful testimony of the truth of the Gospel. They treated him very kindly, and listened to what he had to say about the Latter-day Work very attentively. He is abundantly satisfied with his appointed field of labor, and has busied himself constantly, since his arrival there, in preaching to the Saints and strangers, both in chapels and out of doors, and has experienced great joy in his labors thus far. He says he feels as he ever did, on hand to do anything for the advancement of his Father's kingdom and the salvation of his fellow-beings, and is ready, to this end, to carry out the counsel of the servants of God who preside over him.

IRELAND.—Elder John Reid, writing from Belfast on the 7th instant, says:—"This last season has been very severe on the brethren here for work without exception; we have not had work half the time. I had to bring the Saints to meet in my house on account of not being able to pay hall rent; but they are feeling well and intend, by the help of God, to do their duty, and whatever commands you give we are ready to obey them. The *Stars* are the only light that shines on us, and for them we are very thankful. You will see by the Statistical Report that our numbers have not decreased during the last half-year, and this week I have to baptize two men. There are still a few in Ireland if we could get near them; but we know the Lord will find them out. We have priestcraft in all its horrors to contend with here; but we know that we are in the Church of Jesus Christ, and that thought makes us feel strong in all our difficulties."

BRISTOL CONFERENCE.—Elder Justin C. Wixom, writing from Bath, on the 4th inst., says that he is in the enjoyment of good health and the Spirit of the Lord, and feels desirous to be obedient to those placed over him, and to be instrumental in assisting to build up the kingdom of God and establishing truth and righteousness on the earth. He continues:—"This is a great dispensation in which we live, and it requires great exertions on the part of the Saints to overcome the imperfections of their natures and the many temptations by which they are surrounded. Where I have been travelling, as a general thing the Saints enjoyed a good spirit; yet there are some who appear indifferent to their own salvation. I find many good people outside of this Church, but they are so mingled up with wickedness, and so blinded by prejudice through the lies that are being circulated regarding us, that they have not power to shake off their traditions and receive the truth. I do wish those who have embraced the truth would live their religion and seek to build up the kingdom of God. If we would do our duty and live the life of Saints, ever striving to accomplish that which our Father placed us here on the earth to do, we would enjoy the Spirit and power of the Lord, which would enable us to improve our own minds, and to open the way for the reception of the truth in the midst of others."

MANCHESTER CONFERENCE.—By letter from Elder Joseph H. Felt, dated at Manchester, on the 5th inst., we are pleased to learn of his continued good health; that he is energetically engaged in visiting the Saints and striving to comfort and edify them; that they receive him with that kindness and give that attention to his teachings which the faithful Saints always manifest towards an Elder from Zion; and that he is in the enjoyment of the Spirit of the Lord which causes him to rejoice in the performance of his allotted duties. He expresses his thankfulness to the Lord and his servants for counting him worthy to be sent on a mission to proclaim the Everlasting Gospel, and is

determined, by the assistance of the Spirit of the Lord, to do his duty and assist in rolling forward the work of salvation.

AMERICA.—The following is an extract from a letter written on the 7th of December, 1862, by a young man residing in Salt Lake City, named S. McLatchie, to his friends in this country :—

“The journey to this place is one of the best schools for training the mind, trying the patience, and fully developing what is in the heart, that could be imagined. The performance of this journey requires much faith, patience, forbearance, and calm reflection; it is pleasant if you keep the Spirit of God in your bosom, but if you are fretful and fault-finding, it is a hard one. The Lord blessed me and my family all the way through. As soon as I arrived in this Valley I obtained employment at weaving. I can earn from three to four dollars per day. There is plenty of work for everybody here—none have occasion to go hungry or want for anything if they will work; but this is no place for idlers. There is not much money here, but there is plenty of everything you want to eat,—such as flour, potatoes, corn, meat, &c. Clothing is being made here from the wool and cotton raised in this territory. This is a very pretty place; it is not like the old cities in Babylon, where the people are crowded upon one another. Streets are wide; water runs down the side of each street; trees are planted by the streams, which make the city look like one vast garden; peach and apple trees grow around most of the houses. The people here are almost all dressed in home-made clothes, and they look pretty well. The most of them observe the Mormon Creed, ‘Mind your own business.’ I have seen and conversed with President Brigham Young—he is a perfect gentleman; he is all that has been said of him—a man of God, Prophet, Seer, and Revelator. His counsels are worth more than fine gold to the Saints of latter-days. He is kind and free to all who wish to do right. There are many others here like him. ‘To the pure all things are pure’ in these mountains; this is my testimony.”

C O R R E S P O N D E N C E .

ENGLAND.

SOUTHAMPTON DISTRICT.

Reading, Sept. 4th, 1863.

President Cannon,

Dear Brother,—I am happy to say that I have had much pleasure in my new field of labor in the Southampton District, assigned me in March last. It also affords me much pleasure to say that I think we shall soon be able to declare our independence, by being free from debt; and when once out of debt, by the blessing and wisdom of God, we will try and keep out. I can truly say that I enjoy myself in laboring among the Saints in this part of the vineyard; for, as a general thing, they are willing to do as they are told. I have visited through this District twice, going from Branch to Branch, teaching the Saints in their every-day duties, including the all-importance of gathering home to the Zion of our God, so as to escape the judgments that shortly will be poured out upon all nations.

The people, when looking at the

war in America, knowing it commenced at the place foretold by the Prophet Joseph, feel, assuredly, that the great day of God Almighty is at hand: and who shall be able to stand? The whispering of the still small voice of the Spirit is,—“He that is just and true, and followeth the Lamb wheresoever he goeth, shall overcome and sit down in the kingdom of our Father and God.” The Saints feel to take new courage, and, by the aid of that living faith which was once delivered unto the Saints, to lay by the means to secure their emancipation from old Babylon. Our last emigration took some seventy souls from this District; but we hope soon to be able to say that our numbers are far in advance of what they were before the emigration, as we are almost weekly adding to them by way of baptism. Our outdoor preaching has a good effect in some neighborhoods, and we trust it may be the means of bringing many to embrace the truth. Many listen with interest to the warning voice of the Elders, and, like those on the day of

Pentecost, are heard to cry out, "What shall we do to be saved."

The Elders from the Valley, sent to my assistance, are diligently laboring in their fields of labor. They carry the spirit of Zion with them, and as iron sharpeneth iron, so does association with the Elders from Zion sharpen the feelings of those who love and obey the truth. May God bless the young Elders who have left all for the sake of the Gospel, and make them mighty in helping to bring in a reign of peace upon the earth. Brother D. P. Kimball will remain for the present in the Southampton Conference, where his labors are much appreciated by all the Saints. Brother Fullmer is laboring in the Dorset Conference, with brother Bird; and, from a recent visit to that Conference, I feel that they will be able to do a good work; they have been called to baptize a few, and others are knocking at the door of baptism, which proves that the harvest there is not yet ended.

August 30th, I met with Elders Gillet and Patten in Newbury, and held a priesthood meeting in the forenoon. In the afternoon the Chapel was filled to overflowing. As usual, the authorities of the Church were presented before the Saints, and unanimously sustained. After attending to the business of the Conference, brothers Gillet, Patten, and myself gave such counsel and instruction as God, in his wisdom, bestowed upon us. All present seemed blessed in coming together, for the spirit of God brooded over the meeting. Brother Gillet has entered upon his duties in taking charge of the business of the Reading Conference, and I trust, by the blessing of God, will prove a father to the people, and lead the souls of men in the way of life and salvation. Brother Patten will continue with brother Gillet, and I have confidence that their united endeavors will be of great benefit to the Saints in building them up in the things of God. This District, as a general thing, I am happy to say, is in a healthy condition, and the work is upward and onward. The Priesthood are one with me in preparing the Saints for their homeward journey to the Zion of our God. Ever praying God to bless you in your labors, I

remain, your brother, in the covenant of peace,

W. S. SNOW.

BEDFORD CONFERENCE.

Bedford, Sept. 7th, 1863.

President Cannon,

Dear Brother,—It is with pleasure that I read the letters of my brethren in the *Star*, stating the advance of the kingdom of God in the various Conferences; and to learn that, while the Evil One and his followers are trying to do a great deal in spreading error and darkness over the minds of the people, the Priesthood of God are accomplishing a little towards the final establishing of our Father's Kingdom. For, although it is only the few that obey the Gospel, compared with the many that follow wickedness and sin, yet the few will be far the most powerful, when clothed with the power and authority of the Priesthood, and must overcome the many.

It is now some five months since you appointed me to labor in this part of the Mission, and I can truly say I never rejoiced more in my labors than I do at the present time. During harvest we have not been able to hold regular meetings, except on Sundays, for the greater part of the Saints have had to go to work at three o'clock in the morning, and not quit till nine or ten at night, which almost unfitted them for attending even on Sundays. But now we shall begin again in good earnest, realizing the benefit of having plenty to do. The Saints in this Conference are, as I have ever found the Saints where I have travelled, a good, warm-hearted people, and wherever an Elder makes his stay with them he receives a hearty welcome. They feel well, and rejoice all the time in the testimony they have received of the Divinity of the principles they have embraced. Yet there are some who have the name of Saints, but are not so in reality, for they have not the interest of the Cause of Truth at heart so much as some I know of, who have not a standing in the Kingdom of God. They are like the Laodiceans, whom John wrote to,—neither hot nor cold. Still we feel to hold on to them till they have drawn the last nail out of

the berth that holds them in the old ship Zion, and perhaps they may see the necessity of waking up out of their lethargy, and being Saints in very deed. I am happy to say this class is but small, and that the majority of the Saints are living their religion. They are generally willing to respond to the law of Tithing, and have testified to me that by doing so God has blessed them temporally and spiritually.

Since last Conference a number have been added to the Church, and in the future our prospects look quite as

bright, for which I thank my God, and hope we may do a good work.

Many of the Saints are preparing to emigrate next season, and we hope they will succeed in following in the wake of those previously gone to enjoy the blessings God has in store for his people.

Accept my kind love, and may God bless you with wisdom in all your labors, and health to carry them out, is the prayer of your brother in the Gospel,

THOMAS OWEN KING.

SUMMARY OF NEWS.

ENGLAND.—It is said that the English Cabinet, fearing that France may take possession of Mexico, is strongly endeavoring to persuade the Emperor of Austria to consent to the acceptance of the Mexican throne by the Archduke Maximilian. It is said that 8,000 Irishmen will be enrolled for service in the new empire.

FRANCE.—Considerable discontent is said to exist among the masses of the people. With the exception of the moneyed classes, the whole population is in favor of interference in behalf of Poland.

RUSSIA.—The Czar has declined to accept the mediatorial interference of the Three Powers in behalf of Poland; he has very politely told them to mind their own business. He has also approved the course of General Mouravieff, by addressing the latter a letter of thanks.

POLAND.—The insurrection continues, but with little prospect of success unless foreign interference is obtained. The *Cologne Gazette* says that a Polish Parliament, consisting of 300 members, is to be enrolled, and is to meet in England. The first matters on which it will deliberate are—1. A bill for organizing the national army. 2. A regular system of taxation. 3. The choice of members of the new Government, and what form it shall assume. 4. The appointment of a Ministry. 5. A code of administrative and penal laws.

AMERICA.—At latest advices from Charleston neither Forts Wagner nor Sumter were taken, though it was extremely probable that both would soon fall. The monster guns that bombarded Charleston from a distance of five miles have burst. A grand expedition is on foot for the capture of Mobile. It is said the Washington Government will not attempt to interfere in Mexican affairs at present. "Manhattan's" last New York letter is written in a desponding tone; he predicts troublous times, and says that anarchy is certainly hovering over New York City and State, and clouds are gathering all around. The New York Common Council has passed the \$3,000,000 exemption fund ordinance over the veto of Mayor Opdyke: it is estimated that the conscripts will cost Government nearly \$4,000 per man. Mr. F. B. Smith, of Philadelphia, a conscript, has determined to test the constitutionality of the draft in the Supreme Court of that city. The *New York Herald* thinks that President Lincoln's letter to the Springfield Convention proves that he regards the war as interminable. The *New York Times* says the draft has been abandoned in Ohio and Illinois, and it was inferred Indiana will be exempted, the opposition of the Western States being too powerful for Mr. Lincoln's Government to contend with in the absence of a sufficient army to exercise the same control in each of those States as in New York.

V A R I E T I E S .

He who keeps a cold hearthstone will never be cheered by the song of the cricket.

Those who walk most are generally the healthiest; the road of perfect health is too narrow for wheels.

AN ORIGINAL DUEL.—Old Colonel Stubbins was an odd genius, a queer compound of comic seriousness. Replete with jokes, both original and selected, he was not slow in hatching them up and dealing them out in small doses on different occasions. One evening at a party, a young gentleman, upon whom the Colonel had told some cutting jokes, feeling himself insulted, challenged the Colonel to mortal combat. The challenge was accepted. Having the choice of weapons and the appointment of the place of meeting the Colonel told the young man to repair the following morning, at six o'clock, to a certain spot and added "that he would see that the weapons were there." The following morning at the appointed time the young man repaired to the indicated spot, near which was a stone quarry. "Well, youngster," said the Colonel, sticking his hands in his pockets, "are you ready?" Receiving an affirmative answer, he continued, "Here's where we are to fight," pointing to the quarry, "and there are our weapons," pointing to a heap of boulders at the bottom of the quarry. "You're to go down there and throw those stones up, and I'm to stay up here and throw them down." It is needless to add the challenge was withdrawn.

ADDRESSES.

Evan A. Richards, care of Mr. Isaac Jones, Weaver, Quay-street, Carmarthen.
Jonas N. Beck, care of Benjamin Allen, Ebbw Vale, Monmouthshire.

D I E D :

At Mount Pleasant, Gateshead, on the 18th of August, 1863, Elder William Maughan, aged eighty-four years. [Elder Maughan was among the first to embrace the Gospel in this part of the country. He lived faithfully and died happily, and will surely reap his reward. Deceased was the father of the Hon. Peter Maughan, of Cache County, U.T.—Com.]—*Deseret News* please copy.

In Sunderland, on the 23rd of August, 1863, Sister Jane Pollard, aged sixty-three years. [Sister Pollard has suffered much during the past six years; yet, during her afflictions, she rejoiced in the principles of truth, and peacefully died in the glorious hope of coming forth again in the first resurrection.—Com.]—*Deseret News* please copy.

P O E T R Y .

T H E M I L L E N N I U M .

When Jesus will come
To the Saints' happy home,
He'll call forth the righteous that lie in the tomb;
But the wicked shall stay
Until the last day,
Ere they from their graves shall be called away.
Cheltenham.

With Jesus we'll reign
When he comes again,—
We then shall be free from all sorrow and pain
Then Saints let us pray,
Great God haste the day
When to Zion's blest land we shall gather away.
W. FOWLER.

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON :
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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SPIRITUAL GIFTS.

There is a natural and very laudable desire, on the part of nearly all persons who embrace the fulness of the Gospel of Jesus Christ, to possess one or more of those spiritual gifts or manifestations which are promised to the humble and obedient believer. This desire, when it proceeds from pure motives and from a disinterested wish to glorify God and advance the interests of his kingdom, is not only perfectly legitimate, but is pleasing in the sight of the Lord and is destined, if earnestly followed up, to be gratified. But, like every other legitimate desire which God has implanted within our nature, this, too, may be abused and perverted. If these gifts and manifestations are sought for in order to gratify curiosity or vanity, the seeker is not actuated by correct motives and seldom, if ever, obtains what he seeks, or, if he does, it proves a curse to him rather than a blessing; exalting him in his own imagination and increasing his importance in his own eyes, until, either through a feeling that he is not sufficiently honored and appreciated by his brethren, or that, as he has been so peculiarly favored of the Lord he need not exercise the same humble watchful-

ness over himself that his less favored brethren find necessary, Satan gets advantage of him, leads him into temptation, and if he does not, as is too often the case, lead him into apostacy to his utter ruin, betrays him into the commission of acts which are alike a source of life-long remorse to himself and disgrace to his character. Doubtless there are none but what would shudder at the idea of indulging in those wicked and sordid feelings experienced by Simon Magus, when he sought for the gifts and power of the Spirit of the Lord, for the sake of his own aggrandizement; yet, could mankind see and understand the secret motives of their hearts, as the Lord can and does, we fear there are many who would find that they had, unconsciously perhaps, drunk more or less into the same spirit. It is so gratifying to the vanity of human nature to feel that we know or possess more than our fellow-mortals; and the pleasure which the consciousness of this knowledge produces, is increased in proportion to its rarity and the value which is placed upon it by others.

Unless we are extremely watchful of ourselves, this feeling is very apt to creep into our hearts and to influence

us in seeking for testimonies of the Truth and manifestations of the Spirit. But we are told that "the manifestations of the Spirit are given to every man to profit withal;" not to gratify his curiosity or morbid love of the marvellous, but for his own personal benefit, instruction and growth in spiritual life. When sought for with this view, and in an humble and acceptable manner, the Lord graciously bestows his Spirit according to his promise, and individuals are then enabled to stand forth boldly and to declare a faithful and powerful testimony as to their personal knowledge of the saving truths of the Gospel. But we have no account that the Lord ever did, and no reason to expect that he ever will, bestow his Spirit upon men, grant them the ministration of Angels or open the visions of eternity to their view, simply to enable them to exalt themselves in the eyes of their fellow-men by citing these proofs of the Divine favor as evidences of their superior sanctity and wisdom.

Many have felt very dissatisfied with themselves and discontented with the dealings of the Lord towards them, because they have not possessed so many or such strikingly brilliant gifts as some of their brethren with whom they have been associated; and, while listening to the powerful testimonies borne by some of them, they have been almost inclined to think that they were themselves not possessed of a knowledge of the truth and had no right to bear testimony to it,—notwithstanding their love for it was strong in their bosoms—because they did not possess the same particular kind or degree of evidence that others had obtained. Such persons forget that the Apostle tells us that God divides the gifts of the Spirit to every man severally as he will; that what may be a blessing to one man, the Lord, in his wisdom, may see would prove injurious to another, and that if they are humble and faithful before him, he bestows upon them just those blessings which will promote their present happiness and their future exaltation. Those are not always the most faithful or the most useful men who have enjoyed the greatest manifestations of the Lord's Spirit and the

most indubitable proofs of his existence and power; on the contrary, we find in the history of the people of God, both in former and in latter days, that many who have had great knowledge and blessings conferred upon them by the Lord, have failed to improve upon them as they should have done, have transgressed more flagrantly than many of their, apparently, less favored brethren, and their guilt and condemnation have been aggravated and enhanced by the great amount of light and intelligence they had received.

There are many truths of which we are perfectly conscious, but which many of us are unable to explain and demonstrate; yet we may be as assured of their truth as is the man who is able to unravel and explain to another all the causes which have conspired to produce the visible effects. So in the Gospel, although it is but right that we should be "ready to give to every man a reason of the hope that is within us," yet men may be fully conscious of the grand truths revealed for the salvation of the human family, and still be unable to explain to the satisfaction of another, precisely how or when they obtained that knowledge. But, by a constant and faithful attention to the teachings and whisperings of the Spirit of the Lord, all men will eventually be led into the fulness of the light of truth, and into the most glorious certainty regarding the things of God, and will be able to testify concerning them with the greatest assurance. The all-important question is, *have* we a knowledge of the truth of the principles of salvation as revealed through the Prophet Joseph; if so, it is but of minor importance *how* we obtained that knowledge, whether by the ministration of angels, by the heavens being opened to our view, by the voice of the Lord, by the sweet but secret whisperings of his Spirit to our bosoms, or by having our judgment, our reason, our every faculty convinced of their truth, by the force of their own intrinsic merits and the power with which they commend themselves to our minds; and if we thus have this knowledge, it is not only our right, but our bounden duty to testify to those saving truths we

have been made acquainted with whenever opportunity offers. There is a mistaken idea, however, on the part of some, that to *know* anything regarding the truths of the Gospel, they must be revealed to them in some particularly wonderful and supernatural manner, and if they do not obtain it in the way that they have marked out, Satan tries to make them feel and believe that they have no knowledge at all concerning the matter. Now if we are already convinced of any truth—if our reason and judgment are satisfied upon it—it would not only be entirely unnecessary for the Lord to give us any revelation upon the subject, but it would be extremely unreasonable and inconsistent for us to expect it, and we could not ask, with any degree of faith, for so superfluous a manifestation. For the sake of illustration, would it not be considered the extreme of folly and even impiousness for a person to ask the Lord to give him a revelation, or send an angel to tell him that two and two made four? And supposing the Lord were to condescend to grant his request, would he then know it to be true any better than he did before? Yet this is no more unreasonable than it is to ask the Lord to give us additional revelation in confirmation of the truth of that of which our whole being is already fully convinced, in reference to what, by a technical distinction, is termed more particularly *religious* truth. The Lord has told us in these days that "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have

eternal life, if they continue faithful;" and anciently, Jesus said to Thomas, "Because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed."

Let those who are inclined to be discontented with the number of the talents or the measure of the Spirit committed to their care, reflect upon the contrast between their condition and prospects and those of millions of their fellow-beings who are ignorant of the glorious principles of salvation which afford them such peace and consolation, and inspire their bosoms with such glowing hopes for the future. Faith, we are told, is the gift of God. Is it then a trifling gift, and one that is to be lightly esteemed, that has enabled them, in the midst of the unbelief, darkness, ignorance and superstition by which they are surrounded, to comprehend the light and liberty of the Gospel when it has been presented to them, and which has given them the faith and moral courage to obey it, while so many myriads of their fellow-beings are rejecting it? No; the power to believe the words of the servants of God, and to discern and understand the truth when it is presented to us, is one of the choicest gifts of the Spirit of God to man; and he who will improve upon it, and cherish and cultivate the spark of light, the germ of truth which the Spirit has implanted in his heart, will find it grow into a blaze of intelligence and happiness, and he will, in due time, receive every gift,—of a physical or mental, a temporal or a spiritual nature, that is necessary for his development and usefulness in the present life, and for his future and eternal perfection and exaltation.

UNITY.

BY ELDER JOHN H. MILLER.

One of the greatest and most conspicuous of the many evils which characterize this generation, is the almost utter absence of unity, which is observable on every hand. Taking a cursory glance at the present state

of society in Christendom, we are irresistibly led to the conclusion that something must be greatly out of place somewhere, for instead of the human family—the children of our heavenly Father—dwelling in peace,

love and union, as it was designed they should do, they are divided into a vast number of sects and parties, each one appearing to be at perpetual enmity with all the others. So much is this the case, that instead of the earth being the abode of peace and happiness, it is made a vast field for contention and strife, in which the combatants are trying, with all the skill and resources at their command, to gain the pre-eminence of their own at the expense of the downfall of every other party. This lamentable state of things is not confined to any particular locality or community, but is prominently noticeable in every nation throughout the habitable globe. The pages of history furnish no parallel to the present state of discord, disunion and strife. Confidence and love seem to have fled this lower sphere, and have left man uncontrolled to give free vent to the fiercer and baser passions of his fallen nature. Brotherly love, about which so much is said by modern professors of religion, seems to exist but in name, and grows fainter and more rare each succeeding day.

The world is divided into a great number of nations, and every nation is but the representative of a vast amount of political, social and religious division and confusion. Jesus has said that a house divided against itself cannot stand. If it is impossible for a house divided against itself to stand, it is equally impossible for a kingdom, laboring under similar circumstances, to stand, for what is true in a lesser, is also true in a greater degree. There is not a nation extant that has not incorporated within it the very elements which will contribute to its own dissolution, and that, too, in a much shorter time than many people imagine. A spirit of disunion, strife and hatred seems to have taken this fair earth for its abode, and so extensively is it diffused and so thoroughly does it pervade every grade and portion of society, that, unless some higher power interposes, it will bring about the dissolution and overthrow of every existing nation. Never, since God created the world and placed man upon it, has it presented such a sad spectacle as it does at the present

time. Discord, strife, hatred, misery and degradation present themselves to our gaze at every turn we take, and so accustomed have we become to it, that the heart seems to have grown almost callous and indifferent. The recital of human sorrow appears almost like an idle tale, and it fails to excite that commiseration and sympathy within the breast which it otherwise would do.

Well-meaning and intelligent individuals have, at different times, striven to stem this torrent of misery and chaotic confusion, and create something like a state of order and union, but their labors have been only partially successful. They have aimed to bring about a reign of peace and love, and have concocted schemes and framed laws which they thought would be conducive to that end, but up to the present they have proved miserably inadequate to accomplish the end for which they were designed. How can it be expected that man—weak, puny man, will be able to bring about this desirable state of things. Nothing short of a system having God for its author and supported by his power, will ever succeed in bringing about the re-union of Adam's family. We need have no dubiety upon our minds but this re-union will eventually be consummated, for Isaiah, in his 11th chapter, vividly and glowingly predicts the time "When the wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain."

But how is this happy state of things to be inaugurated? Simply by mankind embracing the principles of truth and making them the rule of their lives and actions. The Lord has once more spoken from the heavens and revealed his Gospel unto the inhabitants of the earth in all its light and purity, and mankind, if they will embrace it, will find that it will create

in them a feeling of charity and love towards their fellow-creatures. The Latter-day Saints have been commissioned by the Almighty to declare this Gospel unto the sons of men—to call upon them to repent of their evil deeds, forsake their wickedness, and aid in stemming the vast flood of sin and corruption that abounds on every hand. The systems, creeds and governments of this world, with all their confusion will, sooner or later, be totally obliterated, and the kingdom of God reign triumphantly upon the earth. How thankful, then, ought we

to feel to our Father in heaven for the inestimable privileges He has given us, of laboring to bring about this glorious time. Let us continue to press forward and labor diligently to implant the seeds of love and union in the bosoms of our fellow-creatures, and thus conduce to the accomplishment of that desirable consummation so graphically described by the poet, when,

“From east to west, from north to south,
The Savior’s kingdom shall extend;
And every man, in every place,
Shall meet a brother and a friend.”

OBEDIENCE.

BY ELDER RALPH HARRISON.

There is, perhaps, no principle of the Gospel harder to receive and practice than that of obedience, nor one which brings greater blessings to its observer, and the non-compliance with which is attended with more disastrous results. This can easily be seen by looking at the past; for, those who have observed and practiced this principle have prospered, and *vice versa*. While the children of Israel obeyed the servants of God they were blessed, and when they rebelled and disobeyed they were cursed. On one occasion the Lord commanded those people to sprinkle blood on their doorposts, and those who obeyed this command were preserved from the Destroying Angel as he passed by; the Egyptians, who obeyed not this ordinance, had all their first-born smitten, and mourning and lamentation were in every house: doubtless the same would have been the case with any Israelitish family who had dared to disregard this injunction. Thus, some by sad and bitter, and some by sweet and joyous experience, proved that God will acknowledge his servants, fulfil their words and reward the obedient believer. Saul, the king of Israel, was blessed and prospered until he became so great in his own estimation that he considered himself at liberty to nullify or disregard the commands of the Lord, and so, instead of des-

troying the Amalekites and all that pertained to them as he had been commanded, he saved their king Agag, and the best of the spoil of their cities and country. But this was exceedingly displeasing in the sight of the Lord; and although Saul sought to justify himself by saying he had saved the sheep and oxen to sacrifice unto the Lord, the Prophet Samuel informed him that “To obey is better than sacrifice,” and that for his disobedience the Lord had rent the kingdom from him. When we have obeyed the Lord’s commands, we can then offer to him the sacrifice of a broken and contrite spirit, and he will receive it at our hands and bless us in return.

No matter how simple the counsel that is given may seem, no excuse that can be made will alter the consequences of obedience or disobedience thereto; and God will show that it cannot be disregarded with impunity. The same cause produces the same effects now, that it did three or four thousand years ago; and all the Latter-day Saints know that the path of obedience is the path of safety. If we examine ourselves and reflect upon our past course in life and the circumstances that have surrounded it, many of us will be compelled to admit, to ourselves at least, that had we always acted upon the counsel of the servants of the Lord and applied their teachings

to our daily life and all its multifarious duties, that we should have been now happily situated in the Vallies of Ephraim, and that many more would have had the means on hand to take them next year. Many, also, by pursuing the same course, would have had unity and peace in their families, where now discord and perplexity prevail; and many who find themselves, to-day, without a standing in the Church, might have, thereby, continued to be good and faithful members and citizens of the kingdom of God. Indeed, had all who have embraced the fulness of the Gospel in these latter days continued faithfully to obey the counsel which has been given to them, there would have been a vast difference in the condition of the Church as a whole, as well as of the individuals who compose it.

Some appear to entertain the idea that God will not require them to obey the counsel of his servants as in days gone past; but this is a false impression, and those who yield to it will be found amongst the foolish virgins; for we have abundance of evidence that God honors his servants as much now as in days of old. Some, however, think that because their circumstances are somewhat different from those of their brethren, that therefore they will be excused from a faithful adherence to counsel; but God knows the condition and circumstances of all his people, and counsels them accordingly. There are general laws which apply with equal force to all persons, such as baptism, gathering, tithing, and many others that must be obeyed if we would gain salvation in the kingdom of God; there are also many minor duties required of us all which differ with our varied and varying circumstances, and which we can only know as they are revealed to us by the Lord through his servants, by counsel which is applicable to our different circumstances; and, if we would secure our salvation, it is equally as necessary for us to obey these, apparently, minor requirements, as that we should yield obedience to those laws which we deem important and essential.

But, says one, "I do acknowledge the right of the servants of the Lord

to dictate me in spiritual matters; but there are things of a temporal nature which I think I understand better than they do, and I do not wish them to interfere in them." It is an old saying that, "In the multitude of counsellors there is safety," and its truth has been proved in the history of thousands who have embraced this Gospel; for all who have obeyed the counsels which the servants of the Most High have given them, however simple they may have appeared, have been, and will continue to be, blessed and prospered. It is the little things of life, as we call them, that are really of the greatest importance to us and most affect our present and future well-being and happiness, and it is precisely upon these points that we most need the advice of those who are possessed of the intelligence of heaven. But many of us have not yet faith enough to live by every word that proceedeth out of the mouth of God through his servants; therefore, we must do the best we can, only, through our lack of faith, we shall lose many blessings which we might otherwise enjoy, and often grieve the Spirit of the Lord. This is precisely the faith of the world,—they have taken the control of all temporal things out of the Lord's hands, and those of his servants also, and have said to him and them, "You direct spiritual matters and attend to the souls of men, and we will take care of all temporal affairs and the bodies of men." We can easily see the result of such a course, not only in the history of individuals, but of nations and of the entire world itself; for one widespread scene of corruption, poverty and woe proclaims, with unimpeachable testimony, to all mankind that, without the aid of God and his servants, man cannot, successfully and happily, govern himself and his fellows.

Who can take a glance at the different state of things existing in far-off, despised Utah, and reflect upon the prosperity attending all the exertions of its citizens, directed, as they are, by the counsels of the servants of God, and contrast it with the general condition of things in most of the nations of the earth, without being convinced

that it is far better to be under the guidance and government of God, in temporal as well as spiritual matters, than to be left to our own frail judgment and the control of uninspired men. But it has been hard work for the Saints to obtain the right kind of faith,—they have been driven from city to city and from State to State, and have passed through much suffering to learn that God will have his servants honored and their counsel obeyed, in temporal as well as in spiritual matters. What has been a blessing to an individual or community would also be a blessing to a nation

would they consent to receive and act upon it. Thus we see the Lord is bringing about his purposes, and gathering together a people who will do as they are told—no matter whether in great or small, in temporal or spiritual matters, so that it is right. Let us then, as Saints, begin—if we have not already done so—to live by the counsels of God's servants, that our faith may increase, and that we may eventually be eternally saved in that kingdom where God's will is done, as it is in heaven, without the slightest questioning or exception.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 616.)

We would counsel all who have not received a recommend since the difficulties in Missouri, to obtain one of the Authorities of the Church, if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprize and perseverance which is manifested by you in regard to preaching the Gospel, and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world, and publishing those glad tidings which have been revealed from heaven by the ministering of angels, by the gift of the Holy Ghost, and by the power of God, for the salvation of the world in these last days.

And we would say to you, that the hearts of the Twelve are with you, and they, with you, are determined to fulfil their mission, to clear their garments of the blood of this generation, to introduce the Gospel to foreign nations, and to make known to the world those great things which God has developed. They are now on the eve of their departure for England, and will start in a few days; they feel to pray for you, and to solicit an interest in your prayers, and in the prayers of the Church, that God may sustain them in their arduous undertaking, grant them success in their mission, deliver them from the powers of darkness, the stratagems of wicked men, and all the combined powers of earth and hell.

And if you unitedly seek after unity of purpose and design; if you are men of humility and of faithfulness, of integrity and perseverance; if you submit yourselves

to the teachings of Heaven, and are guided by the Spirit of God; if you at all times seek the glory of God and the salvation of men, and lay your honor prestrate in the dust, if need be, and are willing to fulfil the purposes of God in all things, the power of the Priesthood will rest upon you, and you will become mighty in testimony; the widow and the orphan will be made glad, and the poor among men rejoice in the Holy One of Israel.

Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; queens will rejoice in the glad tidings of salvation, and kings bow to the sceptre of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed, and the traitor flee from your presence; superstition will hide its hoary head, and infidelity be ashamed.

And amid the clamor of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms and the dissolution of empires, truth will stalk forth with gigantic strides, and lay hold of the honest-in-heart among all nations: Zion shall blossom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of his Christ, and he shall reign forever and ever. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JOHN E. PAGE,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEORGE A. SMITH.

N.B.—We have heard that a man by the name of George M. Hinkle is preaching in the Iowa Territory. We would remark to the public that we have withdrawn our fellowship from him, and will not stand accountable for any doctrines held forth by him, nor will we be amenable for his conduct. The Minutes of a Conference will be published, mentioning the names of others whom we have withdrawn our fellowship from."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 3, 1863.

BENEFICIAL RESULTS OF CONTINUED OBEDIENCE TO THE TEACHINGS OF GOD'S SERVANTS.

It is impossible too highly to estimate the blessings to be obtained through a faithful compliance with the counsels emanating from God's authorized Priesthood upon the earth, or to realize too deeply the unhappy consequences of disobedience to them. It is unnecessary to adduce any particular instances wherein the Lord's special blessing has been promised to, and bestowed upon, those who faithfully observed the words of his servants to do them—they are scattered, in such rich profusion, throughout the history of God's dealings with his people, as contained in the Bible, the Book of Mormon and the history of the Saints of Latter-days, that all who desire to, can satisfy themselves upon this subject from those three sources of information, if their own experience fails to convince them of its truth. Notwithstanding these numerous and indubitable proofs, it is not unusual to meet with persons who, though once very firm believers in and zealous observers of "counsel," have become sceptical and indifferent upon that subject, because, they say, they have, heretofore, failed to realize those benefits and blessings which they expected to flow from obedience to that principle, and have even been involved in difficulty thereby. Now the human family do not always understand what is most conducive to their true interests and happiness; it is too generally the case that they take extremely narrow and limited views of life and its attendant duties and blessings, and estimate the importance and value of all things and truths simply with reference to the amount of pecuniary or physical benefit they will confer upon them in the brief span of existence allotted to them in this probation. But God, from his exalted position, comprehends, in an infinitely wider range, the effects of the causes that are operating in this narrow sphere; and, as he grasps eternity in his comprehension, with all its realities, and all the sequences of time, he inspires his servants to give such counsel to those whom he designs to save, as will benefit them, not merely through the few years they exist in their present state, but throughout the endless ages of eternity. It is true that we are promised if we "Seek first the kingdom of heaven and its righteousness, that all other things shall be added unto us;" but this promise was never meant to imply that all who obeyed the Gospel

should enjoy, in this present life, all the wealth and luxuries that their hearts might lust after,—these things the Lord can and will bestow where they are necessary or will be productive of good—but the Lord, unquestionably, meant that all other things necessary to our final salvation, as well as our present existence, should be added ; and, if he sees that poverty and tribulation are necessary for the accomplishment of this end, as a kind and wise Father he will “add” them.

There are some who seek counsel because they hope to prosper and become rich in the mammon of unrighteousness by it, and not with any desire to serve God or advance the interests of his kingdom ; such men are generally disappointed, and the counsel does not result as they wished ; because, riches would destroy such persons, and the object of the Gospel being to save, not to destroy, therefore the desired wealth is denied them. Others think they would have been in much better circumstances had they neglected to obey the counsel which has been given to them frequently ; so, perhaps they might, and as a natural and inevitable result they would have been out of the Church and would have lost their salvation. How much would they, then, have gained ? So thought a few of those who first gathered to Missouri, and who, in obedience to the Prophet's counsel, had left, or sold, their comfortable homes and flourishing farms, to encounter great hardships and settle amongst a savage, though nominally civilized community, by whom they were driven forth, in the midst of a rigorous winter, without shelter, and almost without food or clothing, to seek refuge in the howling wilderness. But God sometimes blights our present prospects in order that we may be delivered from impending evil, or that we may obtain greater blessings. It is said that while the celebrated painter was putting the finishing touches to the scenes which decorate the dome of St. Paul's, he stepped back upon the platform to contemplate his work, until another step would have precipitated him to the pavement below. A fellow artist, perceiving his danger, and knowing that to speak would insure his destruction, flung his brush at the beautiful master-piece of art, and, by causing the artist to turn, in sudden anger, in the right direction, saved his life at the expense of his work. In like manner God saved the lives of his Saints—though by the instrumentality of an *enemy* instead of a friend—by permitting that enemy to destroy their works or the proceeds of their labors, in Missouri and Illinois, so that they might be compelled to go to that hiding-place prepared for them, where their lives might be preserved while the wicked were destroying each other. Of what benefit would their farms and houses be to them now, had they remained in the States until the present time ? It is easy to see, now, the wisdom and mercy of God's dealings with his Saints in these latter days, and the benefits they have, as a people, derived from continued obedience to counsel, although, at first, it did not appear to result in their temporal prosperity, but rather otherwise.

There are many who *begin* to obey the counsel of God's servants, but become weary after a while, and end by taking their own way, and then blame the Lord or his servants for their troubles and difficulties, when, had they continued to obey, success and prosperity would have attended their efforts. The blessing is only promised to those who endure to the end, and it is easy to see why. We have to make certain sacrifices to secure certain ends ; but, if we become discouraged after making half the sacrifices and efforts necessary to secure the desired blessing, of course we are great losers. As a simple, yet

plain illustration, suppose two persons are engaged in playing a game of chess—the practised eye of a looker-on perceives that one of them, by certain moves and by sacrificing a few pieces, can gain such a position as will enable him to check-mate his adversary. But if, after giving away some of his pieces, he become frightened and discouraged, and, not seeing the ultimate advantage to be obtained, refuse to act any farther upon the counsel of his adviser, he has, of course, given his opponent a great advantage without any gain on his own part; whereas, by trustingly obeying the advice of one who knew better and could see farther than himself, he would have won the victory. Many, who would dislike to be called anything but Saints, are in this position. Some of them are yet in Missouri, some are in this country,—and they are losers, not through obeying counsel, but because they did not obey it to the end. Many such persons, when they find themselves thus involved in difficulties, will ask, and expect to receive, from the Elders of Israel such counsel as will enable them to extricate themselves from their embarrassments; but it is often impossible to do this. Some, who passed through the persecutions in Missouri, refused to follow the counsel of God's servants any longer, as the results had been, apparently, disastrous to them so far; but, had they still continued humble and obedient they might have been now sharing the peace and prosperity enjoyed by the Saints in their happy mountain home, instead of being in the midst of savage mobbers and contending armies.

The Saints should always remember that God sees not as man sees; that he does not willingly afflict his children, and that if he requires them to endure present privation and trial, it is that they may escape greater tribulations which would otherwise inevitably overtake them. If He deprives them of any present blessing, it is that he may bestow upon them greater and more glorious ones by-and-by, and that if counsel does not always result, immediately, as they had hoped and anticipated,—yet, if they will continue to faithfully and unwearingly obey it, it will guide them into the celestial kingdoms of the Almighty, and lead them back into the presence of their Father and God, where they will enjoy a fulness of all those blessings which their hearts ever desired, and see abundant reason to rejoice that they had received and acted upon the counsel of God's servants.

ABSTRACT OF CORRESPONDENCE.

—o—

BRISTOL CONFERENCE.—Elder H. Luff, writing from South Moulton on the 18th inst., says :—"I am much pleased with the field of labor to which you have appointed me, and I hope, by the aid of the Spirit of the Lord, to do some good while I stay here. I have never felt better in my life than I do at the present time, in travelling among the Saints and proclaiming the words of life and truth to them, according to the best of my ability. I find there are many good, honest-hearted Saints here, and I long to see the day come for them to be gathered home to the land of Zion."

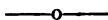
DURHAM CONFERENCE.—We have received a letter from Elder Samuel H. Hill, dated at Spennymore, on the 8th inst., from which we take the following extract :—"I feel well in body and spirits, and am glad that I have been

called on this mission. I find a great difference between this country and our mountain home, where we can worship God and none to molest us. Here we have the influence of the wicked to oppose us in all we do to roll the kingdom onward ; but the kingdom of our Lord will triumph over all other kingdoms. I have visited quite a number of the Saints in this District, and they all feel well and like doing all they can for the advancement of God's kingdom. I, also, feel to be one with them and with the Priesthood of God in doing all I can for the advancement of this great Work. There have been some few baptized since my arrival here, and there are still a few others inquiring after the truth. It is my desire and prayer that I may be a useful servant in the Lord's vineyard, do a good work here, and be obedient to those that are placed over us."

NEWCASTLE-ON-TYNE DISTRICT.—Elder M. F. Farnsworth, writing from Sunderland, on the 9th inst., says that the Gospel is gradually but steadily winning its way among the honest-hearted of his District ; baptisms have been frequent of late, and several more are about ready to enter into covenant with the Lord through that ordinance. Elder F. and the Priesthood associated with him are striving to do all in their power for the salvation of the people, and the Saints, generally, second his efforts.

ISLE OF MAN.—Elder Henry Walters, writing from Douglas, on the 23rd ult., says :—"I returned last night from the country, where I have been holding meetings and conversing with the people, who I find sociable and kind, generally, but much prejudiced against the Saints ; still I think some good will be done at Kirkpatrick. Brother Corkan's house is opened to hold meetings in during the winter, and his wife, although not in the Church, is very kind and much interested in our welfare. We have many Saints on the Island of the real sterling gold ; in some instances the gold has become dimmed, but I hope to see it burnished again and as bright as ever. I have labored, with considerable anxiety, to bear the olive branch of peace, and I thank God my Father, my conscience bearing me witness, I have endeavored to reflect the principles of our holy religion in my character and deportment. In my labor of love here, I have sown in tears ; I have faith to believe I shall yet reap in joy. There are several who believe in the Work, but their interests are so bound up in the world, that they are afraid to identify themselves with us, and are ashamed to be seen coming to our meeting-room. I have appointments to baptize three persons shortly ; and I feel grateful to my heavenly Father for these evidences of his blessings upon my labors. I feel well in spirit and rejoice in the privilege of doing good. It is my constant desire to be a blessing and comfort to the Saints, and to do good to the whole human family."

NEWS FROM HOME.



We have not been in receipt of our usual files of the *Deseret News* for some weeks, and have, therefore, been unable to favor our readers with any intelligence respecting the progress of events in that portion of the world ; we subjoin a few items, however, gleaned from the *News* of August 5th, which has just

come to hand. It is possible that the lack of paper may have something to do with the non-arrival of our regular Deseret exchanges, as we perceive a notice in this number of the *News* to the effect that the paper mill had been compelled to stop for want of water, and that unless it could be put into successful operation again speedily, the editor would be compelled to suspend the issue of his paper.

There had been quite a severe drouth in Iron County, and the people had been compelled, in some districts, to haul their water, for drinking and culinary purposes, a considerable distance. The opinion of farmers, generally, was, that there would not be over one-half of an average crop of grain raised in that vicinity this season.

While such a scarcity of water has been experienced in some settlements, in the neighboring ones, bordering on Iron and Washington Counties, there has been a most disastrous flood, occasioned by the bursting of a thunder cloud (an event of not unfrequent occurrence in those mountainous regions) on the head waters of Pine and Pinto Creeks, which did damage to the amount of several thousand dollars, and, which we regret to learn more than all the rest, swept away and drowned four children belonging to Mr. Isaac Allphin, of Pine Creek.

The 24th of July, the anniversary of the entrance of the Pioneers into the Valley of the Great Salt Lake, had been celebrated throughout the territory with great rejoicing, and without any accident or untoward incident to mar the festivities of the day.

We are pleased to see that the Hon. J. F. Kinney has been elected Delegate to Congress from Utah Territory by a *unanimous* vote. He had just returned from a tour through the Southern settlements, where he had been visiting, in company with the Hon. Geo. A. Smith, in order to become acquainted with the circumstances, wants and feelings of the people he is to represent. He proceeds on a northern tour with a similar object.

We extract the following items :—

FROM WASHINGTON COUNTY.—Late intelligence from Washington county represents that the growing cotton in all the settlements is very promising and an abundant crop is anticipated. The health of the people generally is represented as being good, and but very little sickness has prevailed there this season. At St. George, the thermometer had ranged, up to the middle of July, day after day, at a 100° in the shade—warm enough, certainly, for cotton raising or the production of anything requiring a hot climate for its growth and maturity, especially if there was plenty of water.

BEEES.—A few days since we were favored with a view of as fine a specimen of honey as we ever saw, either in the eastern or western States, made in Springville, Utah county, by bees brought from Lower California, last winter or spring, by Messrs. J. Whitbeck and W. Roberts. These gentlemen are confident that bees will do as well in Utah as in California, the opinion that has prevailed heretofore to the contrary, notwithstanding. Mr. W. E. Dodge, and others, in Washington county, have also imported bees which are represented as doing remarkably well.

TREATY WITH THE INDIANS.—On Thursday, the 30th July, Governor Doty and General Connor, pursuant to previous arrangement, held a treaty with Pocatello, Sanpitch and other chiefs of the late hostile bands of Shoshones at Brigham city, which resulted in a peace arrangement between those bands and

the Government, the military and the citizens, which it is hoped will be permanent, and that the evils resulting from the long-continued state of warfare which has existed between those redskins and the whites will cease. Four of the chiefs or principal warriors of the Bannacks and Shoshones of the Snake River region, also, came to this city and had an interview with Governor Doty. They represent that they are in a suffering condition, desire peace with the whites and aid from the Government. Governor Doty and General Connor are to meet with them in five or six weeks, for the purpose of entering into a treaty of peace with them and with their neighbors the Shoshones.

MORE INDIANS KILLED.—By a despatch received here last night from Schell Creek, we learn that Capt. Smith, in command of the troops in that vicinity, had discovered a nest of Gosh-Utes, about twenty miles north of Schell Creek station, and killed twelve of them, only two escaping.

ACADEMY OF ARTS.—An institution, composed of the principal artists of the Territory, has been formed in Great Salt Lake City, under the title of the Deseret Academy of Arts. This society has for its object the extension of the various branches of the Fine Arts, by the establishment of a Public School and Museum of Art and Design. The society proposes, as fast as circumstances will permit, to open classes for teaching drawing, oil and water color painting, architectural, engineering and topographical drafting, sculpture, modelling, photography, &c.

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, Sept. 9, 1863.

President Cannon,

Dear Brother,—As you are aware, on the 20th of June I left Liverpool, after a very agreeable sojourn of several weeks with yourself and associates at the office, for the purpose of entering on the duties assigned me in this District. The Saints had been anxiously expecting me for some time, and, when I arrived, gave me a hearty welcome, and we soon began to form a very agreeable acquaintance with each other. Arriving at Bradford, I had the pleasure of meeting Elder George Swan. After remaining with him a few days, visiting several Branches that were in the vicinity of Bradford, attending to business matters, etc., I left for Goole, a Branch in the Hull Conference, and for the first time met with Elder John Nicholson, who had come for the purpose of piloting me through the Hull Conference; we had an excellent meeting with the Saints that evening. In the morning we took steamer for Hull, where we met with a

kind reception from the Saints of that Branch. During my stay we visited most of the Saints in the Conference, instructing them in the practical duties of their religion, and enjoyed ourselves very much. On the 4th of July I took leave of brother Nicholson and the Saints under his watch-care, and left them rejoicing in the Gospel.

I arrived at Sheffield, and was met at the station by Elder Henry C. Fowler, who gave me a hearty welcome. In company with brother Fowler I visited all the Branches in the Conference, and found those who had embraced the truth desirous of living up to it. Wherever we went we had excellent meetings, and a good spirit prevailed. On the 6th of August I left for Leeds, where I had the gratification of shaking hands with Elders Alfred Lee and Benjamin Stringam, who had just arrived from Zion, and had been appointed to labor in this District; they were enjoying good health, rejoiced that they had arrived at the field of their future labors, and were desirous of doing whatever lay in their power for the building up of the

Kingdom and the gathering of Israel to the peaceful vales of Ephraim.

I am happy to inform you that the Conferences are in a healthy condition, and matters are moving in the right direction throughout the District. The majority of the Saints are improving in good works, and are willing to do what is required of them. Still we have a few discontented ones to deal with, who are inclined to find fault with, and criticize everything which does not come up to their narrow standard. We have been endeavoring to shew such the folly of pursuing a course of this kind, and what the result will be if continued to be indulged in. In so doing we have endeavored to avoid harshness, and our labors have not been in vain.

During my recent visit through the Conferences I have been calling the attention of the Priesthood and Saints to the editorials that have lately appeared in the *Star* on Tithing. In conversing with the Saints upon this principle of the Gospel I discovered that many entertained the idea they were not required to pay a full Tithing, so I deemed it wisdom to have those articles publicly read in the meetings of the Saints, that all might know they had the privilege of complying with that principle. It has had a very good effect so far.

Our meeting places are pretty well attended by strangers, who listen attentively. We have been doing considerable out-door preaching, and the brethren have been treated with respect. There is a steady increase to the Church by baptisms, and our prospects for the future are bright. Financially, the District is in a healthy condition; there is no indebtedness on either of the Conferences that I am aware of; the Saints are desirous of keeping so, and still practically carry out the wise maxim of, "Pay as you go."

The travelling Elders who are at present in the District are laboring as follows:—Elders Alfred Lee and Geo. Swan in the Leeds Conference, Elders Benjamin Stringam and Henry C. Fowler in the Sheffield Conference, and Elder John Nicholson in the Hull Conference. These brethren are laboring with good success, doing a good work in their respective fields, and are united with me in all things. As for myself,

I am doing all the good that lies in my power, and as little harm as possible, and never felt happier in my life than I do at present.

Praying the Lord to bless you continually, in which the Travelling Elders join, I remain, your brother, in the Covenant,

JOSEPH BULL.

LAND'S END CONFERENCE.

12, Mount Street, Devonport, }
Sept. 19, 1863. }

President Cannon,

Dear Brother,—As we have lately been favored with a visit from Elder Halliday, our District President, a report of the same, and of our Conference, will, no doubt, be acceptable for insertion in the *Star*.

Our Conference, which was numerously attended, (although the rain descended in heavy showers during the greater portion of the day,) by Saints and strangers, was held in the spacious Temperance Hall, Fore Street, Devonport, on Sunday, the 30th ult., in the afternoon and evening. The Authorities of the Church and of the Eastern Mission were presented by President Halliday, and unanimously sustained, in the usual manner, by the Saints, and also by some of the friendly strangers who attended our meetings. Addresses were delivered by Elders Halliday, Dolten, and myself, and a representation given of the statistics and general condition of the Conference.

It was a time of rejoicing; and we felt a fresh stimulus from the visit of brother Halliday. The prospects are encouraging, and many strangers and enquirers attend our meetings.

One of the daily papers of the locality vouchsafed a garbled report of our proceedings; but you are aware it is proverbial that our outside friends find it extremely difficult to tell a straight story about us.

Brother Dolten and the local brethren are earnest and energetic in assisting me to sustain the great cause of Truth in this isolated and priest-ridden region of country.

I pray that the blessings of Heaven may attend our united efforts to build up and adorn the Kingdom of our God. I remain, yours, in the Gospel,

WILLIAM WILLES.

SUMMARY OF NEWS.



ENGLAND.—On the 21st of September, Mr. Mason, the Commissioner from the Confederate States of America to England, addressed a letter to Earl Russell informing him that he had been instructed, by his Government, to withdraw from London, his mission to the British Government having terminated. It is said Mr. Mason proceeds to France.

POLAND.—The insurrection in Poland is represented as rapidly extending. In the district of Dzwynogrod the peasants have broken out in open rebellion. They refused to pay taxes, and offered to the levying of the same an effective opposition. In the palatinate of Lublin the insurgents are daily increasing in numbers, and keep their ground in spite of the efforts of the Russian troops to dislodge them. The Cossack leaders in the Ukraine are making an effort to recover their ancient Republican form of Government. They have been negotiating with the Polish National Committee, and the result is that 60,000 horsemen are to be brought into the field to expel the Muscovites from Little Russia. A telegram from Odessa states that 48 reserve battalions have been called out to suppress this formidable demonstration. Revenge follows swiftly on outrages in Warsaw. Colonel Labouchine, who took an active part in the sacking of the Zamoyiski palaces, was stabbed immediately afterwards.

AMERICA.—Despatches from Charleston of the 7th Sept. announce the evacuation of Morris Island by the Confederates on the night of the 6th. The universal belief at Charleston is that Fort Sumter will be taken, but that Charleston will not be; and that, if the iron-clads once enter the harbor, they will never get out again. The Confederates have mounted at Charleston two 800-pounder Blakeley guns, with which they expect to do fearful execution to the monitors whenever they come within range. The *Richmond Examiner* says the Yankee troubles have not yet commenced, nor will commence until they get into the harbor. General Gilmore was erecting works to shell the city. He had mounted guns on Morris Island, one mile nearer Charleston. Admiral Dahlgreen had demanded the immediate surrender of Fort Sumter. General Beauregard replied that, if Admiral Dahlgreen took and held the fort, he could have it, but until then his demand was useless. The Federal fleet was still shelling Fort Moultrie, one of the magazines of which had exploded, and half the town of Moultrieville was burnt. Several hundred Federals in boats proceeded at dark and landed on the ruins of Sumter, but were met by the Confederates, and repulsed with the loss of sixty killed, wounded, and missing. The troops continue to leave New York. A great portion of them have been sent to reinforce the army of the Potomac. The number of Federal troops who have left New Orleans, it is supposed for Texas, amounts to 30,000 men. It is reported that General Lee has, within the past few days, received heavy reinforcements, and that he meditates another aggressive campaign. The weakness shown by the Confederates at Chattanooga and other points lends strength to this belief. A meeting has been held at Paola, Kansas, at which 3,000 armed men were present. The recall of the Kansas troops was urged, if the Government continued its offensive military system in Kansas. The proprietors of the *Baltimore Republican* have been sent South for publishing disloyal poetry. The draft is to be enforced in Ohio. The trade of New Orleans with Cairo, St. Louis, and the cities and towns of the Upper Mississippi, Missouri, and Ohio, has been declared free from military control. Mr. Charles Sumner, Chairman of the Committee of the Senate on Foreign Relations, in a long address at the Cooper's Institute, on Sept. 10th, on the foreign affairs of the Republic, denounced the conduct of the British Government in permitting the building of war steamers in British ports for the Confederates, and recognizing on the part of the South any belligerent rights upon the ocean. The British Government, he said, could not avoid the consequences of complicity with the pirate ships, and that liability was accumulating. He denounced the offer of French intervention. The remarks against France and England were loudly applauded.

LATTER-DAY SAINTS' EMIGRATION REPORT,

From July 1st to Sept. 30th, 1863.

Ship.	Captain.	President of the Company.	Port of Embarkation.	Date of sailing.	P. R. Fund.	Own Team.	Church Teams.	Total.
John J. Boyd	J. H. Thomas	W. W. Cluff...	Liverpool	April 30, 1863	4	168	591	763
B. S. Kimball	H. Dearborn	H. P. Lund ...	Do.	May 8, "	8	13	633	654
Consignment	Tukey	A. Christensen	Do.	" 22, "	...	...	38	38
Antarctic.....	G. C. Stouffer	J. Needham...	Do.	" 31, "	4	19	460	483
Cynosure	J. Williams	D. M. Stuart...	Do.	" 31, "	39	24	691	754
Amazon	Hovey	W. Bramall...	London	June 4, "	38	17	827	882
Miscel. Ships			Liverpool		...	14	58	73
					93	355	3296	3646

All the above vessels sailed for New York.

The number of natives of the various countries may be classified as follows:—English 1,627, Scotch 273, Irish 37, Welsh 180, Danes 756, Swedes 529, Norwegians 161, Germans 4, Dutch 4, French 8, Swiss 54, Poles 1, Italians 5, Americans 7; making a total, as per table, of 3,646.

ADDRESS.—Wm. Willes, 9, St. George's Square, Devonport.

P O E T R Y .

—o—

G O D B L E S S T H Y S I L V E R H A I R .

God bless thy silver hair,
 Though 'tis but scanty now,
 Since time has left its trace
 Upon thy furrowed brow;
 Yet it is dear to me
 As when 'twas raven hue,—
 For thou hast ever been
 In word and action true.

My trust is in thy love;
 Thy life is life to me;
 As the ivy to the oak
 So do I cling to thee.
 In moments dark and drear
 Thy counsel I have sought;
 And many a lesson grave
 Thy earnest words have taught.

Through toils and cares the same,
 We keep our onward way;
 And years long fled by,
 Seem but as yesterday;
 But age comes creeping on
 However strong we be,
 As comes the yellow leaf
 In autumn to the tree.

God bless thy silver hair,
 Though thou art feeble grown;
 In peace we climbed the hill,
 So let us wander down.
 Our sorrows and our hopes
 Together let us share,
 United heart to heart:
 God bless thy silver hair.

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 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 41, Vol. XXV.

Saturday, October 10, 1863.

Price One Penny.

TRIFLES.

BY ELDER J. L. BARFOOT.

"What great events from trivial causes spring."—POPE.

Things are not always unimportant because they seem so. The cackling of geese saved ancient Rome, and exercised an influence on all after ages. The falling of an apple led to the discovery of gravitation and a knowledge of the hidden forces of the universe. The rising and falling of a tea-kettle lid led to the application of steam as a motive power. It is the consequences which follow an act which determine its worth. It is so spiritually as well as temporally—morally as well as physically. Thus, an act of faith on the part of Noah saved the human family from entire destruction; an act of obedience in Abraham gave him the promises of the Patriarchate with all its attendant blessings; the rejection of the message of Jesus led to the destruction of the Jewish nation. These acts, when examined in themselves, like many others which could be named, do not appear to contain the germ of consequences so important. To glance at the case of Noah, his faith in God led to acts which resulted as we read. Others might have had

faith—they had the same opportunities; but *his* faith saved him and his house. Abraham obeyed the Lord and did things which we moderns could not begin to have faith to do; and it "pleased God" and was "accounted to him for righteousness." What is and will be the result in his experience? "In thee and in thy seed shall all the nations of the earth be blessed." As to the rejection of Jesus by the Jews, it could not fail to produce the ruin of their nation, for, in rejecting him they rejected Him that sent him. That act was enormous in its wickedness, and the punishment was proportional to it. But it seemed to the people trifling;—"Is not this the son of Joseph the carpenter? Is he not one of us—born among us? Who is he, that we should listen to him?"

Many acts, trifling at first sight, could be named, which have led to marvellous results. Even in our own day a man has lived who had faith quite as simple and potent as that which men possessed anciently. He

read in St. James' epistle, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." This seems only an insignificant quotation, unless we reflect upon its *meaning*. It means that if a man has faith in God to ask him for wisdom, he will give it him. This man took God at his word, and went into a retired spot to carry into effect the teachings of the inspired servant of God. This was an act exceedingly child-like in its nature, and one which some would laugh at. He went and "asked God" to reveal to him the way of salvation. God heard his fervent prayers; wonderful for their simplicity, fervency and confidence, and He revealed to him by heavenly messengers that which has resulted in changing the aspect of the world. For to him He has restored the knowledge of the Everlasting Gospel with all its powers to bless mankind. In our day the ordinances of the Gospel can be and are administered by those who have been and are *divinely appointed*. Where? In the Church of Jesus Christ of Latter-day Saints! This may appear to be too simple to be worthy of notice. Do not look, however, at what we say, only, but see what results are flowing from this Gospel which is restored. Try to put away prejudice in relation to the Latter-day Saints. Learn to know that the name of a religion, or of the founder or restorer of a faith, has nothing to do with its efficacy. Has the religion that which can alone give value to it,—power to save the world? That is what is wanted. Never mind how it came; if it has the power of God in it, it is from God. Do you want salvation? God lives; his Son, Jesus Christ, lives. Have you faith in him? Do you feel you would like to become like him? Forsake every evil practice—that will be repentance which is pleasing in the sight of God. Then, be baptized for the remission of your sins, in the name of Jesus Christ (that is by one to whom Jesus Christ has given authority to baptize,) then you shall receive the Holy Ghost.

"But that is so simple a method of obtaining salvation." First principles generally are simple, because elementary. Be satisfied with results, you

shall receive the gift of the Holy Ghost, that shall take of the things of the Father and of the Son, and reveal them unto you; you shall know that the religion we teach is true—"He that doeth the will of the Father shall know of the doctrine." But what evidences have you? may be asked. Signs shall follow the believer; we are hated of all men for righteousness sake; the kingdom of God is upon the earth with Prophets and Apostles to guide its young destinies; the gifts and blessings of the ancient Church are among the people of God now as anciently. "But you are despised." So was Jesus. "Your people were driven out from civilized society in America, and there must be something wrong, seeing that you are condemned by all." This is no argument. Jesus was even slain, and so were his Apostles. Joseph Smith, our leader, was also slain, and his followers were cruelly treated and driven into the wilderness to perish. This is no proof that we, as a people, are wrong. God has preserved us amidst a thousand dangers; under the most trying circumstances we have increased in numbers, and have built up a nation in the midst of the earth. We are increasing annually by thousands, and tens of thousands are beginning to acknowledge the truths we teach. We teach faith in God and the Lord Jesus Christ, repentance, or a putting away of sin, baptism for the remission of sins, and the gift of the Holy Ghost by the imposition of hands, as anciently. Do not despise these ordinances—they are *essential to salvation*. They are small beginnings, but they lead the honest soul to obtain the favor of God and the light and intelligence which is needed to bring us back into the presence of God. A thousand texts could be advanced to prove that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." A thousand testimonies could be produced to prove the truth of this Work. Despise not these teachings—they are from one who has freely received and freely gives some of the results of his having been baptized into covenant with God. In your receiving the truth many may be interested; a thousand generations

may be blessed by that which blesses you. Do you love the truth? Do you feel your need of wisdom? Do you feel that God will fulfil his word and build up his kingdom in the latter days? We tell you we have the truth; that God will give you wisdom and reveal himself to you if you will do the simple things he requires at your hands; that his kingdom is established upon the earth, and the nucleus of that kingdom which the Prophets foretold is in the Church of Jesus Christ of Latter-day Saints. In conclusion,—do not look at the acts re-

quired of you, only as means to an end. God judges of a man's faith by his works. He does not measure out his blessings by the greatness of an act so much as by the obedience which it indicates. It is necessary to do *all* which God requires, however simple, however different to our former ideas of things. Prove these things for yourself; ask of God; seek to him in humility and prayer; cultivate acquaintance with the Latter-day Saints; let not the enemies of truth influence your judgment. "Seek and ye shall find, ask and ye shall receive."

THE SACRAMENT.

BY ELDER SEPTIMUS SEARS.

Among other things connected with the kingdom of God, the sacrament of the Lord's supper should receive a part of our attention. Jesus himself instituted it among his disciples, and commanded them to observe it in remembrance of him until he again should come; and, that he might impress upon them its importance, he said, "Except ye eat my flesh, and drink my blood, ye have no life in you." This shows us the importance necessary to be attached to this ordinance. For to have the life Christ speaks of within us, it is absolutely necessary that we should partake of the sacrament as often as it is possible to do so. This, to some, may appear to be a very small matter, and not worthy of much notice; but if such would examine the teachings of Jesus on this subject, as recorded in the New Testament, also the revelations of God, to his servants, in these last days, they would find it to be a matter of no small importance; on the contrary, it is an ordinance of great worth, and not only a privilege, but an imperative duty enjoined upon us by our Lord. We fear there are some holding a standing in the Church of Christ who do not attach sufficient importance to this ordinance, judging by their absence from meetings at times when it is most necessary for all to attend. Sunday after Sunday passes without

their receiving the sacrament, and a feeling of indifference is too often manifested as to whether they receive it or not. The Spirit of the Lord is grieved at this, and is partly taken from such in consequence thereof, until the powers of darkness creep imperceptibly upon them, not unfrequently leading them astray from the ways of the Lord. Where a feeling of indifference is manifested by the Saints in this matter, we invariably find a lack of the true spirit of the Gospel, and, as a natural consequence, a negligence in other duties; because, that Spirit which inspires us to acts of righteousness has taken its departure—the life of which Christ speaks does not dwell there. Should an Elder venture to ask such why they are not more attentive to this ordinance,—at the same time setting forth the blessings to be gained by rightly attending to it, many excuses are brought forward (which may to some appear very plausible) to justify themselves, if possible, in staying away from meetings. But, to the Elder who is living his religion, these excuses appear in quite a different light. We, as Saints, are not justified in allowing ourselves to be entirely controlled by surrounding circumstances; allowing every little obstacle, placed in our way by the Enemy of truth, to prevent us from attending to our duties and

interests in the kingdom of God. We should rather, if possible, make circumstances bend to us in order that we may glorify our heavenly Father, and thereby merit his favor and approbation continually. This can only be accomplished by constant prayer and watchfulness over ourselves, and the influences we are surrounded with, in our journey through life. Those who regularly attend their meetings and receive the sacrament are, as a general thing, filled with the life-giving influence of the Spirit of God, and they thereby obtain strength to combat with the powers of darkness, which are ever lurking around to lead astray the weak and unwary. How careful we ought to be that we do not, through our negligence and inattention to the ordinances of the Gospel, give the Adversary any power over us; for, if we do, our overthrow will be the inevitable result, which will give rise to misery and woe.

It is in our sacrament-meetings where we very often see made manifest the power of the Gospel, and participate in those blessings anciently enjoyed by the Saints, such as the gift of tongues and the interpretation thereof, prophecy, and words of inspiration from the lips of the servants and Saints of God, causing the hearts of many to rejoice in making known future events. Are not such blessings worth striving for? Who will not sacrifice a few earthly pleasures to obtain them? What upon earth is there to equal them? The precious things of the earth sink into insignificance when compared with such heavenly blessings. In these meetings we can also bear testimony to the Work of God, and thereby edify our brethren and sisters and strengthen ourselves.

Parents should make it their business to instruct their children upon this principle and show them the blessings to be gained by attending to it, so that they may not do it in ignorance, but understandingly; so that they, in after years, when grown to man and womanhood, may value it and become strong in the faith of

Christ. Early impressions are generally lasting; hence arises the necessity of parents teaching it to their children both by precept and example,—the former without the latter will be comparatively useless, but the two combined will cause them in after life to attach great importance to this ordinance.

Through our weakness we are very liable to go astray from the path of duty, and give way to little things not altogether pleasing to our Father in heaven; but, by partaking of the sacrament, we can gain a remission of those little sins or weaknesses, and renew our covenants with the Lord and receive a fresh supply of his Holy Spirit to enable us to effectually cope with surrounding influences. This ordinance, if rightly viewed and properly understood, would be more generally appreciated than it is at the present time, and receive more attention. Those who are living their religion hail with joy the Sabbath day,—not only as a day of rest, but a day when they can meet around the table of the Lord to partake of the sacrament. But in receiving it how careful we should be that our minds are prepared to partake of such a sacred ordinance; for he that eateth and drinketh unworthily eateth and drinketh damnation to his own soul. This should arouse reflection in every mind; we should examine ourselves to see how we stand, that we have a conscience void of offence towards God and man; see that we are one with God's Priesthood upon the earth. If we have any feelings of animosity against any one, first make reconciliation, so that we are in perfect fellowship with all, especially those connected with the kingdom of God. If these things have been overlooked in the past, let us commence from this time to give them our attention, lest the Spirit of the Lord entirely forsake us and we become victims to the powers and influences of Satan, and thus come short of that glory which a faithful observance of this, and all other ordinances, would have secured for us.

Prayer crowns God with the honor and glory that are due to his name, and God crowns prayer with assurance and comfort.

EVERY MAN HIS OWN SCULPTOR.

Did you ever watch the sculptor at his cherished work? Did you note with what delicate care he used his chisel, chipping a little here and a little there—watching, with practiced and artistic eye, the effect of every stroke or touch, until, from that which but a short time ago was but a block of unsightly marble, there comes forth from under his hand the beautiful statue which is alike the admiration of the world and the praise of its author. What he was doing in the physical and inanimate, is precisely what you are or should be doing in the mental and living world around and within you. You are yourself the living development of your own taste, your own skill and your own care. Every man is known and judged by his work; you are the living statue of your own sculpture, the living expression of the conceptions of your own inner spiritual life. You are, so to speak, the block of animated, intelligent matter, placed under your own control and to be formed and moulded according to your own will. It is for you to decide whether that block, under your skilful hand, shall assume the beautiful proportions of perfected manhood, and stand among the choice specimens of art's rarest productions to gladden the eye of all beholders; or whether it shall come forth a hideous and revolting deformity, to be thrust aside into the gloomy abodes of the vicious and depraved, where it may never offend the soul of purity and the eye of cultivated and elevated taste.

Every act of your life; yes, every

word of your lips and even every thought of your heart is a chip taken from that block which tends to give to the statue of self its ultimate appearance and character. As the sculptor cannot replace the piece he has once struck from his marble, and consequently must exercise the greatest care and skill lest he spoil his cherished work; so you cannot recall one word nor act nor thought, nor efface from your mind their lasting effects. *He* labors to create a monument of his skill which, perchance, shall outlive himself but a few brief years, and then crumble to pieces and moulder to dust, while it and the divine skill of the hand that shaped it are alike forgotten. *You* are developing a statue whose existence shall be coeval with your own, and which shall live as an eternal monument of your wisdom, purity and skill, or of your folly, baseness and disgrace. If the former is careful in the shaping of his inanimate marble, how much more so should we be in the moulding of our immortal characters. Neither is there any difficulty in doing this successfully, nor excuse for us if we fail to do so. If we are ignorant of the principles of this noble art, the Great Architect and Sculptor of the universe is willing to instruct us, and has promised to aid us in evolving from the uninviting and half-developed form before us, an image of such loveliness and perfection that it shall command the admiration of countless millions and endless generations.

W. H. S.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 632.)

President Joseph Smith had taken the sick into his house and door-yard until his house was like an hospital, and he had attended upon them until he was taken sick himself and confined to his bed several days.

July 22, 1839.—Joseph arose from his bed of sickness, and the power of

God rested upon him. He commenced in his own house and door-yard, commanding the sick, in the name of Jesus Christ, to arise and be made whole, and they were healed according to his word. He then continued to travel from house to house and from tent to tent upon the bank of

the river, healing the sick as he went, until he arrived at the upper stone-house, where he crossed the river in a boat, accompanied by several of the Quorum of the Twelve, and landed in Montrose.

He walked into the cabin where I was lying sick, and commanded me, in the name of Jesus Christ, to arise and be made whole. I arose and was healed, and followed him and the brethren of the Twelve into the house of Elijah Fordham, who was supposed to be dying, by his family and friends. Joseph stepped to his bedside, took him by the hand and commanded him, in the name of Jesus Christ, to arise and be made whole. His voice was as the voice of God. Brother Fordham instantly leaped from his bed, called for his clothing and followed us into the street.

We then went into the house of Joseph B. Nobles, who also lay very sick, and he was healed in the same manner; and when, by the power of God granted unto him, Joseph had healed all the sick, he re-crossed the river and returned to his home. This was a day never to be forgotten.

During my further stay in Montrose, I attended meetings and administered to the sick when I was well myself.

September 14, 1839.—I started from Montrose on my mission to England. My health was so poor I was unable to go thirty rods to the river without assistance.

After I had crossed the river I got Israel Barlow to carry me on his horse, behind him, to Heber C. Kimball's, where I remained sick till the 18th. I left my wife sick, with a babe only ten days old, and all my children sick and unable to wait upon each other.

—17.—My wife crossed the river and got a boy with a wagon to bring her up about a mile to brother Kimball's to see me.

I remained until the 18th at brother Kimball's, when we started, leaving his family also sick.

Brother Charles Hubbard sent his boy across the prairie fourteen miles to a shanty on the railroad, where brother O. M. Duel lived. Sister Duel helped the boy to get our trunks out of the wagon. We went into the

house, feeling very much fatigued. She made us a cup of tea which very much revived us. We tarried there one night.

In the morning brother Duel took us in his wagon, and carried us as far as Lima, about twelve miles. When brother Duel left us, he gave each of us a dollar to help us on our journey. A brother then took us into a wagon and carried us to Father Mikesell's, near Quincy.

We tarried in Quincy a few days, and began to recover, and preached a few times. We procured a meeting-house close to the Congregationalists, and we began at different hours from them; but taking a notion to disturb us, they rang their bell furiously after we had commenced our meeting. Elder Page was preaching, and he preached so loud as to drown the bell, and thus brought out hundreds who otherwise would not have come to meeting. We received some little assistance from the brethren.

Lyman Wight took us into a one-horse wagon, and carried us to brother C. C. Rich's, at Burton, where we stayed over night.

Next morning brother Rich carried us to brother Wilbur's. We tarried over night, and brother Wilbur took us in a buggy and carried us to Father James Allred's, in Pittsfield, where we remained all night; and Father Allred carried us to the neighborhood where brother Harlow Redfield lived, where we preached at a small Branch of the Church. Next day the brethren carried us on to Scott county to brother Decker's, near Winchester.

October 1.—Went to Lorenzo D. Young's, where we tarried and recruited.

—4.—Brother Lorenzo carried us to Jacksonville. We staid over night. A sister in the Church hired a man and buggy to carry us to Springfield, where we were kindly received by the brethren. Here I was sick and confined to my bed for a few days. Brother Libens T. Coon, who was then practising medicine, waited upon and nursed me.

On the 11th, resumed my journey in company with brothers H. C. Kimball, Geo. A. Smith, Theodore Turley and brother Kimball's father-in-law, Mr.

Murray. The brethren had exchanged horses at Springfield, and with a little assistance from the brethren there, we obtained a two-horse wagon. The sisters fitted me up a bed in the wagon to ride on, as I was unable to sit up.

We travelled eight miles, and put up with Father Draper for the night. When we went into the house, brother Geo. A. Smith dropped on to the hearth a bottle containing some tonic bitters, which the brethren had prepared for us because of our sickness. At this Father Draper was very much astonished, and said, "You are a pretty set of Apostles, to be carrying a bottle of whiskey with you." We explained to him what it was; this appeased his righteous soul, so that he consented to have us stay over the night.

Next morning we pursued our journey and arrived at Terre Haute on the 17th. Brother Kimball and myself put up at Dr. Modisett's, who belonged to the Church. The other brethren put up at Milton Stowe's, who lived in one of the doctor's houses.

In the evening the doctor called in to see them, brother Stowe being very poor, and the brethren quite ill in health. The doctor expressed great sympathy for them when he returned to his house—relating over the poverty of brother Stowe and the brethren's ill health, he shed many tears, but he did not have quite sympathy enough to buy them a chicken or give them a shilling, though he was worth some four or five hundred thousand dollars.

In the course of the evening brother Kimball became very ill. The doctor said he could give him something that would help him, but the old man was so drunk he did not know what he did do, and he gave brother Kimball a table spoonful of morphine. His wife saw him pour it out, but dare not say a word, but believed it would kill brother Kimball. A few minutes after he took it, he straightened up in his chair, and said he felt very strange, and thought he would lie down; and on his making a motion to go to bed, he fell his length upon the floor. I sprang to him, rolled him over on his back, and put a pillow under his head, and began to inquire what the doctor had given him. I learned he had

given him morphine. Brother Kimball soon came to, and spoke faintly and said, "Don't be scared, for I shan't die." We got him on the bed, and I nursed him through the night. I changed his under clothing five times, and washed him previous to changing his clothes. I found him covered with sweat, at first like thin honey. This gradually wore out towards morning, and he sweat naturally. He was scarcely able to speak, so as to be understood, through the night.

The next day brothers Geo. A. Smith, Theodore Turley, Reuben Hedlock and Mr. Murray, started with the wagon and three horses for Kirtland, Ohio—the horses had pretty well given out. We gave them what money we had, except five dollars, and told them to take good care of the team and make all possible speed; if they did not, we would be in Kirtland before them.

We tarried in Terre Haute until the 22nd, when brother A. W. Babbitt and Dr. Knight came to Terre Haute to see us. Next day Dr. James Modisett sent his son and carriage, and took us twenty miles. We went from thence to Pleasant Garden with brother Babbitt, and put up with brother Jonathan Crosby, cabinet-maker. Found a few brethren who were well and in good spirits.

We remained there a few days preaching to the few brethren and others who wished to hear. We learned that brother Babbitt had been preaching through the country with good success, and had baptized five.

We tarried till Saturday, the 26th, when brother Babbitt took us in his buggy and carried us twelve miles, to the house of a brother Scott, where we tarried over night. The family were very glad to see us.

Next morning brother Scott sent his little son John, and carried us fifteen miles to Belleville. Travelled several miles in the rain. We put up at an inn for the remainder of the day and night. I was quite ill, and brother Kimball sat up with the landlord and his lady, quite late, preaching to them.

Next morning the landlord rose up early and talked to the citizens about the travellers who had put up with him the night before, and what he had heard them say concerning the Gospel.

The neighbors flocked in, had many inquiries to make, and were very anxious we should tarry and preach in the place. The stage came along about 10 o'clock, and we went on our way for Kirtland.

While in Pleasant Garden we obtained some money, so that with the five dollars we previously had, amounted to \$13.50. When we got into the stage, we did not expect to be able to ride but a short distance. We rode as far as Indianapolis, paid our passages, and found we had sufficient means to take our passages for Richmond, Ia.

When we arrived at this place we found we had means to take us to Dayton, to which place we proceeded and tarried over night, waiting for another line of stages. We expected to stop here and preach until we got means to pursue our journey. I went to my trunk to get money to pay my

bill, and found that we had sufficient to pay our passages to Columbus, to which place we took passage in the stage and tarried over night.

When I paid my bill I found I had sufficient to pay our passages to Wooster. We tarried till the after part of the day, and then took passage for Wooster. When we arrived there I went to my trunk again to get money to pay our bill, and found sufficient to pay our passages to Cleveland.

When we got to a little town called Strongsville, towards evening, within about 20 miles of Cleveland, I had a strong impression to stop at a tavern when I first came into the town, but the stage did not stop there, so we went on. We arrived at Cleveland about 11 o'clock, and took lodgings and remained till next morning.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 10, 1863.

VISIT TO THE SCANDINAVIAN MISSION.

WE have just returned from a visit to the Branches and Conferences of the Church in Denmark, Sweden and Norway, composing the Scandinavian Mission; and as a sketch of our proceedings and the condition of the Work of God in those lands may possess some interest for the Elders and Saints in this Mission, we take the opportunity of laying a few items before them. Leaving Elder Richard Bentley in charge of the business of the office, we started for Hull on the 15th of August, and sailed from the latter port on the morning of the 16th, landing at Hamburg on the 18th, where we were met by Elder Jesso N. Smith, President of the Scandinavian Mission. Proceeding from there to Altona on the same evening, thence by rail to Kiel, and the remainder of the journey by steamer and rail, we reached Copenhagen on the 19th. We held meeting with the Saints at their hall in that city on Sunday the 23rd, and enjoyed the meeting very much. On the 24th, President Smith and ourself sailed for Gottenborg, Sweden, which city we reached on the 25th, and were met, upon landing, by Elder Holberg, from the Valley, who left there in the spring of 1862, Elder Söderborg, President of the Gottenborg Conference, and several other Elders and Saints. We held meeting that evening and had the privilege of addressing

a crowded house of Saints and strangers, who listened with great attention and interest. In the morning we took rail to Stockholm, distant 42 6-10th Swedish miles, (each Swedish mile being nearly seven English miles,) and received a warm welcome from the Elders and Saints. Among the former were Elders Winberg and Swenson—on a mission from Zion to Scandinavia—and Elder Flygare, the President of the Stockholm Conference, and Elder Ericson, who is engaged in translating the Book of Mormon into the Swedish language. We held an evening meeting here with the Saints, in their hall; and on Sunday we met twice in Conference with them, several Elders and Saints having come in from adjacent Conferences and Branches to meet with us; many strangers were present at these meetings and an excellent spirit prevailed. Returning to Gottenborg we held another evening meeting there, on the 2nd of September, and we found that our previous meeting had been productive of some good, as one man who had been present at that meeting, and had been much impressed by what he had heard, had been baptized and was confirmed that evening, and others were much interested. We embarked at Gottenborg at 2 a.m. on the 3rd of September for Christiania, Norway, which place we reached on the evening of the same day. Some hundreds of Saints, with Elder J. P. R. Johnson (who is presiding in Norway, and who left Zion on a mission to Scandinavia in the fall of 1860) and other Elders were assembled at the wharf when we landed, and the meeting was a very warm and impressive one. While at Christiania we held a two days' Conference, on the 5th and 6th of September, with the Elders and Saints, some of the former having walked several hundred miles to be present at these meetings. We also met with them in public on three other occasions, all of which meetings we enjoyed exceedingly. On the 12th of September we embarked (brother Johnson accompanying us with the intention of attending the General Conference of Elders) on the steamer for Copenhagen, which city we reached, after a thirty-four hours' passage, on the afternoon of the 13th. The General Conference of the Priesthood of the Scandinavian Mission convened in Copenhagen on the 18th and 19th of September, and was followed, on Sunday the 20th, by a General Conference of the Elders and Saints in a large hall which was specially procured for the occasion. The instructions which were given on those occasions, and the spirit which prevailed, filled all with joy and love, and we rejoiced together in the privileges and opportunities which we possessed as servants and Saints of God. On Monday, the 21st of September, we bade the Elders and Saints farewell, and, in company with President Jesse N. Smith, who kindly accompanied us as far as Hamburg—and from whom we had not been separated while we were in the Mission—we started on our return to England. We reached Hull in the afternoon of the 24th, and held meeting with the Saints of that Branch—Elders Bull and Nicholson being also present—on the evening of the 25th; and on the 26th, after an absence of six weeks, reached Liverpool.

We are quite unable, in a brief sketch like the present, to do justice to the feelings we entertain towards the Elders and Saints in Scandinavia, for the kindness universally shown on all hands to brother Smith and ourself while visiting them, and the pleasure we have experienced in their society in public meetings and in social intercourse. The visit has been one of unalloyed pleasure to us, and has made such an impression upon us as, we trust, will never be erased. The presence and the teachings of the Elders from Zion are very highly valued by the Saints throughout those lands; they honor their counsels

and receive with eagerness the instructions they have to impart to them, and bear testimony by their actions that they have had the love of God implanted in their hearts, whereby they are enabled to value the truth and the Priesthood which He has again restored to the earth. They are exerting themselves with all diligence to procure the means necessary to emancipate themselves from Babylon, and the prospect, so far as we could learn from the reports of the Elders, is that the emigration for the coming season, from the most of the Conferences in that Mission, will be but little, if any, below that of the past spring. The calls for Elders are very numerous—more than can be supplied at present, and there is every reason to think that thousands will yet receive the Gospel in those lands and be gathered therefrom to Zion. In Sweden and Norway there are large fields stretching out before the Elders to the far north, which, for the want of time, they have not yet been able to penetrate. They have only been able to skirt along the edges, and labor in a few places which have been most convenient and accessible. But what they have accomplished warrants the belief that many of the inhabitants of the places yet unvisited will yield a ready acquiescence to the principles of truth when they shall have the privilege of hearing them. They are a kind-hearted, simple-minded, noble race, and when they comprehend the truth are very firm in clinging to it. Freedom of conscience is now enjoyed to a far greater extent than formerly in Sweden and Norway, yet there is still room for considerable more liberty in this direction.

The meetings in which we had the privilege of participating with the Saints, in the various places which we visited, were of a very interesting character. The Spirit of the Lord was there, and was felt to a goodly extent by all who assembled with pure motives. The spirit of instruction rested upon all who spoke. Particularly was this the case during the days when we met in General Conference; and we have cause to anticipate that much good will result from the counsels and instructions imparted to the Priesthood on that occasion. A heavy book debt, which has been hanging over the Mission, was taken into consideration, and counsel was given respecting the best method of liquidating it and freeing the Mission from embarrassment—counsel which was very acceptable to President Smith and the Elders, and which they unanimously determined to adopt.

The presence and the assistance of the Elders who have been recently appointed to Scandinavia will be very acceptable to the Saints there, more especially when they master the language, which they are energetically and cheerfully striving to do.

Upon leaving, we were requested by the Elders and Saints to bear their greetings and love to their fellow-servants and brethren and sisters in Great Britain. They are interested in the Work of God and all connected with it in this land. Their faith and prayers and works are united with the faith and prayers and works of the faithful sons and daughters of God in this and all other lands, to bring to pass that reign of peace and righteousness which will admit of the will of God being done on the earth as it is done in heaven.

ELDERS WEST AND B. YOUNG, JUN.—We are pleased to learn, by letter from these brethren, of their safe arrival at Atchison, K.T., in good health, after a safe and speedy passage. By letter from Elder G. A. Smith,

abstracts from which appear in another page, we have also received the pleasing intelligence of their safe arrival in Salt Lake City, on the 27th of August, after an unusually short trip of twenty-six days and a few hours from Liverpool, the quickest passage ever made between the two points of which we have any knowledge.

A CORRECTION.

In an article headed "Guerrilla Warfare in Missouri," and published in the thirty-eighth number of the current volume, under date of September 19th, a statement was made in the editorial comments, by which the foundation of the Temple laid in Far West, Caldwell county, Missouri, was confounded with the foundation of the Temple laid a little west of Independence, Jackson county, Missouri. As the minds of many of the Saints do not seem to be clear on this point—not seeming to be aware that there were two foundation spots for Temples designated and dedicated in the State of Missouri—we are the more particular in correcting the statement referred to. That statement reads as follows:—

"More than thirty years have now elapsed since the Lord revealed to the Prophet Joseph the place where the City of Zion should be built, and the spot where the Temple of the Lord should be erected. That place was Jackson Co., Mo.—that spot was close to the town of Independence. The inhabitants of that State were determined that the city of Zion should not be built, nor a Temple erected within the limits of their State, if they could help it. *They, therefore, rose in masse, and drove the Saints from their homes, burning, destroying, and murdering all before them. The day had been appointed, by revelation, to lay the foundation of the Temple; the mob vowed it should not be done—that if every other revelation of the Mormon Prophet had been fulfilled, that one should not be,—but, to their confusion, it was.*"

The foundation spot for the Temple near Independence, Jackson county, the centre stake of Zion, was dedicated on the 3rd of August, 1831, by the Prophet Joseph Smith and seven other Elders, before the Saints had experienced any mob violence from the hands of their enemies in that county; but the foundation spot of the Temple in Far West, Caldwell county, was dedicated and the corner stones of the Temple were laid, (agreeably to the revelation given through the Prophet Joseph, April 26th, 1838,) on the 4th of July, 1838; and in accordance with that revelation, and a subsequent one received on the 8th of July, 1838, was re-commenced on the 26th of April, 1839, President Brigham Young and several of the Twelve Apostles and other Elders being present at the time. It is to this latter labor—the re-commencement of the laying of the foundation of the Temple at Far West, Caldwell county—and the taking leave of the Saints at that spot by the Twelve Apostles, preparatory to starting on their mission to Europe, that the portion of the comments which we have italicised above properly refers.

ABSTRACT OF CORRESPONDENCE.

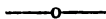
AMERICA.—We have been favored with the perusal of a letter from Elder George A. Smith, (dated at Salt Lake City on the 29th August) to his brother,

Elder John L. Smith, President of the Swiss and Italian Mission, from which we take the following extracts :—

"I wrote you last on 30th July, after my return from the south with Judge Kinney. Since that time I have visited Provo, Utah county ; on my return I accompanied President Young to Cache Valley, and found some teams putting out for the northern gold mines, which have broken out to an alarming extent, 400 miles north of here. President Young advised the Bishops to cut the people off from the Church who went to the gold mines, and advised the Elders to give up their licenses who went there ; if they are really come here to dig for gold to resign their Priesthood first. I was sick with chills and fever and ague sweats all the time I was in Cache Valley and Box Elder, which temporary indisposition deprived me of the comfort and benefits of the expedition to a very great extent, although I spoke in public a short time in Cache Valley and in Ogden. Measures are on foot to make a settlement beyond Cub River, east of Cache Valley, where facilities of even greater promise than those in Cache invite the Saints to settle. General C. C. Rich takes charge of the settlement, and is going to sell out in Davis county, and will take his family with him. The people in this and Davis county are suffering severely from drouth ; they are losing much of their fruit and most of their late crops. Perrygrine Sessions has an orchard of five acres which is literally dried up. I am happy to acknowledge the receipt of your letter of July 29th, giving an account of the visit of Elders C. W. West and B. Young, jun., to Switzerland. They arrived home yesterday. Your family is well. Judge Kinney started to-day for Washington, in the coach, as Delegate for Utah in Congress, accompanied by J. S. Gibbs, U. S. Marshall.

* * * * * We will exercise what faith we can in your behalf, that the few heads of wheat in the Swiss bundle may be saved. The first company of emigrants arrived this afternoon. James Ferguson died last night between 11 and 12."

NEWS FROM HOME.



From the absence of any specially interesting or exciting intelligence in the *Deseret News* of August 26th, we gratefully opine that peace and prosperity prevail among the citizens of Deseret, and that, with the exception of the continued drouth, which has injured the crops in many portions of the Territory, nothing of an unpleasant nature has occurred to mar the happiness and prosperity of the people.

We perceive by the *Farmer's Oracle* that Mr. D. Graves, of Provo, advertises seedling tea-plants for sale. We are pleased to see this, as it manifests the fecundity of Deseret, and the persevering energy which makes the "desert blossom as the rose."

The following items we extract from the *News* :—

CHIEF JUSTICE TITUS.—The Hon. John Titus, of Pennsylvania, arrived here on the 7th inst., to succeed Hon. John F. Kinney as Chief Justice of the Supreme Court for this Territory, and was inducted into office on the 12th, by taking the prescribed oath, administered by Governor Doty. He hails from Philadelphia, where, as we are informed, he has been engaged in the practice of law for many years.

ARRIVED.—Gen. Horace S. Eldredge and John W. Young arrived by the eastern stage last evening.

CORRESPONDENCE.

AMERICA.

Florence, N. T., Aug. 5, 1863.

President Cannon.

Dear Brother,—Having arrived thus far on our journey, I embrace the privilege of writing you a brief note, knowing that you will be pleased to learn of the welfare of the emigrating Saints, and anxious to know something further of their progress.

Our journey from New York to this place was of the usual character. The change from the monotonous life on shipboard, where the same broad expanse of sky and water, the same ropes, spars and planks, met the eye morning, noon and night, to the beautiful scenery on the banks of the Hudson, close alongside of which we journeyed in the cars, and the variety of nature's beauties spread around in seemingly inexhaustible profusion, produced feelings of an exceedingly agreeable character. But travelling by rail becomes tiresome when continued for days and nights consecutively, no matter how beautiful the country through which the traveller journeys; consequently, all welcomed the steam-boat at St. Joseph's, and were equally as glad to leave it and commence an experience in camp life at or near to Florence.

I have not time to write anything descriptive. To you it would be like an oft-told tale, and those who wish to appreciate it must make a personal acquaintance with its trials and pleasures. They must view, to realize that they are in a country great beyond islandic and untravelled conception,—the broad and majestic rivers silently gliding on towards the mighty ocean, bearing seas in their volume; the vast and all but impenetrable forests through which the tireless "fire-horse" snorts and shrieks and thunders hour after hour, with its living freight of priceless worth speeding on to fill the uncultivated prairies and mountain vales with a thrifty, hardy and industrious population, or speeding the traveller on his journey towards the east or west; they must look upon the broad prairie-lands of Missouri and Illinois to form a just conception

of nature's "parks," as they stretch around almost as far as the eye can reach, fringed with trees, intersected with small rivers and studded with beautiful little patches of timber—oases of shade and beauty in the midst of green and wide-spread wastes. All these and other things of a similar nature I must leave alone, although they awakened within me feelings of a peculiar character.

The emigration is all safe here, with the exception of those who died and a few who concluded to remain at different points by the way. The latter, I am happy to say, are but few. General good health and spirits prevail among the people. The last of the *Cynosure's* company has just reached, having been detained behind with the freight. In the *Amazon's* company we had one birth (still-born) at New York, and three deaths between that city and here, all children—two belonging to brother George Taylor, from Birmingham, and one to brother William McLacklin, from Essex Conference.

I am sorry to say we lost a young man at St. Joseph's, by drowning, while bathing in the river, Henry Day, son of brother and sister Day, of the town of Luton, Bedfordshire. A little boy was also drowned, off the steamboat, while travelling up the river with us, by the name of Cunningham, from Scotland, belonging to the *Cynosure's* company. If people emigrating understood the dangers that surround them while travelling on the cars and up the river—dangers which might be easily avoided—less carelessness would be evinced, and more watchfulness exercised to preserve life.

Brother Eldredge has just reached from the east: brother Staines has gone on west. The brethren are all busy loading up the wagons, and everybody is full of life. I got *Stars* from Liverpool to-day and was much pleased. We start from the campground to-morrow in the "Dixie" train. Four have gone a-head; five more are to follow. All will start in about six days. My family are pretty

well. May the Lord ever bless and be with you.

Wood River, about 180 miles west)
of Florence, August 17. }

I could not get time to mail this at Florence, so add a line previous to posting, to say that we are so far and feeling first-rate. We are making good time and calculate being in by Conference. There has nothing of importance transpired since leaving, save that three more children have died, the third one having just expired. These were all very ill on board ship and not expected then to live. There is not much sickness in camp. Our captain is Elder D. D. McArthur; the train numbers about three hundred and fifty adults, exclusive of teamsters and independents, and counts 62 wagons.

With kind love, ever yours faithfully,
E. L. SLOAN.

P.S.—Brother Samuel H. B. Smith, in company with some others, has just reached from Florence. He is well and sends kind love to you, and reports all well behind as he came along. Captain Haight's train is $1\frac{1}{2}$ days behind, the rest following close, two sometimes camping almost together.

ENGLAND.

KENT CONFERENCE.

Speldhurst, Sept 7th, 1863.

President Cannon.

Dear Brother,—I removed to this place in February last, and felt that the Lord and his servants had a mission for me to perform. At that early part of the year, it was too cold to commence out-door preaching, so I felt led to pay a visit to the Wesleyan Chapel; and while sitting and hearing them preach, what they felt disposed to call the Gospel, I felt more grateful than ever before to my Heavenly Father for the restoration of his Holy Priesthood, and while hearing them pray for God to revive his work in their midst, the Spirit of the Lord came mightily upon me, and whispered to me saying, "Ask permission to speak." I obeyed its voice at the close of the meeting, and went up and asked the minister to allow me to speak, which he kindly granted, and I at once proceeded to address the congregation on the first principles of that

glorious Gospel which God in his infinite mercy had again restored to earth. After addressing them for about twenty minutes, I soon perceived that it was not the right kind of food for the minister although it seemed very palatable to his congregation they listening with profound attention, and the former becoming very uneasy; seeing which, I kindly told him he might say what he liked at the close of my remarks, when he very politely told me I was preaching doctrines that must not be preached there. I said, "Well, sir, you must admit they are Christ's doctrines;" to which he replied, "O yes."—"Then, sir," I said, "You do not want Christ's doctrines preached here." He replied I might preach what I liked outside of the Chapel, which caused such a sensation to pass over the people as I shall not be likely to forget very soon. He left the Chapel, I following him out, and the people shook hands heartily with me.

When the weather opened up I was about to preach out of doors, but a stranger gave me permission to preach in his house, which I have continued to do up to this date, and the Lord has blessed my humble labors by giving me a few souls as my reward. On the 13th of June I baptized five—the man and wife in whose house I preached, and a boy whose father and mother renewed their covenants with the Lord at the same time. I have also had three interviews with a minister of the Church of England. The first evening I spent with him, he sat down and listened and I preached to him for about an hour, after which I loaned him Orson Spencer's Letters to the Rev. William Crowel, and one of Orson Pratt's tracts; he has since purchased Spencer's Letters and likewise the Book of Mormon through me. At more recent interviews, he has never spoken one word against Joseph Smith nor the Book of Mormon, but is still very gentlemanly whenever I see him.

Our meetings, up to this date, have been attended by persons who seem desirous of finding out the truth, and I think, before long, greater additions will be made to our numbers. I felt very free in speaking to such people. The poor people here have a loaf given them at Church every Sunday morning

after Service, which, I presume, is the greatest benefit they obtain by going; I tell them I have no bread to give them, but that we have something of far greater worth, for our master has given us permission to give, in his name, the remission of sins and the gift of the Holy Ghost to all those who come to us with broken hearts and contrite spirits, and that it should not, like their bread, want renewing,—that is to say, they would not want another spirit, as they do another loaf, but that they would have the self-same spirit every week, every month and year, so long as they should continue faithful. Another door has also been opened to us, to preach the Gospel in the parish of Southborough, about a mile and a half from this place. At that place also I felt a spirit of freedom to speak, and I feel assured good will result from our labors. The few who have obeyed the truth feel first-class and have commenced paying their tithing, and also to assist in defraying the expenses of the mission. They are diligent also in bearing their testimony to the truth,—not in word only, but by living their religion in the midst of this crooked and perverse generation. To me the future looks full of promise for a rich harvest of souls in this part of the vineyard. I feel well in my labors to bless the people, and do hope to be useful in my day and generation. Praying God to bless you and all associated with you in this Work. I am yours, in the truth,

W. GOODSSELL.

SOUTH AFRICAN MISSION.

Port Elizabeth, Aug 17, 1863.

President Cannon.

Dear Brother,—I take pleasure in again writing you a few lines, although I have nothing of importance to communicate, as things have not changed since my last. We are still trying to do all the good we can in building up the Saints and directing the minds of strangers to investigate the Gospel. This is a very dark country, and one, too, where the Adversary has great power. The Saints require to be very energetic and watchful to keep the Spirit of the Lord.

I have been 75 miles into the interior since I last wrote. I met brother Atwood at Alexandria; we came to the Bay together. In a few days he will proceed to Human's Dorp, and from there visit the Branches in the eastern province. He has been preaching in Graham's Town for the last four months, and preaching is still kept up there by one of the local Elders. They are convinced of the truth there, but they have not, as yet, had the boldness to come forth and take upon them the name of Jesus, by embracing the New and Everlasting Covenant. The Gospel of repentance, that we preach, strikes them to the heart; they are satisfied it is the truth, but they are afraid they cannot live it, and what is worse, they have very little desire to make the effort.

We all feel well in our labors, because the Lord blesses us with his Spirit, which braces us up and gives us strength according to our day. Elder Dixon is still laboring in the Natal country. He and Elder Noon have spared no pains in trying to convince the Natalians of the truth. The judgments of God will have to do their work before they will wake up. In all my experience, I never saw a people so eager after the god of this world, as they are in this country. Those who are here, have principally come to get rich, and they seem determined to accomplish their object if it is in the range of human possibility. Elder Talbot is laboring at Cape Town and vicinity, doing the best he can, like the rest of us. We should be happy to see some more of the Saints get away from here; for this we desire to labor with them.

As the postage is raised to one shilling for each letter to this country, would you please make it known through the *Star*, as many of the brethren in England correspond with the Elders in this country and may not be aware of the change. If they do not pay one shilling on each letter, we have to pay two shillings before we get it.

Praying the Lord to bless and prosper you, and with kind love to yourself and associates, in which Elder Atwood joins, I remain your brother,

WILLIAM FOTHERINGHAM.

V A R I E T I E S .

If the storm of adversity whistles around you, whistle as bravely yourself; perhaps the two whistles may make melody.

A boozy fellow was observed the other day driving a "pig," holding on to his tail, and when asked what he was doing, replied that he was studying ge-hography.

"You always lose your temper in my company," said an individual of doubtful reputation, to a gentleman. "True, sir, and I shouldn't wonder if I lost everything about me."

W A N T E D :

Information concerning George Gibson, formerly Travelling Elder in the Durham Conference. His father has not heard from him for five years. Any information concerning him may be sent to this office; or if he should see this, a letter from him would be gladly received by his father, William Gibson, 3, Alfred Court, Melbourne Street, Carlisle.

To complete the Office file, one copy No. 24, Vol 12, Deseret News, also No. 2, Vol 13.

D I E D :

Of consumption, at Holy-town, on the 17th ult, Sister Margaret Reid, wife of brother Robert McHachian.—*Deseret News*. Please copy.

In Great Salt Lake City, on the 20th July, Mary Ann, wife of Samuel Walker, of consumption; aged 30 years. 1 month and 18 days. late of Northumberland, Eng and.

At Fillmore city, July 28th, of putrid sore throat, James, son of John and Mary Kelly; aged 4 years, 4 months and 6 days.

On the 3rd of July 1863, at Drapersville, Jane, wife of John Ennis, daughter of Thomas and Ann Okey, successful affection of the throat and lungs, aged 25 years.

At Paradise, Cache county, June 30, 1863, Jane, wife of David James, Senr.; aged 65 years. Late from Shrewsbury, England.

P O E T R Y .

THE WAY TO BE HAPPY.

Some think it a hardship to work for their bread,
Although for our good it was meant;
But those who don't work have no right to be fed,
And the idle are never content.

An honest employment brings pleasure and gain,
And makes us our troubles forget;
For those who work hard have no time to complain,
And 'tis better to labor than fret.

And if we had riches, they would not ensure
Health of body nor yet peace of mind;

Barton—revised.

Rich people have troubles as well as the poor,
Although of a different kind.

It signifies not what our stations have been,
Nor whether we're little or great;
For happiness lies with the temper within,
And not in the outward estate.

We only need labor as well as we can
For all that our natures may need;
Still doing our duty to God and to man,
And we shall be happy indeed.

HENRY STONES.

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LIVERPOOL :

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON :
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 42, Vol. XXV.

Saturday, October 17, 1863.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN LIVERPOOL, ON SUNDAY, SEPTEMBER 27TH, 1863.

Present on the Stand—President George Q. Cannon, of the Twelve Apostles, Elder Richard Bentley, President of the London District, Elder Thomas Taylor, President of the Manchester District, and Travelling Elders Joseph Romney, Wilford Woodruff, jun., and Joseph Machin.

Conference was opened at 10½ a.m., by singing, and prayer by Elder Bentley. Elder Taylor then rose and said he felt grateful for the privilege of meeting the brethren and sisters in a Conference capacity, to transact business and to listen to the principles of salvation which the servants of God who were present might feel inspired to impart unto them. Said he was really happy in being associated with the Saints in this Conference, and took great pleasure in laboring amongst them. He was happy to say the Conference as a whole was improving; the Saints generally wished to do all that was required of them; still, some of them did not accomplish all that they could. Said he intended to give the Saints of this Conference the privilege of paying their Tithing for the future. God anciently promised to pour out

an abundant blessing upon his people if they would bring their Tithes into His store-house; and if the Saints would prove the Lord, by faithfully devoting to his service a tenth of their substance, they would find that the same blessings followed obedience to this law now as in days of old. He had been told by those who had formerly paid their Tithing, that they had been always greatly blessed in so doing. His own experience was that there were great blessings to be obtained through strict compliance with this principle of the Gospel. There were a people who would not, and could not, be persuaded to desist from paying Tithing; and if the Saints of the Liverpool Conference, and throughout the British Mission, had a correct and thorough understanding of that principle and the blessings resulting therefrom, they would be so anxious to avail themselves of it, that it would be unnecessary to urge them to obey it.

He then called upon the Branch Presidents to represent the Branches of the Conference, and concluded by praying that the Lord would bless

them while together, throughout the day, with his Holy Spirit, that the minds of all present might be filled with light, intelligence and happiness.

Elder Hughes represented the Liverpool Branch. He said the Saints were improving, and their numbers increasing, so that he hoped the places of those who emigrated last spring would soon be filled by others. The Elders of the Branch had been diligently engaged in out-door preaching, but they had met with considerable opposition,—were determined, however, to do all they could for the spread of the truth. Bore personal testimony to the blessing consequent upon paying Tithing, and said if the Saints desired to receive blessings from the Lord, they must faithfully observe this law.

Elder Wright, in representing the Birkenhead Branch, said, since the Saints met before in Conference, there had been a considerable improvement in the feelings of those over whom he had the privilege and pleasure of presiding. There existed more union, love and humility in their midst. Many were preparing for next emigration, and all were trying to do what they could for the benefit of their neighbors. Elder Wright also bore testimony to the truth of the remarks about Tithing.

Elder Garner represented the St. Helens Branch. Said the Saints there were doing well, under their circumstances, which were of a rather trying nature, as many of them had but little employment of late.

Elder William Barton represented the Wigan Branch, over which he had presided only four months, but he could say that the Saints in that Branch were generally doing the best that they could, though they had many difficulties to contend with, as trade was very much depressed. Had done a little out-door preaching, which had stirred up some opposition. Elder Barton also testified to the great benefits to be experienced through paying Tithing.

In the absence of Elder Seville, Elder Walker represented the Chester Branch, the members of which, he said, though few, were improving in feeling and action. Several had emigrated from that Branch this season,

and, as was generally the case, they were those who had always been the most zealous in their duties and the most devoted to the Work; but those who remained behind had been stirred up to a sense of their duties and privileges, and he trusted they would all be numbered among the "best" in the future. He also represented the Hawarden Branch, which had been recently organized by President Taylor, who had placed him (brother Walker) to preside over it. He felt well in his appointment, determined to do all in his power for the advancement of the Work and the benefit of the Saints in that part of the country, and believed there was an excellent prospect of doing good and baptizing there. Concluded by saying he had proved the principle of Tithing to be correct and beneficial, and that he should obey it for the future.

President Taylor represented the Southport, Isle of Man, Newton and Upholland Branches, in the absence of their respective Presidents. In Southport the Saints were few but doing the best they could; in Newton they were very much scattered, and he had thought it best to give them the privilege of meeting with the Saints in St. Helens; in the Isle of Man the Saints were feeling well under the wise and faithful labors of Elder Walters, and there was a good prospect of an increase of numbers there by baptism. The Upholland Branch, he said, was in a good, healthy state; and also spoke very encouragingly of the condition of the Conference as a whole. Many, he said, had paid a tenth of their means to support the Work, and such, he had no doubt, would continue to do all in their power for the spread of the truth in these lands. Said the Saints in the Liverpool Branch had done very well, as also many in other parts of the Conference. He did not wish to enforce the principle of Tithing upon them, but felt confident that those who would trust the Lord sufficiently to pay their Tithing, no matter how poor they might be, would find that He would bless them. Invited all who could feel faith enough to do so cheerfully, to help in clearing off the remaining debt on the Conference.

President Cannon said he was very much pleased to have the opportunity of being once more in the midst of the Saints in the Liverpool Conference, and trusted that the Spirit of the Lord would be enjoyed by all who were present, while together, and that it might fill the hearts of those who should speak, that they might impart the necessary items of instruction, so that all might be edified and caused to rejoice. He had been absent about six weeks in Scandinavia, and had experienced great joy in his labors among the Saints in that country during that time; had an exceedingly interesting time among them, yet was very glad to have the opportunity of returning again, because he felt that his presence was needed in England, and also felt anxious to behold the faces of the Saints in this land again.

He found the Work of God in a very progressive condition in those countries, and had a far higher estimation of the importance of the Work and the progress of the people there than he had before visiting them. Wherever he went he found the Saints enjoying the same spirit as that which animated the bosoms of the Saints in Zion and also in this country. In some parts of Scandinavia, he said, the Saints did not enjoy those privileges and liberties which are possessed by the Saints in England. The Gospel had been preached in those lands for nearly fourteen years, and the Elders had not been able to baptize publicly during that time, but have been compelled to administer that ordinance in secret so as to escape observation. The Elders had often been imprisoned and fed on bread and water for baptizing; this was particularly the case in Sweden and Norway. Nevertheless those Saints felt to rejoice very much; and he believed that the sacrifices they had to make for their religion tended to make them warmer-hearted and more zealous than those who were in possession of the freedom and social and religious privileges which are enjoyed in England. Said there seemed to be a principle of independence inherent in the bosoms of the Saints, which, when aroused by opposition and persecution only made them more

determined in their adherence to that which they know to be the truth.

In his experience among the Saints he had generally found that when they have been persecuted they have had warmer feelings and loved the Priesthood, and listened to their counsels, far more than when everything was easy and pleasant with them. This seemed to be the case with the Saints in Scandinavia. He said he had thought that if he had been an angel, they could not have treated him more kindly, and listened with greater apparent eagerness to what he had to say, than they did. They feel that there is nothing too good, and that they cannot do too much for the Elders from Zion; and they also feel that they cannot too highly appreciate nor too promptly obey their counsels. This had afforded him great pleasure, because it was an evidence to him that the Saints there had faith in God and his Work, and appreciated the privileges granted unto them. The number of the Saints there, he said, were increasing, and the prospects for the future were excellent. Contrary to his expectations, he found that going north did not bring him in contact with a lower civilization. The people were in many respects much superior to that which he had expected; and he had met with so much simplicity, kindness and tender-heartedness among them, that he felt the strongest attachment to and love for them. The Elders had preached in countries as high as the 70th degree of north latitude, where, in winter, they had perpetual night. He felt confidence in saying that the prospect was that there would be thousands of honest-hearted people gathered from those countries to Zion.

In Stockholm, the Saints had to meet at certain hours, when the established church was not holding its service. This was a regulation the Saints were compelled to comply with if they desired to retain the privilege of meeting at all; and he could not but contrast the zeal manifested by the Saints there, to meet at any practical hour, with the indifference evinced by too many in other countries where they enjoyed greater privileges.

In the kingdom of Denmark the

worship of the Saints was tolerated to a much greater extent by the laws than in Sweden and Norway. The King of Denmark is a very liberal, noble-minded ruler; and, a few months before Elder Erastus Snow went there, the intolerant laws respecting religion had been abolished and a free constitution had been granted, by which freedom of worship was guaranteed by him unto the people. However, when the passions of the Danish people were roused, they were quite disposed to resort to mob violence; and the lives of the Elders often had been in danger from the rude and ferocious violence of unruly characters, who would unite together as a mob to persecute the Saints in that country. He was exceedingly glad to be able to say, however, that mobocracy was not so prevalent there as it had been; people were more disposed to listen dispassionately to the truth, and many more Elders than there were there at present could find ample employment to great advantage. The language, he said, was somewhat difficult to acquire; but brother Evans, who went there a few weeks since, (and who, previous to and since his appointment on this mission, had paid some attention to its acquirement) had already been able to preach to the people a little in their own tongue, and he thought that in two or three months all the Elders who had been sent there would acquire a sufficiently good knowledge of the language to be able to speak it fluently. Many of the Saints there were studying English, and had a very good idea of what was said to them in that tongue. The Elders and Saints in Scandinavia had desired the speaker to bear their warm greetings to the English Saints, in whose prosperity they (the former) manifested a deep interest, and for whom they felt the warmest attachment; indeed, they felt a profound interest in the prosperity of the Work of the Lord in all parts of the world.

President Cannon then alluded to the reports of the various Branch Presidents, expressing his pleasure at learning that the Branches were in a better condition than at the last Conference, hoped that they would continue to improve, and that all the

Saints under the sound of his voice would leave that Conference feeling better and happier than ever before, and more determined to do their duty and live their religion. He then referred to the principle of Tithing; said if it could be avoided he would like never to have to mention it again; he would like to see the Saints understand their duties upon this and kindred points so well, that the Priesthood would be entirely relieved from the necessity of talking about money and monetary affairs. When the Saints should arrive at a proper understanding of the Work of God, it would be unnecessary for the Elders to talk much to them about money, because they would feel that everything they had and all that they could do, whether by money or labor, was their duty and privilege to do for the building up of God's kingdom upon the earth. But, until this knowledge was obtained by the Saints, the Elders must dwell upon these points and impart the necessary instruction. The Conferences and Branches that felt the best, throughout the Mission, were those that did the most they could for the advancement of the kingdom of God. Said that the experience of every individual had proved that when men were wholly devoted to the Work of God they always felt the happiest. He said the Elders did not talk of money for the sake of the money, but for the good of the Saints. For his own part, he had never written or spoken a word upon the subject with any other idea but that the Saints might understand the true principles of exaltation. God had carried his Work on without money, and he could do so again; but if he were to do so it would deprive the people of many blessings which they might otherwise receive. God, he said, is developing his people in the midst of poverty and privation. He is teaching them true principles respecting the use of wealth. The earth is the Lord's and the fulness thereof, and the cattle upon a thousand hills. He is not dependent upon the means of his Saints to carry on his purposes; but he desires to give them the training which will develop faith and those attributes within them

which they inherit from him as their Father, that they may become like him, and rise above those miserably low and sordid feelings which pertain to our fallen nature. When the Latter-day Saints arrive at such a condition that they can use all the bounties and blessings of the earth to the glory of God and not to their personal aggrandizement, applying the elements around them to a proper use, then will the Lord bestow an abundance upon them, and they will have all the means they will be able to control and manage to a good purpose placed in their hands. The training they are now undergoing is necessary to bring this about. If they use the little means with which they are now blessed in a proper manner, they will have acquired a useful lesson, and when their means increases they will apply it as appropriately as they now do the little. Said the Saints should always feel like devoting all they have to the Work of God; the man or the woman who did not feel in this way would never be permitted to come where God and Christ are; but when they could thus feel and act, then the blessings and riches of life would be bestowed upon them in great abundance.

In the afternoon the Sacrament was administered. President Cannon then presented the Authorities of the Church, both in Zion and in Europe—including Elder Thomas Taylor as President of the Liverpool Conference and the Manchester District—which were unanimously sustained by the Saints; he then proceeded to give a highly interesting and instructive discourse, which we regret our inability to give.

In the evening President Cannon again addressed the audience, occupying about an hour-and-a-half with a discourse replete with rich instruction and that light and intelligence which can alone be imparted by the inspiration of the Holy Spirit. The hearts of all the Saints who listened to it were made to rejoice, and they went away comforted and strengthened, and with renewed determinations to strive to live faithfully, so that they might be prepared to enter into those joys which had been so beautifully yet simply described to them.

The Conference was then dismissed, by Elder Bentley.

THOMAS TAYLOR, President,
W. H. SHEARMAN, Clerk.

"I DIDN'T THINK."

And why didn't you? What were your brains given you for? If it is a mere automatic machine that is wanted—something that will go through a certain routine and perform a stated amount of physical labor, without reflection or judgment, men could make one out of the elements around them that will be much stronger, last a great deal longer, and perform vastly more work than you can. You are employed because you are a *thinking* machine; and those who pay you for this real or supposed faculty expect you to use it; they expect you to *think*. If you don't, or won't, or can't—if you have no brains, then you had better be sent to a lunatic asylum, or some other place provided for those who are unable to take care of themselves, and where,

possibly, your mind and its faculties may be trained and developed until you *can* think. Or, if you don't do this, you must be content to sink far below the condition of the slave—you must become a mere machine and be valued according to the amount of wear and tear you can stand. But it is a swindling imposition to engage yourself to your employer as an intelligent, thinking, reliable man, and to receive wages as such, when, in fact, you are only a shallow, brainless impostor, having the form of humanity, but without its most essential characteristic, and are not worth near so much as your employer's horse that waits to be dictated in every movement by his master.

What is the principal cause of the vast difference between men, as re-

gards their social, moral or political condition—between the wise man and the fool; the philosopher and the stupid ignoramus? Why is it that one succeeds where another fails—all things being equal? Why, it is that one class, or individual, *thinks*, and the other does not. One takes notice of everything that goes on around him—nothing worthy of note escapes his observation, and he reflects upon what he sees or hears—traces causes to their effects and effects to their causes—studies how he may most easily accomplish his ends and how make the most of his time and abilities—watches his chances and is ever ready to take advantage of them—he is wide awake to what is going on around him and within him, and is ever planning some beneficial project for himself, his fellows or the world at large. Find him when you will, to use a common expression, "He has his thinking-cap on." If you are talking to him, he is thinking of what you are saying; if he is at work, he is thinking of the business he is immediately engaged in; or, if it require no particular mental effort, he is preparing and planning in his mind what shall next be done so as to lose no time. In short, he is never idle—activity, intelligence and thought beam from his countenance. But the other goes sauntering and dawdling through the world with a vacant stare, which says, to all who meet him, as plainly as the placards in empty houses—"To Let." Or, if he engages in any employment, it is merely mechanically—heart, soul, thought, are not thrown into his work; his mind is elsewhere; the hours drag heavily along, and he can hardly keep himself awake while he performs his allotted task. Such a man can never rise in the world. If you want to be wise, if you want to be rich, if you want to be noble and 'God-like, *think*, and then act upon your thoughts and convictions.

"I didn't think" is a most pitiful,

drivelling, contemptible excuse—in fact, it is no excuse at all. If you didn't think, you ought to have thought; and the fact that you did not is only a proof that you took no interest in your business. You don't forget when the dinner hour comes round, or when you want your wages for supposed services rendered. Oh, no! It's easy enough to think then; so would it be at other times if you felt as interested as you ought to do in your duty and your employer's interest. The fact is, these individuals who are ever ready with the excuse(!) of thoughtlessness on their lips, are a perfect nuisance; we would ten times rather have to do with the man who sometimes wilfully neglects duty but pleads no excuse, than with one of these wishy-washy, uncertain, mongrel beings who never has his wits about him long enough to think five consecutive minutes.

Excuse me, dear reader, a moment longer, while I refer to a certain class of persons whom you, as well as I, have often noticed—of course I don't mean that *you* are one of them. I refer to those who come to meeting, or chapel, or church, without thinking. They come in with a very pious, good, kind feeling and countenance, and settle themselves very religiously down in their seat or pew,—but they don't think about where they are, what they came there for, nor what is being said; the consequence is, their minds are soon transported to that vacant region "beyond the bounds of time and space," and while it is gone on its listless, dreamy journey, the body, feeling its services are not particularly needed, falls asleep under the speaker's nose. Now I don't like this class of non-thinkers any better than the others, and *I think* the sooner they, and the rest of us, shake off our thoughtless habits, the better it will be for us and for those connected with us.

W. H. S.

"Keep your head cool by temperance, and your feet warm with exercise. Go not to your doctor for every ailment, nor to your lawyer for every quarrel, nor to your bottle for every thirst."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 648.)

Nov. 3 (Sunday).—Brother Kimball and I attended the Episcopalian church in the forenoon. While we were walking down the street to the hotel, we met Mr. Murray, and learned that the brethren who left us in Terre Haute had just arrived in Cleveland. Mr. Murray was as much astonished to see brother Kimball alive as though he had seen one risen from the dead. We walked down the street with him a short distance and met the brethren, from whom I learned they had stopped at the tavern in Strongsville, where I wished to stop the night before. They had met with brother John Taylor at Dayton, where he was left a few weeks before at a tavern, very sick, by Father Coltrin, who proceeded to Kirtland. Brothers Taylor and Hedlock got into the stage with us early in the afternoon, and rode as far as Willoughby. We proceeded to Kirtland, and arrived that evening, where we found a good many friends and brethren who were glad to see us. I had a York shilling left; and on looking over our expenses I found we had paid out over \$87,00 out of the \$13,50 we had at Pleasant Garden, which is all the money we had to pay our passages, to my certain knowledge, to start on. We had travelled over 400 miles by stage, for which we paid from 8 to 10 cents a mile, and had eaten three meals a day, for each of which we were charged fifty cents, also fifty cents for our lodgings.

In company with my brother, John Young, I visited brother and sister Kent, my brother-in-law and sister, and found them well and in good faith. There was some division of sentiment among the brethren in Kirtland, many of whom lacked the energy to move to Missouri last season, and some lacked the disposition. Some of the brethren thought that our sickness was owing to some great wickedness we had been guilty of.

—10 (Sunday.)—Brother Taylor preached in the forenoon, in the Temple, and brother Kimball in the afternoon.

We spent our time in Kirtland in visiting the brethren and recruiting our health.

—17 (Sunday).—I preached in the forenoon, brother Taylor in the afternoon. In the evening I anointed brother Taylor in the house of the Lord. He had previously washed himself in pure water with castile soap; then we all went to the Temple. Brother Kimball opened the meeting by prayer; I then anointed brother Taylor with pure sweet oil, and pronounced such blessings as the Spirit gave utterance. Brother Taylor then arose and prayed for himself. Brother Turley, one of the Seventies, was anointed by D. S. Miles, one of the Presidents of the Seventies, which was sealed by loud shouts of hosannah; then their feet were washed and the meeting closed.

A Council was held with brothers Kellog, Moreton, and the leading brethren in Kirtland. It was proposed that some of the Elders should remain there and preach a few weeks. Brother John Moreton said that they had had very many talented preachers, and he considered that men of ordinary talents could do no good in that place.

We disposed of our wagon, horse and harness, and picked up what money we could gather, which was insufficient to convey us to New York. There was not a healthy man among us, and some more fitted for a hospital than a journey.

—18.—I went to Newbury, to brother R. Potters'; returned to Kirtland.

—22.—Elders Kimball, Taylor, G. A. Smith, Hedlock, Turley and myself, proceeded to Fairport. The lake was so rough that no boat came into port until the 26th, when we went on board the steamboat *Columbus*, at one o'clock, and arrived in Buffalo next morning. We had an excellent time on the lake. The wind rose about one o'clock in the morning. I went upon deck and felt impressed in spirit to pray to the Father, in the name of Jesus, for a forgiveness of all my sins.

and then I felt to command the winds to cease, and let us go safe on our journey. The winds abated, and I felt to give the glory and honor and praise to that God who rules all things.

The boat stopped at Erie, Pa. She had no freight and but few passengers, and coming out of the harbor she ran against the pier, which was covered with an immense body of ice. She struck it with such force that she ran right up on the ice out of the water, and remained a short time, and then slid backwards into the water without damage.

—27.—We took passages on the stage, but found our Ohio money would not pass current, and we had to go to a broker's and exchange for Buffalo money by paying a heavy discount.

On arriving at Batavia, we put up at the Genesee House, dedicated our room to the Lord, and had a prayer meeting, asking the Lord to open up our way.

Elder Hedlock left our company here, to visit some Branches of the Church.

We took the cars for Rochester. Elder Kimball left us at Byron to visit his friends. Arriving at Rochester, we took the stage and rode all night, and arrived at Auburn at ten a.m. Here, being short of means, Elders Taylor and Turley proceeded to New York, and brother George A. and I concluded to stop and preach until the Lord should open the way.

We visited my cousin George Brigham, who listened very attentively to our teachings. He took us to a hotel, where we slept in a damp room and took additional cold.

We walked to Moravia, and found brother Isaac C. Haight and a small Branch of the Church, which had recently been built up in that neighborhood. I preached several times. Brother George A.'s lungs were so bad he could not preach.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 17, 1863.

EXAMPLES WHICH THE ELDERS AND SAINTS CAN PONDER UPON.

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We have been favored with the perusal of a letter from President H. C. Kimball to his sons, David P. and Charles S. Kimball, now on a mission to this country, and gladly avail ourself of the permission to make extracts therefrom for the columns of the *Star*. This letter, we feel assured, will be read with great interest by all the Elders and Saints; and we hope that the lessons which it contains will not be lost on those under whose eyes it may come, and that it will be especially valued and treasured up by the Elders. There is scarcely any point in the experience of the servants of God, who have borne the burden and heat of the day from the beginning, that can be dwelt upon more appropriately and profitably than the trials and privations which they submitted to uncomplainingly, and even cheerfully, in first establishing the Work of God on the earth, and also the singleness of purpose, unselfishness, and strict devotion to the principles of truth and righteousness which were the means of bringing down the blessing of God upon them and crowning their labors with such

signal success. Their experience is the more valuable from the fact, that out of the great numbers who were associated with them in the beginning, and who appeared to *start* with equal zeal on the discharge of the labors which were before them, but few have been so faithful as to maintain that association until the present time. Out of the very many who were prominent in the beginning of the Work, there are but few, comparatively, who have endured, unscathed, the ordeal which God, in his Providence, has thus far caused his Church and people to pass through, and who have emerged therefrom with reputations enhanced by every successive trial. Hence, the experience of those few, giving, as it does in plainness, the secret of their success, the means whereby they achieved it, and fully revealing the reasons why they have been able to persevere and endure up to the present time, uninfluenced by the temptations and undeterred by the trials which have proved so seductive and menacing to so many who were once associated with them, must always be highly interesting and instructive to those who are desirous of treading in their footsteps and emulating their faithfulness. Their lengthened experience and faithfulness in the Work of God fully entitle them to be viewed as the fathers of the people, and their counsels and warnings must become more dear and be more highly appreciated the older we become and the farther we are removed from those early trials which were so fruitful in experience to them, and which may be truly described as "the days which tried men's souls."

As a people, we are rapidly increasing in wealth, and are gradually emerging from the condition of poverty, which was so common at one time as to be almost universal, into a condition of material prosperity. In the most of cases there is more real danger to our continued faithfulness in this change than there was in our former condition of poverty. For, though poverty may be very trying to all natures, and be almost unbearable to many, yet there is no doubt that very many, in their present state of ignorance, are far more humble and tractable while poor, than they would be if possessed of an abundance of worldly means. By having the experience of the Pioneers in the work of God—the veterans who have been the sharers and the victors in so many conflicts with the Evil One—constantly presented before us, we are reminded of the true source of strength and the only course that we can take to obtain salvation, and are also guarded against the possibility of ignorantly falling into the many traps and snares which have proved the downfall and destruction of so many who have made a like profession with ourselves. The course they have taken is the only one that can be taken with safety by any servant or Saint of God in this or any subsequent generation. The example of those who have taken any other course should be a warning to every one who desires to obtain salvation; for they have failed in every instance to accomplish any good or to gain any commendable success.

Though the circumstances of the people of God have changed very much for the better since the Gospel was brought to Europe by the Elders, and they have not the poverty and difficulties to contend with at home, and in many places abroad, now that they had then, yet the same spirit and desires which animated the Elders in their labors situated as they were then, should be cultivated and possessed by the Elders now. We are under as many obligations now to practice self-denial—to be abstemious, economical, humble, prayerful and pure—as the Elders were then. We must, to be successful, labor with an eye single to the glory of God as much now as the faithful servants of God

found it necessary twenty-five or thirty-three years ago. The change in our worldly circumstances which has made means more abundant, or the change produced by the preaching of the Gospel which has raised us up friends and brethren and sisters on all hands, does not relieve us in the least degree from the obligation we are under to have the love of self and the care of self swallowed up in the love of and care for the Truth. No Elder can be successful now in his ministry, or can continue to progress and overcome, who does not take this course, no more than could their predecessors a quarter of a century ago. If we wish for success, we must follow their example,—we must possess the Spirit which filled them, and which they still have, and tread in their footsteps; by this means we shall be able to come off conquerors and avoid all the evils which surround us. They carefully kept the commandments of God; they diligently obeyed the counsels of his servants; and the Elders who now labor in the ministry must do the same, if they wish to accomplish the same results which they did, and to increase in the knowledge and power of the Almighty. Sickness, poverty, and the serious difficulties incident to their position, could not influence or daunt them; they went steadily onward to the accomplishment of the duties assigned to them, and by their faith wrought wonders.

We should be pleased to see all the Elders—but particularly the young men who are just entering upon their career—ponder upon these things and study carefully the course pursued by the Fathers of Israel. The history of their labors explains the causes of their success and continued progress, just as the details of the actions of those who have fallen by the way show the causes of their failure and downfall.

ABSTRACT OF CORRESPONDENCE.

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MANCHESTER CONFERENCE.—From Elder James Lythgoe, of the 28th ult., we are pleased to learn of the continued prosperity of the Work in that portion of the country. He continues:—"Our meetings are very well attended by both strangers and Saints, who seem watching anxiously the signs of the times. The Saints are preparing for the coming spring, and desire to take their departure for the land God has appointed for the gathering of his people. I have much joy in laboring under the direction of President Taylor, and I trust we may always labor unitedly, and accomplish a good work in these lands, that success may attend our efforts in the spread of truth, and that God's purposes may be more rapidly developed day by day. I ever pray that I may be useful and energetic in the Work of God."

SWITZERLAND.—Elder William W. Riter, in a letter of the 12th ult., from Geneva, informs us of his continued labors in the ministry, and of his determination to aid in upbuilding our Father's kingdom. He represents the brethren as laboring under difficulties in their endeavors to spread the truth, but as cheerful and confident of the accomplishment of God's purposes. He says:—"Notwithstanding the indifference manifested by the masses of the people towards religion, there are some honest-hearted enough to receive it. Several have been baptized here, and the prospect is still good for more. The Saints here are a kind, warm-hearted people—most of them have honesty stamped upon every lineament of their countenances."

NEWS FROM HOME.

By the *Deseret News* of the 2nd ult., we learn how things are moving in Utah. General Connor, of the volunteers, had just returned from a flying visit to his friends in California. Presidents B. Young, H. C. Kimball, D. H. Wells, with Elders John Taylor, Wilford Woodruff, George A. Smith, Charles C. Rich, Franklin D. Richards, Lorenzo Snow and Joseph Young, sen., together with a party of friends, numbering something over a hundred, had been absent from the city on a visit to the settlements in the northern portions of the State. They left Great Salt Lake City on the 19th of August, visiting the settlements on their way, and those, likewise, in Cache county, giving much good instruction, mostly of a practical nature, fitted for the wants of the people, and showing them how to more rapidly and successfully develop the natural advantages and resources of the country possessed by the Saints. They returned on the 26th in good health and spirits.

The Hon. J. F. Kinney left Great Salt Lake City on the 29th of August, for his post at Washington, as Delegate to represent the interests of the people of Utah. With him, most undoubtedly, went the well wishes of *all* the citizens, as he was their *unanimous* choice; a boast that few, if any, Delegates to Congress, except from Utah, ever had the pleasure of making.

The educational interests of the people are not neglected, as we see a notice to the effect that a meeting will be held on the day after the conclusion of the October Conference, to be participated in by teachers and citizens, for the purpose of devising measures systematizing more generally the modes of instructing the young, and of overcoming the difficulties offered by such varieties in books as are now used in schools.

We clip the following items from the *News*:—

The first Church Train, Captain Murdock, arrived on Saturday, the 28th of August. The immigrants were mostly Scandinavians. The second Church Train, Captain Sanders, will probably arrive within a week. Several independent companies are also supposed to be near at hand.

THE SPANISH FORK ROAD.—Elder O. Hyde, now in this city, reports that a most excellent road has been made from Fairview over the Divide and far down Spanish Fork Creek, and that, with the co-operation of the people of Utah county interested in the enterprise, it is intended to push the work forward to completion at an early day.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City,)
July 27, 1863. (

To David P. and Charles S. Kimball.

My Dearly-beloved Sons,—It is with feelings of a peculiar nature that I write to you for the first time while you are in a foreign country; it brings

to my mind scenes that I passed through, when I had the privilege of first landing in old England, when every person was a stranger to me, and I had no one to take me by the hand, or tell me where I could go to lay my head in peace. I feel that you are greatly blessed in having a friend

to take you by the hand, to lead you to a room where you could meditate upon the fulfilment of the words of the servants of God, who blessed you and set you apart to your mission on the 9th April last.

I received your letters from New York, and one from Charles after you landed in England. My heart was made glad that you could be so soon ready to enter upon the fields of your labor, comforting the Saints among whom you are sent to labor, and bearing testimony to the truth of the Work which your father first preached in that land, and that you could also speak to the comforting of many who have friends in these Valleys of the Mountains, and that you have so great a knowledge of what is daily transpiring here.

On the 16th instant there was a Battalion and Pioneer party at the theatre. At midnight, 181 of the Battalion marched and counter-marched in close order. There were 55 Pioneers present. There were about 1,000 persons present.

On the 24th the Pioneers had their first anniversary ball in the theatre.

President Young has commenced to build a grist-mill in City Creek canyon, which will have the advantage of using the water above where it is needed for irrigation.

The exceedingly dry weather has caused City Creek to be very low—it was never known to be so low before. The water-masters have a deal of trouble to manage matters so as to divide the water equally among the blocks, as every person is naturally anxious to get the water for the time allowed him, which is generally two hours to a full block, once in five days, which will scarcely water any lot. The peach crop looks miserably dried up, and the apples are falling almost daily from the effects of the strong winds and severe drouth.

As to rain, when we started on our southern trip on 20th April, we had rain on the second and third nights after our starting, since then we have not had rain enough to wet the ground one inch, and therefore many fields of grain have perished.

You will be glad to learn that Elder William C. Staines left New York in

safety and good health, after seeing the last of the Saints go in peace to Florence; also, after having witnessed the rioting in New York, in which many houses were burned and persons killed.

There are a great many things that I would like to mention and to express myself freely upon to you and those who accompanied you to England.

When I started for England in June, 1837, I went from Kirtland to Fairport, not having a penny, and only a change of inside clothing. When I got to Fairport, Hyrum Smith's wife gave me five dollars as I was going on the steamboat, which paid my passage and brother Hyde's to Buffalo. Dr. Richards then paid my passage to Albany, and I went with him to his father's house in Massachusetts, where he obtained forty dollars. We then returned to Albany, and from thence to New York, where John Goodson went to a brother and got sixty dollars in Kirtland Society Notes exchanged, and I received ten dollars from Elijah Fordham, who was living in New York, and who was then the only Latter-day Saint in that city or county. We went on board the new ship *Garrick* after getting our small supplies; we had no bed, merely a buffalo robe to lie upon on the boards. (While we remained in New York we laid a little straw on the floor.) We truly were pilgrims and strangers without friends. We sailed for England; there was no such thing as a steam-boat crossing the sea at that time; they were all sailing vessels. Eighteen days after leaving Sandy Hook we were running up the Channel between Ireland and Wales. When I landed at Liverpool I had not one penny; this was all marvellous to me, starting to a foreign country without purse or scrip. I merely mention these few things to show the difference between your going and your father's, that's all. We stopped one or two days in Liverpool, taking up our abode with a poor widow, who was very kind to us. From thence we went to Preston, where we arrived on Saturday, 22nd July, about 4.30 p.m., when all the people of the factories and other mechanical operatives were let out for a holiday previous to the first election for members of Parliament under Queen Victoria's reign. On Sunday, in the

afternoon, I preached in Vauxhall Chapel. Next day being Monday was the election for members of Parliament, so you discover that the Gospel of the Son of God was planted in England under Victoria's reign, and I have never yet heard of her casting one reflection upon the Latter-day Saints in her kingdom; nor has any feeling originated in the Parliament against the Work or people. I have seen her Majesty face to face, and she bowed her nice little head towards me, not supposing that it was me, of course.

Now, I will tell you the course that I took; at the time that I was called to go on this journey, the Church was broken up and scattered from Kirtland. I was humble, knew nothing else but to trust in God alone, and to listen strictly to the words of Joseph, the Prophet of the living God, and others who sanctioned his words. My heart, my prayer and my humble devotion was to the Father, in the name of Jesus his beloved Son, that he would guard me and protect me, and let his holy angels direct my footsteps, my thoughts and the intent of my heart; and his angels truly went with me—they were with me by night and by day and opened the way before me. I never wanted, and I never was in want of friends when I needed them. We had not been there over three weeks before we had some 300 good Latter-day Saints, many of whom recited their conviction at the first words that they heard from our mouths. I was in England at that time eight months and two days, and I have no recollection of one week passing but that one day in that week we fasted and prayed, blessed and laid hands on each other, praying that our words might reach the honest-in-heart like a javelin. I was not learned, not mighty in speech, preached very short sermons, took no thought what I should say, but the Holy Ghost spake through me, and it was like melted lead to those who received. I never used a drop of spirituous liquors of any kind, nor any kind of ale and porter, or wine, or tea, or coffee, or cider, or tobacco, but abstained from all those things. I am not really aware that any of you are any better than I was. I am not speaking of these things to boast, but

am telling the facts as they were. I said nothing to the people but repentance, baptism and the remission of sins, laid on hands and confirmed upon them the Holy Ghost. I never was idle a moment; I never gathered together with my brethren to carouse or to drink, nor to give my strength to vanity or foolishness. In all my labors in the Church of Jesus Christ of Latter-day Saints, I never stood forth to debate with any man that opposed the words of the living God or the authority which was placed upon me; since I have been in this Church my mission has been to preach repentance and administer to the children of men to qualify them to gather together in the mountains, where all things that are essential will be taught unto them. I never was sent forth to preach to the world the plurality of wives, nor to court women for wives, nor to have anything to do with them in any way, only to treat them with respect.

David and Charles, hear your father, for he speaketh unto you and to all whom it may concern; leave your families at home, and there let them remain, nor let your spirits reach after them when your poor bodies are in England; commit them unto the care of the Almighty and he will preserve them with your little ones. God says, "Draw near unto me and I will draw near unto you, and I will listen to your cries." Be humble, be meek, and not one hair of your heads shall fall to the ground unnoticed. I had no father or mother in the flesh to say this to my wife and little ones. Remember all these things, bear them in mind, seek to learn wisdom and get an experience.

My earnest prayer to God, in the name of his Son, is, to help my sons to honor the holy Priesthood of the Son of God, which is of more value than all the world besides. I have seen sorrow, I have mourned, I have lamented, when I have seen Elders return from their missions having dishonored their calling and their Priesthood.

I have only related over a few items of my own stated life and experience; the Elders now are taking another mode of life, which is much more exalted towards the fashions of this degenerated, destructive world. I

cannot conceive, with all the light and intelligence that I have received yet, how men who have, as it were, never lifted their fingers in the cause of God, should be so much better than their fathers; their fathers travelled without purse or scrip and supported their families, or they went without it. However, the spirit of bloodshed which now has dominion throughout the United States and is beginning to affect other countries, taking peace from mankind, renders the lives of the Elders in constant peril, should they travel and preach as they used to do, especially in the States.

Give my kind respects to all the brethren in all the European Missions. That God will bless them all, including yourselves, and give his angels charge over them, to lead them off victorious, that their feet may never slip nor their tongues ever speak evil, is the constant prayer of your affectionate father,

HEBER C. KIMBALL.

Sweetwater, 20 miles above Devil's Gate, August 21, 1863. }

President G. Q. Cannon.

Dear Brother,—Our party from the *Consignment* left Florence with Bishop Preston's Cache Valley train, which had been waiting for us for some time. At Florence quite a number of Danish Saints joined us on their way to Zion; and brother Little having loaded up the balance of the wagons with Church freight, we left that place on the 10th of July. Our company consisted of fifty-five wagons, and we have since been joined by about a dozen independent ones. We number about three hundred, independent of the teamsters. Murdock's and Sander's companies had left some time before, as well as J. R. Young's and Patterson's independent trains. We have travelled at a moderate rate, and our cattle are in excellent condition; they had been taken good care of while waiting at Florence for our arrival, and very few have since died.

The season has been a dry one; the Platte, Sweetwater and other streams are very low, but the grass was tolerably good until we struck the arid regions around Laramie. The country around that place looks dreary and

desolate, as though vegetable and animal life were insecure; yet we felt very well while passing through it. We have seen a few Indians on the route, but no buffalo. The Saints have enjoyed, and are still enjoying good health, while their spirits are buoyant and cheerful.

We passed J. R. Young's company encamped a few miles below Independence Rock,—it was in good travelling condition, all the people being well. We have not had much warm weather since we left Florence; the first week or two the sky was clouded most of the time. Captain Sanders's train is two days ahead—Murdock's has passed Pacific Springs. We have just passed two merchant trains bound to Utah. Our Captain is a very energetic and kind-hearted man, and he has the confidence of all in camp. The teamsters have had experience in driving and in the management of cattle, and are well suited to the trip, giving no occasion to the cattle of stampeding.

Green River, 29th.

Sander's and Patterson's companies are at about the same distance from us as they before were. The nearer we approach our place of destination the better the country appears, and our travelling becomes more pleasant—all faces look cheerful, and songs of Zion ascend as we roll along. We have truly realized that the hand of an over-ruling Providence has been over us, and the elements have not been permitted to conspire against our interests and prosperity. With deep emotion we praise God for permitting us to cross the vast ocean and this huge continent, with its deserts, in peace, whilst the wicked are warring on the right hand and on the left. The people of America must now atone for rejecting the Gospel—for slaying our Prophets, the servants of the Most High; and bitterly are they doing so, for its inhabitants are being quickly wasted away.

The operations of the Church Trains are remarkable. The more I look at them the more I rejoice at the additional facilities offered for the gathering of the Saints. We mingle with our brethren from the mountains, which causes union and a glad spirit to prevail, and it increases all the way.

There is not as much inclination to quarrel, or to transgress the rules of camp here, as there would be to do so in an independent train, where we owned or drove our own teams. We take our provisions from various stations of deposit as we go along. It is remarkable to see the care manifested by the young boys in behalf of their brethren and sisters who come from

every nation up to the gathering place for the Saints. Their management in every respect excels all, and the Gentile travellers are highly astonished to see this unity, and to witness our successful journeying.

With respect, I remain your brother in the Gospel,

A. CHRISTENSEN.

SUMMARY OF NEWS.

ENGLAND.—At about 3.20 on the morning of the 6th instant, a severe shock of earthquake was felt in Liverpool and its neighborhood.

MEXICO.—The Archduke Maximilian met the Mexican deputation on the 3rd instant, and consented conditionally to accept the throne. He made his consent depend upon a popular vote and the provision of guarantees for the integrity and independence of the Empire.

POLAND.—Prince Czartoryski has, in the name of the Polish Government, demanded of the Cabinets of Paris and London the recognition of the Poles as belligerents. A Russian spy was stabbed at Thorn, before the Hotel de l'Europe. In consequence of this attempt the hotel was occupied by the military, and all the male inmates were arrested.

JAPAN.—News received from Japan states that the expulsion of foreigners has been openly avowed.

ITALY.—A treaty of commerce was signed at St. Petersburg on the 3rd instant, by which Italy is placed upon equal footing with the most favored nations.

AMERICA.—On the 19th and 20th ult., a terrible and sanguinary battle ensued between the Federals under General Rosencranz and the Confederates under General Bragg, the latter having received heavy reinforcements from the armies of Lee, Beauregard and Johnston. The Federals were worsted and had to retreat to Chattanooga, near which place the battle had been fought. By later accounts the Federals acknowledge a loss of 10,000 men and fifty pieces of cannon, and the Confederates a loss of 5,000 men. General Burnside had been unable to join Rosencranz up to the 26th ult. There is no news of importance from Charleston later than the evacuation of Forts Wagner and Gregg by the Confederates. The steamer *Sumter* was mistaken for a Federal vessel by the garrison of Fort Moultrie, and was fired into and sunk. The crew, numbering 600, escaped uninjured, excepting 20 who were lost.

VARIETIES.

SINGULAR CUSTOM.—At Munich there prevails a singular custom. Every child found begging in the streets is arrested and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned and gets the new clothes intended for him, his portrait is taken in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him, and he promises by an oath to keep it all his life, in order that he may be reminded of the abject condition from which he had been rescued, and of the obligations he owes to the institution which saved him from misery, and gave him the means by which he was enabled to avoid it in future.

The *Ozas*, of Cracow, announces the establishment of the torture in the citadel of Warsaw. An iron ring, which can be reduced in size by a screw, is placed on the prisoner's head and tightened until the victim confesses. Rigorous measures are being taken in case a revolt should break out in the capital of the kingdom. An order has been given to massacre the prisoners in case an attempt be made to deliver them.

THE FIRST PRINTED BOOK.—It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied, was the production of the Bible. This was accomplished at Mentz, between the years of 1450 and 1455. Guttenberg was the inventor of the art, a goldsmith furnished the necessary funds. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. The work contained twelve hundred pages, and being the first ever printed, of course involved a long period of time and an immense amount of mental, manual, and mechanical labor; and yet for a long period after it had been furnished and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

DIED:

In Great Salt Lake City, August 15th, Robert Francis, son of R. F. and Eleonor Stevens Nealen; aged 1 year, 2 months and 15 days.

In Great Salt Lake City, August 28th, of canker, Martha Ellen, daughter of William and Matilda Emily Wagstaff, aged 4 years and 3 months.

In Great Salt Lake City, August 14th, Charles, son of Charles and Maria Bradford, aged 8 days.

P O E T R Y .

—o—

DEATH WE KNOW MUST BE.

There are flowers that bloom upon life's way,
Bright, beautiful, and fair to see;
We cannot tell why they decay,
And yet we know that death must be;
O death! O death! we know must be,
'Tis it that sets the spirit free;
To rise to spheres of endless love,
Each earthly failing far above.

The crushed flower's sweet perfume,
Floats lightly on the evening gale;
Though vanished now its summer bloom,
And all unheard its dying wail:—
Yet still we know that death is there,
We feel it in the passing air:—
We know that it from earth now free,
In heaven will bloom eternally.

We've seen sweet flowers bloom and die,
And pale beneath affliction's sun;
We've heard life's last, deep quivering sigh,
Yet viewed it but as life begun;

Liverpool.

We know! We know! that death must be,
To set our prisoned spirit free;
Yet mourn we not to see them die,
'Tis but to gain eternity.

Sweeter far the suffering flower,
Which feels affliction's smart;
More penetrating far its power,
More gentle its crushed heart;
For death! O death! we all expect,—
Afflictions make us each reflect;
The nearer we approach the tomb,
The brighter human virtues bloom.

There is one flower that never dies,
That winter's storms nor cold can kill;
'Tis virtue, such as angels prize,
Obedience to a father's will;
And death! dread death! is not in vain,
We die to rise to life again;
'Tis but the sleep we all must take,
From it to glory we'll awake.

J. ROMSEY.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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Saturday, October 24, 1863.

Price One Penny.

LETTER DESCRIPTIVE OF PRESIDENT YOUNG'S TRIP NORTH.

BY ELDER J. V. LONG.

(From the Deseret News.)

I have pleasure in penning you a brief sketch of President Brigham Young's recent visit to Cache county.

On Wednesday, the 19th ult., Presidents Brigham Young, Heber C. Kimball and Daniel H. Wells, with portions of their families; Apostles John Taylor, Wilford Woodruff, Geo. A. Smith, Charles C. Rich and Franklin D. Richards; Joseph Young and John Van Cott, of the Presidency of the Seventies; Daniel Spencer and George B. Wallace, of the Presidency of this Stake of Zion, and other Elders and friends, left this city for Logan, where a Conference had previously been appointed to be held. The company halted for noon at Bishop Layton's Ward, where an excellent dinner had been provided for the whole company in the basement of the new meeting-house. The public schools of the Ward were assembled and waved their banners and sang songs of welcome to the Presidency. I noticed the mottoes inscribed upon four of the banners as I passed them; they were couched in the following words:—

"Children of Zion," "Welcome President Young," "We are pleased to see you," and "Our Mountain Home."

In the afternoon we proceeded to Ogden, where we were kindly entertained for the night by President Farr, the family of Bishop West, Judge Farr, Elders McGaw, Hammond and Ballantyne, Capt. Brown and others."

Thursday we drove to Brigham city, Box Elder county, where we held meeting at 3 o'clock p.m. Presidents Young, Kimball and Wells preached on the life, the trials and blessings of the Saints.

When we started through Box Elder canyon on Friday, I perceived that our company had increased in numbers at each settlement we had passed through, and, on examination, found it to be composed of 121 persons and 32 carriages.

Before reaching Wellsville, we were met by an escort of mounted men, who relieved the Box Elder escort and led the way into town, were, apparently, all the inhabitants had turned out to welcome the Presidency. I did not

pretend to take notes of all the banners which were unfurled to the breeze, but among the number I did take were the following:—"Hail to our Mountain Chief," "Welcome to our President," and "Polygamy forever." The man who wrote the last one has just got married.

Our animals cared for, the dust washed from our faces, and justice haying been done to the comforts of life provided, we repaired to the meeting-house. On the meeting being called to order, the choir sang,

"Give us room that we may dwell."

I was credibly informed that the members of the Wellsville choir are very enterprising; and being very anxious to move out of their forts into broad, town lots, they have adopted the above hymn as a sort of family prayer, which they sing whenever they think it will help them to the consummation of their wishes.

Elders John Taylor, Franklin D. Richards and Charles C. Rich addressed the congregation on the practical duties of Saints, the necessity of making improvements in every city, town and village throughout the Valleys of Ephraim. President Young followed with instructions relative to the building of a meeting house, the planting of orchards and gardens, that their very numerous progeny, which he observed growing up among them, might have fruit of every description in the season thereof. He admonished them to live daily in the light of the holy Gospel, that they might constantly enjoy the influences of the Holy Spirit.

The President and company went to Logan the same evening, where we found that Presidents Benson and Maughan had made every desirable arrangement for the comfort and convenience of the company, so that all found neat and comfortable quarters provided for them on their arrival. I am not sure that the Ogden martial band and the Logan brass band played all night, but they were certainly serenading long after I went to bed, and they were playing "Yankee Doodle" when I awoke on Saturday morning.

CONFERENCE IN LOGAN.

Saturday, at 10 a.m., the Conference

was called. Elder Wilford Woodruff delivered the first discourse, which was listened to by an attentive audience. Presidents Young and Kimball also addressed the congregation. The sermons were all of a highly interesting and practical character, to some extent local in their doctrinal points.

In the afternoon, President Daniel H. Wells preached. He expressed his gratitude for the opportunity of meeting with the Saints in Cache Valley, and he rejoiced in the knowledge of the Gospel which they had all embraced. Exhorted to faithfulness in the discharge of every duty. President Joseph Young then addressed the meeting. His subject was chiefly the saving of grain against a time of scarcity, together with the redemption to be wrought out by the Latter-day Saints. President Young followed with appropriate instruction on the temporal and spiritual salvation of the Saints; the necessity and importance of perfect union amongst them; the classification of labor for the general good, our object being to build up Zion.

A Priesthood meeting was held in the evening, at which Elders Rich, Richards and Van Cott gave some valuable instruction to the Quorums present.

Conference resumed its session at 10 a.m. Bishop Layton offered prayer, and Elders John Taylor and George A. Smith preached. Elder Taylor reasoned upon the building up of the kingdom of God, the way and manner in which it is to be done. Elder Smith gave an account of his trip through the southern counties, in company with Judge Kinney, and then dwelt at some length on the literal building up of Zion, in accordance with the revelations and law of God.

At the afternoon meeting the Sacrament was administered by the Priests of Aaron.

President Young then arose and preached from these words:—

"For by the power of my Spirit created I them; yea, all things, both spiritual and temporal: firstly, spiritual—secondly, temporal, which is the beginning of my work; again, firstly, temporal—and secondly, spiritual, which is the last of my work."—Book Cov. sec. x, par. 9.

This discourse was in every respect calculated to teach men how to live.

Monday, the 24th, we turned about and started for home, reaching Brigham city about 3 o'clock. A meeting was held in the Court House. President Joseph Young gave a pleasing account of his first acquaintance with the fulness of the Gospel as revealed through Joseph Smith. President Kimball made a few remarks, instructing the people to lay up their grain against a time of famine; admonished them to be obedient to the counsels of the Priesthood. President Young followed upon the same subjects, and endeavored to show them the propriety of regulating the prices of the grain they raise, and making speculators pay a good price for all the grain they got from them.

On Tuesday morning our company came to Ogden. A meeting was held at 3 p.m., in the Tabernacle, and the audience was addressed by President Wells, Elders Hiram B. Clawson, John T. Caine, William H. Folsom, John V. Long, George A. Smith, and then by Presidents Kimball and Young. At

this meeting, which lasted nearly four hours, many important topics were treated upon. The President called upon the people to covenant to keep his counsel, and then told them that he wanted them to lay up grain for a time of scarcity; not to sell their wheat for less than two dollars a bushel, nor their flour for less than six dollars a hundred. He chastized the Bishops for neglect of duty, and for doing things which they had not been commanded to do.

The President and company returned to this city on Wednesday the 26th, calling at Farmington for dinner.

I will remark, in conclusion, that there is an increasing and praiseworthy desire among the brethren north to raise fruit. Elder Benson's fruit-orchard is still two years in advance of any other in Logan, the opinion of some inexperienced men to the contrary notwithstanding. President Maughan and brother Gates have set out good orchards, but they are not yet in bearing, still their labors in this department are deserving of emulation.

POPULAR DELUSIONS.

BY ELDER GEORGE REYNOLDS.



Much has been said, and much more has been written on the fallacies and fancies that have misled the million at various epochs of this world's history, until it has become a favorite theme with the lecturer and philosopher, to compare the superstition, credulity and ignorance of bye-gone days, with the discernment, enlightenment and intelligence of the present age. We are pointed to a time when the alchemist, with retort and crucible, would spend a lifetime and a fortune endeavoring to turn the baser metals into gold, to gain the favor of princes and the approbation of the masses, in his unavailing efforts to unravel the secrets of nature's vast laboratory, and instruct mankind in the mysteries of the great secret,—“How to get rich in a short time and with very little trouble or outlay.” We are told of

the manias which raised articles of little worth to fabulous values; of the outcries against witches, wizards, cunning men and women; how whole populations would join in the crusade against poor creatures on the slightest suspicion of their being acquainted with the “black arts,” and would put them to the cruellest tortures to prove their guilt or innocence,—trials which now, in many cases, would simply excite our mirth at the utter ridiculousness of the means used to detect guilt, did we not recollect they brought acute suffering to the subjects of these unfounded suspicions. Again, we are asked, what can be our opinion of the condition of the masses who would readily purchase, in full faith of their virtue and renovating properties, such nostrums as “The elixir of youth,” whose vendors promised that its all

potent qualities would give to the aged the strength and the beauty of their youthful days, or that, with still higher claims, accorded to its partakers immunity from pain, disease, and even death itself. Yet we are told all these things really existed and enjoyed the felicity of being popular.

But there are delusions more powerful than any of these, that still affect the minds of people in this day, notwithstanding the favorable comparisons that one-sided arguers exhibit as evidences of the superiority of the present to any previous generation; delusions that have existed "from the beginning" until now, of which we hear little, or, if mentioned, referred to so vaguely as to be of little or no benefit in clearing the error away. However, it is not now our intention to dispute the correctness of any religious doctrine, to controvert the theories of a favorite philosophy, or to argue on the justice of existing governmental regulations; with such, as far as they do not interfere with us, we have little to do; but there are some ideas which are still to be found lurking in the hearts of men, from which we have suffered, and of which we may speak.

Ever since the time when murderous jealousy took possession of the soul of Cain, and urged him to the commission of the deed that stains his name, and points to him as the first shedder of innocent blood on this fair earth, there has existed within the minds of those who neither loved truth nor practiced righteousness, an idea that by killing the teachers, practitioners and lovers of Godlike principles, they could destroy the principles themselves; that if they slew the propagators of these doctrines, that they could no longer hear them, they would not be judged nor condemned thereby, but would have immunity in practicing what they loved best. To cite examples would be simply to take the history of the people of God in every age, and to narrate the story of their sufferings and persecutions. Yet, strange to say, all these evidences of the futility of opposing physical force as an argument against truth, have not had the desired effect in teaching the inhabitants of this world, who

live upon its surface to-day, that they, with such poor weapons, can do no more than their predecessors before them in overturning or destroying the truth.

One would almost think, from the variety of agencies brought to bear against the Saints of this age, that every possible means at the disposal of man had been used in the attempt to destroy them; yet such does not appear to be the case, as year after year some fresh idea is started which is proclaimed as sure to succeed in accomplishing the end, and pretexts have never been wanting, however false or frivolous, for putting the new idea into active operation. Mob, carrying death, banishment and extermination as their mottoes and warcries; official proclamations of "peaceably if we can, forcibly if we must," drivings, plunderings, Indians, starvation, grasshoppers, famine, internal dissension, and a grand American army, have all been heralded forth and echoed through creation as sure means to bring about the desired consummation; but all have come to naught, all have failed; and if these examples are to be taken as the most powerful arguments that can be brought to bear against Gospel truths, we cannot but pity those who use weapons so utterly inadequate to the task, and which, instead of injuring those they were intended to destroy, rebound with ten-fold force upon those who have wielded them. Still, the idea exists and flourishes in the hearts of men, all the examples of the past being insufficient to prove how delusive, how entirely incompatible with the assigned task are such instruments; but observing how "the grain of mustard-seed" is becoming the mighty tree—a shelter and a retreat from the storms and desolations about to overspread the earth—those who desire not the advent of the kingdom, nor the reign of purity and truth, imagine any weapons are better than none, however miserably they may fall short of what is wanted.

One of old, whose wisdom has been greatly praised, on an occasion when the Apostles were taken before the Jewish Council for preaching the doctrines of the Everlasting Gospel,

after citing examples of the end of impostors and the rapid decay of their delusions, said, "And now I say unto you, refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought ; but if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God." This advice, though given so many

years ago, is still as true, and as full of wisdom, as when first it was uttered by Gamaliel before the High Priests and Elders in Jerusalem, and could be advantageously studied and thought over by those who rejoice in the persecutions suffered by the Latter-day Saints, and who side with their defamers.

A GLANCE AT THE WORLD AND THE SAINTS.

BY ELDER JOHN SCOTT.

It is really heart-rending and appalling to the mind of any thinking and right-minded man, to look around and see the dreadful state of wretchedness and misery in which the nations of the world are involved, and the still worse condition to which they are fast hastening. On every hand do we see poverty and wretchedness, drunkenness and debauchery, robbery and murder, with their concomitant evils following them. It is impossible to take up a newspaper of the present day without the eye being attracted to some startling case of murder, robbery, infanticide, &c. ; and this in the, so said, most enlightened age of the world's history—in a land of Bibles and churches. It is said in Holy Writ, "Can a mother forget her suckling child ?" Yea, verily, they can, in the present day, forget them by hundreds. We can read of hundreds of children, on entering the world, being cast away with the most shocking indifference on the part of mothers(!). Instead of being looked upon, as they ought to be, as blessings from heaven, bestowed upon them by God our Father, and tenderly nursed and cherished as such, we behold the doom of these infant children. The *Seaham Observer* says :—"A Parliamentary return states that out of 1,104 inquests on children under two years of age, the causes of death were : wilful murder, 63 ; manslaughter, 5 ; found dead, 141 ; accidental suffocation, 147 ; suffocation (cause not known), 131 ; neglect, dis-

ease, &c., 614 ! This is a category at which we may fairly shudder."

If we contrast, for a moment, the position and circumstances of the Latter-day Saints as compared with those of the rest of the world, a vast difference will be perceivable between them—indeed, they are not to be compared with each other. In the world, nothing but crime and misery exist—turn which way we may, they abound on every hand. That confidence which ought to have place between man and man, is now rarely to be found ; the links that bound mankind together are broken, and there is not wisdom enough in uninspired man to re-unite the disorganized and scattered elements of society. How truly did the poet say, that

"Man's inhumanity to man
Makes countless thousands mourn."

And such continues to be the case. We can see men holding prominent positions in the world—men of great influence and affluence, robbing and defrauding their creditors of thousands, and escaping the lash of the law with impunity, through their knavery and treachery leaving their dupes to lament and mourn over the loss.

To take a wider scope of things, and look at the nations and kingdoms of the earth, what do we see ? We perceive every nation and kingdom, without exception, preparing for war—each is trying to have the pre-eminence, and to gain a mastery over its rival, in the invention and manufacture of the most deadly engines of

warfare. Were such gigantic preparations ever known in the history of the world hitherto? Certainly not, according to any accounts that have been handed down to us. Little do they know what all their great preparations are for, and less of the vortex of destruction and misery, the very brink of which they are tottering upon. They will not believe the testimony of the Latter-day Saints, relative to the things that are coming upon them, unless they repent of their sins. They answer that it is all nonsense—it always was so, and always will be. But, thanks be to God, the Saints can lift up their heads and rejoice, for these are testimonies unto them that the day of their redemption draweth nigh. The Saints can realize that

“The bright sword is drawn,
And the sheath thrown away,”

and that wickedness of every description will be swept from off the earth by war, famine and pestilence, and that by the fierce and vivid lightning and thunder of heaven shall the inhabitants of the earth be made to mourn. Then the cry of the Saints shall cease to come up into the ears of the Lord of Sabaoth.

Every Latter-day Saint, who is in possession of the Spirit of God and is living his religion, is aware of these things and can rejoice, even in the midst thereof, and anxiously awaits the coming of the day of his deliverance from the thralldom and tyranny to which he is compelled to submit at present, that he may gather home to the land of God's choice, where he may put forth his hand and help to cultivate and beautify the same, and bring it back to its first primeval order, when God pronounced the earth “very good.” What a difference do

we behold, when we see the thousands of the honest-in-heart concentrated in that one place—all actuated by the self-same motives, all having made the same covenants, and having the same desires—the beautifying and building up of Zion in the last days, that it may be fit and acceptable in God's sight for his Son Jesus Christ to come and dwell on, with his people, during the great thousand years.

While contemplating the thousands of poor Saints that remain to be gathered from amongst the nations of the earth, the heart yearns with pity for their condition; but let them continue humble and faithful in the discharge of every known duty, and live up to the requirements of our most holy religion, that they may have a claim upon every blessing that God has in store for his people. They should be careful to use the means they have in their possession with the strictest regard to economy, and not to let an opportunity slip of putting by a shilling towards their emancipation from Babylon; but, at the same time, they should not forget to be punctual in the payment of Tithing and Mission Fund deposits, for it is by these that the Church has to be upheld, and those sustained who are sent into our midst to comfort and cheer us, to gather in scattered Israel and to preach the glad tidings of great joy unto fallen man. May God grant unto us all his Holy Spirit to enable us to be faithful in the discharge of every known duty, and to see our way clear to gather with the Saints of the Most High, that we may be enabled to appreciate and enjoy the contrast between their condition and that of the rest of the inhabitants of the world.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 664.)

December 6.—Brother Haight took his team, and we rode with him to brother Joseph Murdock's, in Hamilton, Madison county, where we arrived on the 7th, in the evening. Brother George A. was confined to his room

sick, and received a thorough series of Thompsonian nursing. I found the Saints in confusion; they had the gift of tongues among them, and the interpretation, and they were so ignorant of the nature of these gifts

that they supposed that everything which was spoken in tongues was immediate revelation from God ; a false spirit had therefore crept in, and division was the result. I taught them that when they spoke in tongues the language might be from the Lord, but with that tongue they spoke the things which were in their hearts, whether they were good or evil ; the gift of tongues was given for a blessing to the Saints, but not to govern them, nor to control the Elders, or dictate the affairs of the Church. God had placed in the Church different gifts ; among which were Apostles, Prophets, helps and governments, and wisdom was profitable to direct. Before leaving, the Saints came to an understanding on these matters. The brethren were very kind to us : brother Benager Moon gave me satinette to make me an overcoat ; sister Lucetta Murdock made it for me ; this was a great blessing to me, as I had worn a quilt, with a comforter run through it, in lieu of an overcoat, all the way from Nauvoo, which had not much of a ministerial appearance. Held meetings on Tuesday and Thursday evenings.

—15 (Sunday).—Preached in Waterville at brother Gifford's, and returned on Monday to Hamilton.

—20.—Went to Eaton, and visited cousins Fitch and Salmon Brigham, and on Saturday to Hamilton, and called on Phinehas Brigham. While at cousin Phinehas Brigham's, he had many inquiries to make about the Prophet. I preached the Gospel to him so plainly that he could not make any reply, but had to acknowledge that what I taught was Scriptural and reasonable, and he could not gainsay it ; but being a very staunch Baptist and a deacon too, he regretted very much his son was not there, who was educated for a Baptist priest. He thought if his son was there he might be able to enlighten my mind and point out my errors, although he was not able to do it himself.

We had not conversed an hour before his son, the priest, came in, to whom he introduced me, and then sat down with a great deal of composure, believing the son would be able to rebut the doctrine I had advanced.

The son, with all the solemnity and air of a priest, commenced to ask questions. I answered them, and, in return, asked him a few questions, giving him the liberty to rebut any statement I had made by bringing Scripture testimony, as I had read my doctrine from the Bible ; but he could not give me any light, neither could he answer the questions I asked him, and he was too much of a gentleman—young and inexperienced—to commence a tirade of abuse, as older priests generally did on the character of Joseph Smith and the Book of Mormon, consequently he sat mute as a stock.

I continued my visit with the family for a short time, and when I was about to leave I told them that **Baptistism**, **Methodism**, **Presbyterianism**, **Quakerism**, **Shakerism**, and every other **ism** I had studied and learned, for I desired to know the truth, and found I could put all their doctrines, when simmered down to truth, into a snuff-box of the smallest class, put it into my vest pocket and go on my way ; but, when I found "**Mormonism**," I found that it was higher than I could reach with my researches, deeper than I was capable of comprehending, and calculated to expand the mind and lead mankind from truth to truth, from light to light, from grace to grace, and exalt him in the celestial kingdom, to become associated with the Gods and the angels. I bade them good night, and went over the hill to Hamilton, and staid at brother Murdock's.

—22, 1839 (Sunday).—Preached at brother Murdock's, and went to Waterville on Monday, 23rd, with brother Gifford.

—25.—Went six miles beyond Rome, and met with Elder James Blakeslee and brother Joseph L. Robinson ; stayed with brother Spinning. Returned on the 27th to Waterville, and on the 28th to Hamilton.

—29 (Sunday).—Elder Blakeslee preached. Brother George A., who had been confined to brother Murdock's house during the last three weeks, was now so far recovered as to be able to proceed ; and on the first day of January, 1840, brother James Gifford took us in his sleigh to Waterville, where we stayed over night with bre-

ther Sykes. This evening brother Blakeslee read us several chapters of a work which he had written for publication ; and as he earnestly solicited my opinion on the subject, I pointed out to him so many palpable errors in principle and doctrine, that I convinced him his work would have to undergo a thorough revision before it could be published to the world as the doctrines of the Church of Jesus Christ of Latter-day Saints.

—2.—Brother Gifford carried us to Utica.

—3.—Went by railroad to Albany, and put up at the Railroad House.

—4.—Found brother Robert Campbell, who lived with his mother, and staid with him. I went to Troy, and proceeded to Lansinburgh. I went to meeting, where Elder Phinehas Richards was preaching.

—5 (Sunday).—I preached in Lansinburg, and returned to Troy and preached in the evening.

—6.—Returned to Albany.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 24, 1863.

GOD'S VOICE IN THE EARTHQUAKE.

On the morning of Tuesday, the 6th instant, an earthquake was felt throughout England which startled many of the people from their propriety. Considerable fright was excited in many places where it was most strongly felt ; many of those who describe their feelings on the occasion declaring them to be "awful." Where its character was not immediately recognized, numbers arose in alarm thinking that burglars had entered their dwellings. The damage resulting from the shock, so far as known, has been quite trifling. A few articles of furniture upset and pieces of crockery broken, with here and there a few bricks and tiles displaced, are all the effects attributed to its agency. It seems to have been a quake of a very mild character—so mild and so little to be noticed, that it has not proved to be more than a three days' wonder. For about three days the columns of the newspapers contained descriptions of its effects from correspondents in different places, and editors, during that period, bestowed upon it some slight notice ; but the feeling has rather been one of contempt for such a miserably poor shaking as it has afforded, and many of the gentlemen of the press allude to it in such a manner as to lead a reader to suppose that they were rather condescending to notice it at all as a genuine earthquake. They even congratulate the nation upon the total absence of superstition respecting this event, and appear delighted to think that "earthquakes, like eclipses, have ceased to appal even the vulgar as messages of wrath from Heaven." One paper, in allusion to this point, accepts it as a favorable indication that "nothing can be further from superstition than the tone in which our correspondents, many of them clergymen, record what they saw and observed."

Oh happy age ! Oh blessed generation ! when even clergymen, professed ministers of Heaven, cease to be so vulgar as to annoy the people with any

reflections about the Divine origin of earthquakes, and are no longer so superstitious as to think for a moment that the Most High can have had anything to do with the production of such phenomena ! Let peans be sung in honor of this emancipation of "Christians" of the year of grace 1863 from the remnant of "superstitious folly" bequeathed to them by an earlier generation, who were so unfortunate as to be taught by Apostles and Prophets that Divinity warned and punished through the agency of earthquakes ! Earthquakes may be intended to warn and punish the wild and fiery populations of semi-tropical cities ; they may speak to the superstitious generations that demand a sign and will only be taught by portents ; to such they may stand in the stead of the thunderings and quakings of Sinai ; but in these cooler climes—in Great Britain—with more reasonable temperaments, and under a purer faith (yes, *purser faith* ; those are the words) this awful language is not needed ! With what a feeling of conscious superiority do editors discourse in this strain to their readers ! The mantle of self-righteousness they wrap closely around them, and deem themselves and the people of the nation at large entirely invulnerable to every calamity that may affect other communities and peoples. The ALMIGHTY footfall is soft here, they think ; and while they condescendingly acknowledge that there are means, utterly beyond their ken and computation, far below their feet, by which cities may be subverted, populations suddenly cut off, and empires ruined, yet they do so in a tone and manner intended to convincingly silence any fears there may be entertained of such a power being aroused, especially to their or their compatriots' injury. They do not even confine their gratulations to their immunity from the ravages of physical earthquakes, but give point to their declarations of superiority by alluding to the great moral earthquake which is convulsing and rending to fragments the great empire across the Atlantic, and announcing that they are safe from that fate, for never was the nation so united !

Much as we may wonder at the condition of mind which, in seemingly intelligent men, will produce such utterances as those above referred to, and suffer them to be read and accepted by others, also professing to be intelligent, as anything more than the ravings of idiocy, yet we are not disappointed. Unless there should be a numerous class who would thus shut their eyes and harden their hearts against every Divine manifestation of power, and enshroud themselves in their superior self-righteousness and imagined immunity from the evils that would afflict other peoples, the word of the Lord could never be fulfilled. A people less conceited than they, might be terrified by the earthquake, the war, the famine or the pestilence, and repent and escape ; but many of them will not do so. What possible effect can the shaking of an earthquake, the bloody consequences of a war, the fearful desolations of a famine or a pestilence have upon minds who think that such dreadful calamities are the language in which superstitious generations, that demand a sign and will only be taught by portents, are spoken to ; but are not sent with any such purpose to them, who have more "reasonable temperaments and a purer faith ?" Or, who think that it is only the vulgar who are influenced or appalled by such visitations "as messages of wrath from Heaven ?" Truly spake the Holy Ghost by the Prophet, and wonderfully applicable are the words to this generation, where he says :—"Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have

they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." If they were more susceptible, they might repent and be converted upon the approach of those calamities which every man of God, who has spoken upon the subject, has declared will be felt by the inhabitants of the earth as portents of the Divine wrath. But when even clergymen are free from the "contemptible weakness and superstition" that God has any agency in the matter of earthquakes, wars and other calamities—when the professed ministers of the Almighty, and who may be supposed to know best upon this point, endorse the statement and idea that He does not concern himself any longer about sublunary matters—how can it be expected that the masses, especially that portion of them who take pride in showing that they are above superstitious weaknesses, will be otherwise ? The Scriptures inform us that there will be earthquakes and other terrible calamities given unto man for the accomplishment of the purposes of the Almighty ; but they do not lead us to expect that repentance and an acknowledgment of the hand and the power of the Lord, on the part of mankind, will follow these visitations. They intimate, on the contrary, that feelings directly the opposite of these will be indulged in, and that men will feel more like cursing God and dying than repenting. Jesus predicted to his disciples that there should be "famines and pestilences and earthquakes in divers places ;" but these were to be only "the beginning of sorrows." They were to be testimonies to men given in the language of Almighty power. When the voice of heaven-inspired man failed to have the desired effect upon his fellow-man, and the latter resisted his testimony and warning because he was a man like himself, then there was to be heard and felt testimonies and warnings in voices of a more potent and terrible character. The earth itself, at the impulse of its Almighty Creator, should be moved to add its testimony in language peculiar to itself—language of terrible significance and portentous character—to its inhabitants. Universal creation should join to testify unto blind and self-righteous and conceited and rebellious man, in manifestations and voices of awful and sublime power, to the truth of the words declared in meekness unto them by their fellow-mortals, who had been inspired and sent forth by the Almighty with the message and warning.

The Lord has said unto his servants that "After your testimony cometh wrath and indignation upon the people ; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds." "Ah !" but says sapient man—editors, clergymen and others—"we have had hundreds of earthquakes and wars and famines and pestilences ; we have had thunders, lightnings, tempests, and the sea heaving itself beyond its bounds ; but the end has not come yet ; and we think those who view such events as the messages of wrath from Heaven, the victims of a vulgar superstition." Yes, and in their very anxiety to escape deception and superstition, they will become the victims of both ; the voices of the elements—nature's voice speaking in God-like power—will be suffered to pass by as unheeded, so far as repentance is concerned, as is the voice of feeble, though inspired man, until the consumption decreed shall be fulfilled, and the vengeance of a rejected and offended God shall be fully executed.

ABSTRACT OF CORRESPONDENCE.

STAFFORDSHIRE CONFERENCE.—Elder C. B. Taylor, writing from Staffordshire, tells us of the happiness he experiences in his labors in the ministry. He says that he and Elder F. C. Free meet with considerable opposition, but they are more successful than they at first anticipated from the darkness which enveloped the minds of the people. They continue to baptize a few, and the prospects are still good for more.

SWEDEN.—By letter of the 26th ult., from Elder J. E. Evans, we learn of the prosperity of the Work in that part of the Lord's vineyard. The brethren who had last arrived there from Zion he represents as making rapid progress in the acquirement of the language, and he says that our heavenly Father being willing, in a month or two he will be enabled to speak with some proficiency. Elder John Gray, jun., started on the 21st ult. for Fredericia, where he has been appointed to labor. Elder G. M. Brown goes to Christiania, Norway. Elder Sprague labors in the Copenhagen Conference. The Saints of Sweden are represented as a kind, faithful, warm-hearted and an honest people—they enjoy much of the Spirit of God, and the Elders experience joy and happiness in laboring amongst them.

DENMARK.—Elder A. W. Winberg, writing from Denmark on the 6th inst., informs us of his continued health and prosperity in disseminating the principles of the Gospel of salvation among the people of that land. He writes :—“I have enjoyed myself exceedingly the past summer in travelling in this Mission preaching the Gospel unto the people, and in striving to instruct and exalt the Saints, and to bring others to a knowledge of the truth. I realize that it is a great privilege to be a servant of God and a messenger of glad tidings unto the inhabitants of the earth, and to labor for the advancement of His kingdom. The Priesthood is united, and each one is zealously striving to further the cause of truth and righteousness. Your visit to Scandinavia, your teachings and instructions in the General Council held in Copenhagen, and at meetings in other places, has had a good and beneficial effect, and will exert a lasting influence upon the minds of those who heard you. The Work here is progressing, not so rapidly, perhaps, as we might desire, yet it is steadily advancing, and I believe that thousands of the people will yet embrace it.”

NEWS FROM HOME.

We have received the *Deseret News* of September 9th, and from it we learn the progress of events at home, in Utah. Notwithstanding the drouth of the past season, the Saints are steadily increasing in prosperity; and, in putting into practice the counsels of the servants of God, they are increasing in substance and are advancing in the knowledge of the principles of true enlightenment and salvation.

Judicial proceedings are still of a peculiar nature. Judge Drake, of the First Judicial District, had opened his Court at Provo, on the 1st of September, and had adjourned it the same day without transacting any business. Judge Waite had started for the Boise River gold-mines, having, he says, had

leave of absence granted him for five months. Government has not yet, it is understood, appointed successors to them, but it is to be hoped that ere long the respectful petitions of the inhabitants of Utah will be answered, by the appointment of men who will perform their duty and deal justly with their fellow-men.

We extract the following items of information from its columns :—

Captain Patterson's company, independent, as called in contra-distinction to the Church trains, arrived on Friday, the 4th of September, in the afternoon, on the public square, 8th Ward, and on Saturday, about the same time in the day, Captain Sanders' company, Church train, arrived.

The three companies of infantry and one of cavalry, California Volunteers, *en route* for Camp Douglas, are reported to be coming by the Northern or Humboldt route, and are expected here in eight or ten days.

The season for manufacturing the sorghum crop into molasses having arrived, many have commenced operations, and a considerable amount of syrup has already been made in Great Salt Lake, Davis and Utah counties.

The new factory of President B. Young, on Kanyon Creek, was put in motion on Monday the 7th. Two hundred and forty spindles were sent humming their cheery music—all managed by a single tender. We are not prepared to give details of the dimensions or other capacity of this establishment, but a fair inference of its extent may be drawn from the number of spindles. We congratulate ourselves on the prospective dawn of a new era in the manufacturing interests of Utah.

It is understood that the Deseret Musical Association purpose giving the first concert of the season in the theatre, during the coming Semi-Annual Conference.

C O R R E S P O N D E N C E .

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ENGLAND.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, Sept. 25, 1863.

President George Q. Cannon.

Dear Brother,—Having just returned from another tour through this District, I thought I would again write you a few lines. The prospects for doing good still continue bright and cheering, and in some places the inquirers still hover around us, seemingly anxious to hear every word we have to say. This gives us fresh courage, increasing our desires to lift up the warning voice, both loud and long, to cry faith and repentance to the people, exhorting them to be obedient to the principles of the Gospel of Christ. The brethren are all feeling well; the Saints are rejoicing under their teachings and instructions. All things are moving on

harmoniously, and baptisms still occasionally take place.

I find, wherever we can induce the people to calmly investigate or reason upon the doctrine of Christ which we advance, they generally admit it to be Scriptural. The principal objection some have is that it is unpopular, and they cannot see why it is necessary for them to gather to Salt Lake. That it is an unpopular doctrine I readily admit. So was the Gospel in the primitive days of Christianity. "If," says the Savior, "they have hated me, so will they hate you; but the servant is not above his master;" and he also says, "Ye are not of the world, if ye were, the world would love you," &c. I can very readily perceive that this teaching places many people in rather a peculiar position; they would like to worship God and still be friendly with

the world—but this cannot be. Like causes produce like effects; and the Saints must needs meet with trials and persecutions, thereby gaining an experience and being purified from everything of a drossy or worldly nature, becoming as the fine gold after it passes through the refiner's fire. Now for the gathering. The great commandment has gone forth, "Come out of her my people," &c., and obedience to this commandment is just as essential to salvation as any that was ever given from the days of Adam down to the present time. The world little think that they are living in the days of the literal fulfillment of the words spoken by our Savior, recorded in the 14th Chap. of Luke,—“A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse.” They were engrossed with worldly affairs, which they considered of so much more importance, that they could not go; and when the master of the house learned these things he was angry, and the servant was sent quickly into the streets and lanes of the city, to bring in the poor, and the maimed, and the halt, and the blind. The servant did those things as he was commanded, and said, “Yet there is room.” He was sent out the third time with instructions to “Go into the highways and hedges, and compel them to come in,” that the house might be filled. To-day we find that the servants of God are in the streets and lanes of the city, and they are gathering in the poor, maimed, halt and blind, and when they return home they will say, “Yet there is room.” Then they will be sent forth for the last time, prior to the universal destruction that shall come upon the nations; and in that day there shall be a famine for the word of the Lord, for all those who prove true to their God will be gathered out of Babylon. Then it will be “Like the gleanings of the vintage after the harvest is over,” and they shall be hid up and no man shall find them; those, indeed, will be days of peril for, if the righteous barely escape “Where shall the ungodly and sinners appear?” When I reflect upon the

great Latter-day Work, I feel thankful to my Father in heaven that I was sent forth upon this mission to gather out the honest-in-heart, that they may be taken to the Lord's threshing floor, where they will be put through the threshing process, until all the smut, dirt and chaff will be blown away, and the wheat will be left for the Master's use. I must close, lest I weary your patience.

Ever praying Heaven's choicest blessings to be with you, I remain, as ever, your brother.

M. F. FARNSWORTH.

SCOTLAND.

DUNDEE CONFERENCE.

Dundee, August 31, 1863.

President Cannon.

Dear Brother,—In company with Elder John Sharp, jun., I have lately made the tour of the greater part of the Dundee Conference, which, though not numbering many Saints, is an extensive field, reaching as far north, as Aberdeen, a distance of between eighty and ninety miles from Dundee. We visited Arbroath where we were kindly received by brother Alexander Duncan and family and by the Saints comprising the Branch, which numbers forty souls. Also attended two meetings with the Saints, endeavoring to point out the way for them to grow in the knowledge of God, and how, by practicing the principles of the Gospel, to realize it to be the power of God unto salvation; at the same time realizing that, in teaching the Saints by the spirit of the Lord, we are instructing ourselves.

I have recently tried out-door preaching in this place, but without much encouragement; the people coming and going and necessitating the repetition of the same things for the enlightenment of the new comers. Most of the people are so stereotyped in the Doctrine that has been taught them viz,—that if they believe in Jesus there is nothing more necessary to secure their salvation—that it is almost impossible to convince any of them that works as well as faith are essential to salvation. This absurd doctrine of salvation by faith alone, we hear reiterated from the press and the pulpit, and at the

corner of every street, by men who are ignorant of the truth, and who labor for hire. The people love to hear them,—but talk to them of repentance, baptism for the remission of sins, of working out their own salvation, they do not want to hear it, but mock and deride you.

From Arbroath we went to Forfar, where we spent a pleasant day. We next proceeded to Aleyth, a small town where there are but few Saints; the people there favored us with one meeting, but we were unable to obtain a second hearing. We had a most glorious ramble among the Grampian Hills—which, to us mountaineers was a rich treat—visiting the Lynn Falls in the Isla River. The stream here takes its impetuous course over a rocky bed, deeply fissured by the constant, ceaseless action of the water, and is precipitated over the ledge upon the rocks below, a distance of twenty or thirty feet.

We returned to Dundee, where the principal part of the Conference is, which Branch has about eighty members. The majority of the world's people here are opposed to us, but there are a few in whom exists a love for the truth. They will have to be visited by the judgement of God in the shape of war, pestilence, famine, and distress of nations, before they will give heed to the message of mercy which he is sending unto them. Our Father's will be done; I feel to say, "Hasten thy work O Lord; when the earth and the inhabitants thereof shall be redeemed from the fall, and Jesus will reign, and his Saints can securely worship him, in peace and security."

Your brother in the Gospel,

M. McCUNE.

EDINBURGH CONFERENCE.

Dunfermline, Sept. 22, 1863.

President Cannon.

Dear Brother,—It is with pleasure that I lift my pen to inform you of the present condition of the Fife district. Since my arrival here I can say that my labors have been a source of much more pleasure than I previously anticipated. I esteem the Saints of

Fife as a warm-hearted people, who try to make the servants of God as comfortable as circumstances will permit them to do, for which I pray that the choicest blessings of Heaven may be conferred upon them. As a whole they are a shrewd, intelligent people, who have for their highest aim the up-building of the kingdom of God.

We have a good many strangers attending our meetings, and as we treat them with that courtesy which the Gospel inculcates, they generally find their way back. Baptisms are not so frequent as we desire; yet we have an occasional honest soul apply for admission through the ordinance of baptism; so that we hope to see the places made vacant by the emigration of 1863, filled up by the spring of 1864.

I am sorry to say that we have a few in our midst who do not sufficiently appreciate the necessity of, and the blessings attendant upon, gathering, to deny themselves of all unnecessary, if not injurious superfluities and luxuries, although they are ever ready to complain of the hardships and oppression under which they have to labor in this country. I am sorry for such individuals, but cannot help them until they are willing to help themselves, and suppose they must learn by the things they suffer; my prayers and desires, however, are constantly for their welfare.

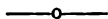
A great many are diligently striving to get home next emigration, which I hope they will accomplish, as they are deserving of it, having lived for the sustenance of the cause in every way. May God bless them in their honest endeavors to do so. I have faith that the atmosphere of Zion will not alter their dispositions. I would be glad to see your recent editorials on Tithing more attended to in this district. I have spoken to them plainly on that point, yet they are slow to move. However, I have hopes that it will be more liberally attended to from this time.

Praying for your continued prosperity in the cause of God, I remain your humble servant,

WILLIAM A. WARNOCK.

As daylight can be seen through small holes, so do little things show a person's character.—DREW.

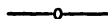
SUMMARY OF NEWS.



POLAND.—Encounters are frequently taking place between the Russians and insurgents. The former have plundered the village of Boniewo, and have burnt that of Cieplin, in the palatinate of Kalisch. The proprietor of the Grabowski Palace has been arrested and the inhabitants expelled; several hatchets and two revolvers were found there when it was searched. The insurgent chief Iskra has been tried and executed by the National Government. On Saturday the 10th inst., and on Monday the 12th, engagements ensued between the Russians and the insurgents, in which the latter were defeated with considerable loss.

AMERICA.—A large body of Confederate troops is believed to be concentrating in the lower end of Shenandoah Valley, for what purpose is unknown. General Lee has, according to one report, fallen back upon Richmond. It is said his army has been filled up by conscripts and now numbers 70,000 men; by the same authority he is said to have a reserve of 12,000 men in Richmond. There is said to be little doubt that the flower of his army has gone to join Bragg. Meade, too, is said to have paused in his advance, and large bodies of troops are being sent to Rosecranz. Reinforcements are also being hurried forward from Grant by way of Corinth, and there is little doubt that Rosecranz would muster 100,000 men by about the 10th instant, and that the decisive battles of the war would occur in East Tennessee. The conflict in this quarter has assumed such tremendous importance that it bids fair to suspend operations everywhere else. Everything indicates at present that the Confederates would sacrifice Virginia sooner than this region. The Richmond papers say that East Tennessee is indispensable—it supplies meat for the Southern army and nitre for their powder mills.

VARIETIES.



What is society, after all, but a mixture of mister-ies and miss-eries.

He who vouches for his own truthfulness by an oath, will tell a lie the next moment without a blush.

A Scotchman asked an Irishman why were half farthings coined in England? The answer was, "To give Scotchmen an opportunity to subscribe to charitable associations."

Hans, who is a judge of morals as well as money, says, that being tender to another man's wife is not a "legal tender."

A printer, observing two policemen pursuing an ingenious but distressed author, remarked that it was a new edition of the Pursuits of Literature, unbound but hot pressed.

A young clergyman having buried three wives a lady asked him how he happened to be lucky. "Madam," replied he, "I know they could not live without contradiction, so I let all of them have their own way."

A lady refused her lover's request that she would give him her portrait. "Ah! it matters not," he replied—"when blest with the original copy." The lady, both ignorant and indignant—"I don't think myself more original than anybody else."

A THOUGHTFUL WOMAN.—A widow lady, sitting by a cheerful fire in a meditative mood, shortly after her husband's death sighed out, "poor fellow, how he did like a good fire! I hope he has gone where they keep good fires."

SENSE v. SOUND.—The town of Franklin, in Massachusetts was named in honour of Benjamin Franklin, the printer philosopher. While in France, a gentleman in Boston wrote to him of the fact, and added, that as the town was building a meeting-house perhaps he would give them a bell. Frankling wrote the characteristic reply, that he presumed that the good people of F. would prefer sense to sound, and therefore he would give them a good library. This he did and the library is now in good condition, and has been of great service to the intelligent people of that pleasant town.

CHINESE ART OF PRESERVING HEALTH.—Be virtuous; govern your passions; restrain your appetites; avoid excess, and high-seasoned food; eat slowly, and chew your food well. Do not eat to full satiety. Breakfast beimes; it is not wholesome to go out fasting. In winter a glass or two of wine is an excellent preservative against unwholesome air. Make a hearty meal about noon, and eat plain meats only. Avoid salted meats; those who eat them often, have pale complexions, a slow pulse, and are full of corrupted humors. Sup betimes, and sparingly. Let your meat be neither too much nor too little done. Sleep not until two hours after eating. Begin your meals with a little tea, and wash your mouth with a cup of it afterwards. You may drink wine, but never more than two or three small glasses. The most important advice which can be given to every person for maintaining the body in due temperament, is to be very moderate in all the pleasures of sense—for all excess weakens the spirits. Walk not too long at once. Stand not for hours in one posture, nor lie longer than necessary. In winter, keep not yourself too hot, nor in summer too cold. Immediately after you wake, rub your breast where the heart lies with the palm of your hand. Avoid a stream of wind.

ADDRESS.—Joseph H. Felt, 42, Islington, Liverpool.

DIED:

On the 2nd of Sept, at the last camping place on the Platte River, of whooping cough, preceded by measles, Georgiana Hoagland, only daughter of President George Q. and Elizabeth H. Cannon, aged 2 years, 3 months and 13 days.

A blossom, fragrant, beautiful and rare,
With sweetest perfume filled the halmy air;
An angel saw it, plucked it from the earth,
And wafted it to heaven that gave it birth.

POETRY.

—O—

TRUE GREATNESS.

Arouse thy mind by virtuous deeds,
By acts of truth and love,
From out thy soul cast thorns and weeds,
And calmly thou shalt move.
Thou—'midst the storms and ills of life,
Like some fair heavenly lily,—
Shalt, when the world is tossed in strife,
Spread brilliance through the night.

Earth's vaunted greatness and its fame,
Are but an empty shade,
Strive to deserve a holy name,
Whose glory ne'er will fade,—
Work on for right, and truth's bright cause,
Will brave oppression's frown,
Toll on, and wrong and sin shall pause,—
Shalt thou earn the crown.

Glasgow.

True worth and greatness ne'er will stoop,
To mean, ignoble things;
A glorious spirit ne'er will droop
Nor listless fold its wings.
Calmly it meets each storm and strife
And breathes the rude wave's shock;
Be firm, and prove by all thy life,
Thy house is on a rock.

Though kings have strode to purple thrones,
By blind ambition's might,
Be thine to use as stepping stones,
Things only true and right.
Things false—like snow shall fade away
And thrones shall crumble down,—
But truth, eternal as the day,
Shall be the good man's crown.

JOHN V. HEED.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 44, Vol. XXV.

Saturday, October 31, 1863.

Price One Penny.

ORDER.

BY ELDER G. E. GROVE.

Order is one of the first laws of Heaven. Anything out of order is not of Heaven; for all God's works and ways are in order—as such, all he acknowledges must be in order. In contemplating this subject my mind glances at the perfect order of the creation or organization of this planet on which we live, the solar system to which it belongs, and the whole universe with which it is so intimately connected. The constellations make their regular, perfect and complete evolutions with such accuracy, that intelligent astrologers are able to make calculations of their times, seasons, and appearances to an hour; which, if perfect order did not control them, could not be done. The uniformity manifested in the organization of the various classes of plants, trees, vegetables and animals, also exhibits profound wisdom and order; so that the enlightened observer has no difficulty in distinguishing in their variety their use, name or nature. Hence, what was a lily in the beginning of creation is a lily still, and what was an apple is an apple still, and so on everything in its order; but man, endowed with under-

standing, seems to require constant teaching, so that his acts may be in order and such as will secure to him the greatest blessing. In music, one note out of tune or one instrument out of order, will produce a jargon that the refined musical ear will be offended at, and disturb the harmony of the whole; so also one act out of order in the kingdom of God will produce discord, grieve the good Spirit of God, and leave the individual performing that act without the blessing he, or she, might otherwise have obtained.

There have been, for many years past, many earnest people trying to serve God, but for the want of the true order being understood by them, they have not been able to obtain or impart those blessings arising out of strict obedience to the laws and order of God, which are an unmistakable assurance of acceptance with him. And after we have commenced in the right way, it is very necessary that we should observe strictly the order of the way all the time, or we shall be liable to lose the right way and have difficulties that will be attended with

serious consequences. As the kingdom of God is a perfect organization, everything pertaining to it is necessary, and must be in its time, place and order; consequently, no one member or officer therein can say to another in truthfulness, "We have no need of thee;" neither can any of the laws or ordinances be dispensed with, or be administered legally by any other than those holding authority to administer the same. It is, therefore, necessary to understand our place, calling and appointment, and to minister therein with all humility and faith, and not attempt "to build upon another man's foundation." The member in his order, the Deacon in his, the Teacher in his, the Priest in his, the Elder in his, the President in his, all honoring, sustaining and building each other up in union and order, that we may form a unit and thus enjoy the Spirit and power of God.

The ordinances of God's kingdom, to be carried out by us acceptably to him, must be understood and observed according to the letter and spirit of the law, or they will be unavailing. In administering the Sacrament, how necessary it is that we who are called to this Priesthood should make ourselves acquainted with the order and nature of this important ordinance; for, by manifesting indifference to this we not only deprive ourselves of the blessing, but those who come up to receive it through us. In reference to healing the sick, James says, if any among the Saints are sick, let them call for the Elders of the Church, (not the Deacons, not the Priests, but the Elders) and they are to lay hands on them and anoint them with oil and pray for them, and the prayer of faith shall save the sick, and the Lord will raise them up, and if they have committed sins they are to be forgiven them. Therefore all that are sick, and not appointed unto death, can not only claim but obtain this blessing if this order is pursued; but no blessing can flow only as the order of God is observed. Is any person desirous to enter the kingdom of God? Jesus says unless a man be born of the water and the Spirit he cannot enter therein. Therefore, no matter what trouble, expense, prayers or sacrifices

are made, the decree has gone forth, and it must be obeyed, or they cannot enter the kingdom of God; for, heaven and earth shall pass away before one jot or tittle of God's word shall fail. So also is it in relation to every other matter in this kingdom; it being God's kingdom, he must dictate, appoint, rule and be obeyed; as such, he commands "Children to obey their parents in all things, for this is well pleasing to him," and every child who does so is blessed; while, on the contrary, those who do not are not blessed nor need they expect to be. He also commands wives to be obedient to their husbands, and husbands to love their wives and not to be bitter against them. Hence, wives who desire the blessings of the Almighty should honor their husbands—particularly if they are in the Church of Jesus Christ, holding the Holy Priesthood—honor them in their families, sustain them in their office by praying for them in secret, and doing all in their power to carry out all their righteous desires; never stand in the way of their magnifying their calling, never taking the husband's place from him. It is his duty and privilege, when at home, to pray night and morning with his family—to ask God to bless the food, and so forth, or to call upon other members of his family to do so. This being the legitimate channel through which the blessing of God comes, all those families who observe this order will have peace and the approbation of Heaven continually resting upon them.

When we look at the requirements of God, and our slackness to learn, we can perceive why it is many of us are so barren and unfruitful. For instance, we have held up our hands to covenant that a meeting should be begun at a certain hour of the day, and it not unfrequently happens some of us arrive half an hour or more after it has commenced, disturbing the order of the meeting; and if we are not blessed, we attribute it to the speaker being dull, or anything but its real cause, which is the indifferent way in which we have gone to worship God. We would not serve our earthly masters so and expect to be blessed by them; then why should we manifest

this indifference to our heavenly Father? It sometimes happens that consecrated oil is treated as though it was not holy unto the Lord, or had not been set apart and consecrated for the healing of the sick. Sometimes it is used for oiling the hair, merely to adorn the person; at other times it is left with the cork out and in dirty places. I once saw a flask of consecrated oil hung up amongst a quantity of candles. There is no wonder, then, if this indifference to sacred things deprives us of the blessings of God. I rejoice to know, however, all are not so, and I humbly hope none may remain long so.

Again, when God appoints a person to preside over any portion of his kingdom, all pertaining to that portion, in their order, should be subject to that President. I fancy I can hear some say, "Suppose he is a novice and unlearned, and had no opportunity of having the experience I have, am I to be subject to him?" Yes. "Why?" Because God hath appointed him, and that is His business and not ours; and depend upon it he is and will be all that God intended he should be to us, or he would not have placed him there. To reject him, is to reject Him that sent him, and to receive him is to receive Him that sent him. It is not the scholarship or opportunities for gaining an experience that alone qualifies a person to preside, but the

appointment. Let us here suppose a case:—Should an Elder come out from Zion to these lands, and when he arrived, without an appointment, commence preaching the Gospel and ministering in the ordinances thereof, would this be valid? No, notwithstanding his learning and experience; any one can see that this would be setting up a separate interest, and, as such, not legally pertaining to the kingdom of God; but all who are righteously appointed will be all that can be desired, if those to whom they are sent will unitedly sustain them in their positions and callings and hold up their hands. For us to build such up, is to build ourselves up and to help to build up the kingdom of God; but to try to pull him down or refuse or neglect to do anything to help to build him up, is to pull ourselves down, and great will be the fall; while all whom God sends and appoints will stand, if they are faithful, let whoever may oppose. Jesus made this promise, before he left this earth, to those he sends,—“So I am with you always, even unto the end of the world.” Then as Latter-day Saints, who have entered into covenant to keep all God’s commandments, as they shall be revealed to us, let us take to ourselves and obey the injunction of an Apostle, and do all things decently and in order.

FULFILMENT OF PROPHECIES OF THE BOOK OF MORMON CONCERNING THE LAND OF AMERICA.

BY ELDER GEORGE SIM^Q.

The peopling of the great continent of America is now, and has been for years, a very interesting subject. In the absence of the Book of Mormon, all other histories fail to give any reliable information respecting the aborigines of that land. The sacred penman, Moses, gives a very brief account, in Gen. xi, of how the people were once united in building a city and a tower whose top should reach to heaven; and the Lord, to restrain them in accomplishing their desires, confounded their language that they

might not understand each other's speech, "And the Lord scattered them abroad from thence upon the face of all the earth." It evidently was not the design of the sacred historian to give a detailed account of the peopling of the nations, but he says, "The Lord scattered them abroad from thence upon the face of all the earth." Were it not for the writings of Ether, a Prophet who lived on the continent of America, we could not be informed where a portion of this people went to. But the Prophet Ether, whose abridged

record is bound up in the Book of Mormon, 517th page, states that a man of strong faith, who was at the building of the Tower of Babel, was persuaded by his brother Jared to call upon the Lord that their language might not be confounded; and the Lord heard him and told him to gather up every kind of seed, and every kind of his flocks, and all his relatives, and the Lord gave directions whither they should travel. "And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, *"and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them."* The subsequent portion of the book of Ether reveals that as nations multiplied upon the face of the land of promise, they became exceedingly wicked and brought themselves under the condemnation which the Lord had said to the brother of Jared should come to pass; for the people had entered into secret combinations to obtain power and gain unjustly, and wars had covered the land, and so fierce were they for battle that they did not stay to bury their slain; and they forgot the conditions which the Lord had said, to the brother of Jared, must be observed for a people to be permitted to enjoy a land so choice, even the land of promise on the American continent. Thus, the Lord permitted Satan to stir them up to anger until they were all slain, even many millions of them, for they fought each

other until every soul was slain save two kings, and then they fought single-handed and both fell, leaving only the Prophet Ether to make a record of their cruel wars which he had beheld. Thus were the words of the Lord fulfilled, that, on the land of promise, whatsoever nation sinned should be cut off.

A very similar inference may be drawn that the purposes of the Lord were the same concerning the promised land upon the European continent, for we read that the rebellious Jews were cut off while travelling to the promised land of Canaan, (now called Palestine and possessed by the Turks) for only Joshua the Prophet and Caleb the son of Nun, and those born on the way there who had not rebelled, reached the promised land. This appears a decree of the Lord that the best people should possess the best portions of the earth—Canaan being spoken of by the Prophets as a land flowing with milk and honey, both these promised lands abounding in wealth for the comfort of the people, and also full of materials for building cities and temples. The old ruins of cities and forts found in Central America are ample proofs of the abundance of material which the country afforded, and also of the genius of the people to use it. But few could travel across the continent of America without being struck that they were in "a choice land, above every other land."

The Book of Mormon opens with an interesting account that the Lord requested a man named Lehi, with his family, to leave Jerusalem and cross the big-waters, in a manner very similar to what he had commanded Jared and his family to do, that they might also go to the promised and choice land of America. The nations formed of the families of the brother of Jared had failed to be sufficiently righteous to be allowed to live on so good a land. At this time it would seem the Lord was about to try the descendants of Lehi, who was of the tribe of Manasseh the son of Joseph who was sold into Egypt; but history shows that this portion of the family of Joseph only remained righteous for a few generations, after which they also fell into many of the errors of the de-

cendants of Jared, became corrupt and murderous, proud and dishonest. These people subsequently enjoyed the personal administration of our Savior. He went to the land of promise in America, selected twelve Apostles, and established the Gospel among them, in a similar manner to what he had done at Jerusalem; but the descendants of Lehi, like the Christian churches on the European continent, fell into apostacy, and so bitter were their wars that all the children of Nephi fell by the hands of the Lamanites, their brethren, on the field of battle. The survivors were the children of Laman, whose descendants had displeased the Lord and their skins had been cursed with darkness in consequence, and they are now known as the red-skins of America. Thus, the nations that were of the families of Lehi, who came from Jerusalem, failed to be sufficiently righteous for the Lord to permit them to enjoy that land, which is said to be choice above every other land,—viz, the continent of America—because the Lord had passed the decree that “whatsoever nation should possess it should serve God, or they should be swept off when the fulness of his wrath should come upon them.”

It would appear that after a few centuries had passed away, the Lord, still willing that this choice land should be inhabited, inspired Christopher Columbus, while living in Genoa in Italy, with the idea that there must be a land beyond the Atlantic Ocean. Columbus obtained a vessel and outfit from Ferdinand and Isabella, the King and Queen of Spain, and in the year 1492 discovered the continent of America. On his return to his countrymen he communicated the joyful tidings of the new land to them; a steady stream of emigration set in from Europe to America, and again, in time, a mighty nation, like the Jaredites and like the Lamanites and Nephites, covered the promised land on the western continent. This people, unfortunately, not believing in the records of Ether, failed to be sufficiently righteous for the Lord to permit them to peaceably enjoy the promised land. They, like the other nations that had preceded them, fell into wickedness, rejected the counsel

of the last Prophet, Joseph Smith, whom the Lord had raised up, and consequently they are falling, like the other nations who preceded them, through their unbelief and wickedness. The news of the present day furnishes abundant evidence of the truth of this statement.

The fulfilment of another of Ether's prophecies—namely, that “whatsoever nation should possess it shall be free from bondage,” has also been abundantly exemplified. The history of the struggle of the American people with their parent country, their declaration of independence in the year 1776, and their final success in establishing their nationality, is a strong argument that the Lord remembered his promise that the nation which should possess it should be free from bondage, if they kept His commandments. The discovery of General Arnold's treachery to the American cause, in his intrigue with General Clinton and Major Andre, in the year 1780, which would, perhaps, if successful, have overthrown the American cause, is also another proof that the prophecy of Ether was a true one, and that the decree of the Lord that “whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.” The time is near when the Latter-day Saints will dwell on all the face of that choice land, and they have only to continue the virtuous and holy course they have observed since the truth was revealed to them by the administration of holy angels, to secure to themselves the promise of the Lord, made to the former inhabitants of that land, that whatsoever nation shall possess it in righteousness shall be free from bondage and captivity.

The administration of angels from heaven, the fellowship of holy Prophets, the communion of Saints, the gift of the Holy Ghost, and the possession of a choice land abounding in the luxuries and elegancies of life, are incentives for the Saints in these lands, while dwelling with the wicked, to maintain their integrity to the cuse of the Lord that these blessings may be theirs to enjoy.

DON'T BE SELFISH.

First ; because it will only make you miserable in the end, and that is quite a consideration to selfish beings such as most of us are. Second ; because it will only make others unhappy also. Third ; because you will gain a great deal more by a contrary course. "Well, two of those reasons certainly savor very strongly of selfishness." So they do ; but as I am talking to selfish people I must use some selfish arguments to try to persuade them to forsake some of their selfish practices. There is no objection, however, to your being selfish if it is only the right kind of selfishness. That is, indeed, the secret mainspring of all our actions, and it is right it should be when governed by an enlightened conscience and a sound judgment. But the selfishness I object to is that which prompts men to seek to grasp all they can, and gather it round their own dear selves, regardless of others and their wants. Such men feel that every blessing another enjoys is so much taken from their own store ; they are constantly striving to amass riches, though it be at the expense of others and at the sacrifice of every principle of justice ; they are eager to increase their family connections regardless of the happiness or the misery of those who may thus be united with them ; in short, the idol "self" is the god of all their worship, before whose shrine they pay their constant devotions and offer up their morning, noon and evening orisons.

Did it never occur to you that this is very short-sighted policy ? That such inordinate selfishness only defeats its own end, and, instead of adding to your happiness, only makes you miserable ? That though you may, for the present, surround yourself with riches and increase the number of your family and your followers, though you may gain a temporary increase of influence and power,—yet, sooner or later, all will leave you, unless a

change is affected in your character, because the principle of attraction is not within you to hold them together ! Love is the only true attracting or governing principle. If you want influence with men, let them see that you are sincerely interested in them and earnestly seeking to promote their welfare ; then they cannot help loving you and having confidence in you, and you could soon command themselves and all that they have. Intrigue and oppression may accomplish, apparently, the same ends, sooner than kindness and justice ; but, in the end, he who resorts to such means is feared, hated and despised, and, so soon as opportunity offers, is forsaken by all who have had the opportunity of knowing his character and becoming acquainted with the secret motives of his conduct. On the other hand, though self-denying, disinterested love may be longer in winning its empire over the human mind, yet it is certain to triumph in the end ; and, when the victory is won, its captives wear no galling chains and fetters which they chafe and sigh to burst, but are the happy, grateful and obedient subjects to a government whose power they feel is ever wielded for the promotion of their welfare and happiness.

Did you ever experience the pure, deep joy consequent upon a kind, disinterested action ? If not, just try for one day to forget yourself—your own pride and vanity and personal comfort—and to labor disinterestedly for the good of others ; strive to make everybody comfortable and happy around you, and then see how much happier you will be yourself than you ever were before. If you will, you will confess that there is a deeper pleasure and a higher joy in doing good to others than is to be found in the exclusive gratification of our own desires, caprices or even affections, and you will feel to say to everybody, *Don't be selfish.*

W. H. S.

Act well at the moment, and you have performed a good action to all eternity. If you make a thing perfectly plain and simple to a man, he will give you no credit—he will think he knew it before,

HISTORY OF BRIGHAM YOUNG.

(Continued from page 680.)

January 7, 1840.—Elder Smith and I took stage for West Stockbridge, starting at daybreak; the weather cold and the snow very deep. Elder Smith's health still very poor, and though only thirty-two years of age, his eyesight was so impaired by disease that I had to wait on him while travelling, and select his food and put it on the plate, as he could not tell one dish from another. While I was settling our bill, I heard some gentlemen conversing, who said, "Do you know that old gentleman who came in the stage?" He was answered "No." "Do you know that young man that waits on him?" "No."

We arrived at West Stockbridge, and I proceeded to Richmond and sent a team for brother George A. I preached on Wednesday evening amid considerable opposition, and brother George A. on Thursday evening. While we were opening the meeting, three sons of sectarian deacons threw a quantity of sulphur on the stove, which was very hot; it produced such heavy fumes that some left the house, others raised the windows and opened the doors. It was with great difficulty we could proceed with the meeting. After the stench had a little abated, brother George A. said it was the first time he had ever been permitted to visit the State of Massachusetts. He had heard much from his childhood of the refined morals, high state of Christianity and perfect order that reigned predominant in this State, and of the great missionary exertions made to civilize, moralize and Christianize almost every portion of the world. He said he had travelled in the west, north and south; met in congregations with the savages of the forest, and he had never seen so mean a breach of good order and decency before in his life. His first impression was that some sectarian preacher, a wholesale dealer in fire and brimstone, in making an exposition of his creed, had got so near hell that he had been unable to take all the brimstone away with him. At least, he considered himself in no danger of catching the

itch in Massachusetts, for the smell of brimstone indicated it was thoroughly cured.

—12 (Sunday).—We had a meeting at William Parsons'; brother Jonathan O. Duke preached.

—17.—Edwin Pearson took his horse and cutter, and brought us to Canaan, Litchfield county, Connecticut. In some places the snow was fifteen feet deep. We stayed at Gibson Smith's, and visited the Saints on Canaan Mountain, and preached at brother Francis Benedict's.

—19 (Sunday).—We preached at Sheffield Mills. We visited the scattered Saints in this vicinity, and on Sunday, the 26th, I preached a lengthy discourse at the house of brother French.

—27.—Brother French carried us in a sloop to New Haven. We put up at Lewis' Tavern, where we anxiously waited for a steamboat. We visited the New Haven Museum.

—30.—We took steamboat and started, but on getting out a few miles a portentous cloud in the east caused the captain to return, and we went back to the hotel.

Next day we took steamboat and went within eighteen miles of New York. When we came into the channel of East River, we found it frozen over. The captain ran his boat as far into the ice as he could, but the ice was so thick he had to land us at Frog's Point, where we hired a Paddy's dirt-cart to carry our luggage a mile, when, with other passengers, we hired a market-wagon to carry us to Harlem, paying all our money on our arrival there. It was late in the evening, and all the stages had left for New York but one, which had only two horses; sixteen of us got on to it, and we arrived in New York by 10 p.m. When we landed I observed Captain Stone, the commander of the steamer, come out of the coach, and asked him if he would have the goodness to pay this gentleman's fare and mine (pointing to brother George A.) He replied, "With pleasure." I thanked him. He said it was all right, and,

shaking hands with us both, bade us God speed. We left our trunks in the baggage-room of the North American House, and soon found brother P. P. Pratt and family, who lived at No. 58, Mott-street. We were heartily received by the family, and returned thanks to God for having preserved us and brought us in safety so far on our mission to the nations of the earth.

February 1.—Spent the day at brother Pratt's; my health was feeble.

—2 (Sunday).—Attended three meetings at the Columbian Hall, Grand-street. Elder George A. Smith and myself preached.

I attended a meeting in some part of the city every evening during the week, and on Sunday, 9th, preached three times in the hall. I again attended meetings every night during

the week, and was constantly conversing with people and teaching them the principles of the Gospel. Passing from Brooklyn to New York, I jumped on to the ferry-boat with my left arm extended, meaning to catch hold of the stanchion, but I fell on a large iron ring on the deck, which put my shoulder out of joint. I asked brother Hedlock to roll me over on my back, which he did; I directed brothers Kimball and Hedlock to lay hold of my body, and brother Pratt to take hold of my hand and pull, putting his foot against my side, while I guided the bone with my right hand back to its place. The brethren wound my handkerchief round my shoulder and helped me up. When I came to a fire I fainted, and was not able to dress myself for several days.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 31, 1863.

THE PAST SEASON'S EMIGRATION—POTENCY OF FAITH AND PRAYER.

As will be seen by reference to the extracts which we publish in another column from a letter written by President Young, the news from this year's emigration, up to the latest advices, is of a very pleasing character. To use his own expressive language respecting them:—"On the ocean, on the railroads, and on the Plains, so far as they have arrived and we learn, the hand of the Lord has been extended with manifest and choice blessings and protection in behalf of this year's immigration." When we look back and reflect upon the prospects—which were so adverse to emigration—that presented themselves before the Elders and Saints last spring, we feel very thankful to the Lord for what he has done, and hasten to record it as another instance and illustration of his power and the watchful care and protection which he extends to his people. Our readers will doubtless recollect how diligently the Adversary, through his willing agent Stephen S. Harding, then Governor of Utah Territory, labored early in the season to originate another crusade against the Latter-day Saints by arresting President Young, hoping thereby to arouse the people of the Territory to commit some overt act which would furnish him and his guilty confederates a pretext for bringing upon them the military who were quartered

there, backed by the whole power of the nation, and how triumphantly the reported arrest of President Young was heralded in the United States and Great Britain. For a time it seemed as if the wicked designs of those men might prove an hindrance to the emigration. The whole eastern country through which the emigrating Saints had to pass, was filled with a people who were aroused to a fearful pitch of anger by the rebellion of the Southern States, and who were in no mood to hesitate about using the most desperate measures to punish the people of Utah for any breach of law or any manifestation of, what could be called by any distortion, rebellious symptoms. The nation was in no condition to brook any insult, whether real or imaginary, to the authority of the Government. But this base creature and his associates were doomed to be signally foiled ! Through the overruling wisdom and providence of the Lord their intentions were forestalled and their villainous scheme proved a total failure ! Besides this prospect of difficulty, there was the uncertainty respecting the route by which the Saints would be likely to travel from New York to the west being kept open. Amid the changing fortunes of the war the railroad through Missouri might fall into the hands of the Confederates at such a time as to stop travel, or one of their guerrilla parties might succeed in destroying it ! And then, in addition to these prospective obstacles on the other side of the water, there was the difficulty on this side, after the emigration season had fairly opened and the Saints were ready to sail, in obtaining suitable ships and in preparing them to carry them before the season was too far advanced. But, as the season advanced, all these obstacles vanished one by one, and the Saints were able to proceed on their journey in as prosperous a manner as if there had been nothing before them to test their faith, and as if the entire horizon had been completely free from clouds. The Lord removed the difficulties and his people have been blessed and preserved to a truly wonderful extent.

In contemplating this subject the feelings that we had last winter and spring, in speaking and writing upon it, forcibly recur to us. We then felt that if the difficulties which then threatened the emigration were removed, and the emigration should be permitted to proceed uninterruptedly, it would be through the prayers and the exercise of the faith of the servants and Saints of God. We still feel that the success, which had up to the latest accounts attended the emigration, is attributable to the acceptableness in the sight of the Lord of these prayers and faith. The time seems to have actually arrived when faith is more essential to the prosperity of the Saints in reaching Zion than money, and every year that passes makes this truth more apparent. If the Saints would be prospered this coming season in their emigration, they must exert their faith and plead with the Lord to exercise his power in their behalf. No spirit of indifference or listlessness upon this subject should, even at this early day, have place for a single hour in the breast of any Elder or Saint throughout these Missions. Obstacles will, doubtless, present themselves and confront the Saints this next year, to prevent their emigration, as they have in the past, and they will only be removed by the faith and prayers of the people of God. We feel assured that, if the way be kept open for the emigration of the Saints this next year, the blessing and power of God must be diligently invoked by us ; and that if the Elders and Saints were to relax their faith and become careless upon this subject, there would be great danger of something occurring to prevent the deliverance of the Saints from Babylon from being consum-

mated. Yet, there is nothing now that can be viewed as threatening to thus prevent the Saints from leaving Babylon and fleeing to Zion ; every prospect for their emancipation appears really favorable and encouraging. But we must not be lulled by these appearances into a feeling of security. They may prove deceptive. The elements all around us are in complete confusion, and a storm may spring up against us from any direction and at any time. The prudent mariner while sailing in a stormy and dangerous sea—a sea subject to violent and sudden squalls, does not relax his vigilance when there is a lull in the storm, or when he has a small space of clear and untroubled water to sail in ; on the contrary, he strains his vision to peer as far as possible into the clouds which are before him, that he may discern the dangers which threaten his bark and thus be able to avoid them. Sleepy indifference on his part at such a time might prove the destruction of his vessel and the total loss of all he had invested in her, and be the means also of preventing him from reaching that haven for which he had started. So also with the Saints. They must not cease their watchfulness because they may now have peace and they see no trouble menacing them. At the present time, and in the present disturbed condition of affairs among the nations, troubles and obstacles may spring up in a very brief space of time to interfere with the emigration. It is the power of the Lord alone that can ward these things off, and that power should be sought after in faith by his people.

We hope the Elders and Saints will bear these things in mind. The emigration of the Saints to Zion is very important to them at the present time. We are anxious to see it proceed without interruption, that they may thereby be able to escape the evils and calamities that now afflict, and will yet be poured out more abundantly upon those who reject the Gospel of the Lord Jesus. If anything should occur to make the emigration of the Saints a more difficult matter than it has been, let it not be on account of our carelessness and slothfulness and want of faith.

DEPARTURE.—Elder Martin Wood, who arrived on the 29th of July, 1863, left here on the 14th instant by the steam-ship *Etna*, for New York, having been released from his mission in consequence of ill health. Elder Wood purposes staying with his friends in Ohio until next emigration.

ABSTRACT OF CORRESPONDENCE.

—o—

The following extracts of a letter received by us from President Young of Sept. 11th, will be eagerly read, we have no doubt, by all the Saints composing this Mission :—

“The ten trains sent from here to Florence for freight and the poor started back as follows :—J. R. Murdock, June 29 ; J. M. Sanders, July 6 ; W. D. Preston, July 9 ; P. Nebeker, July 25 ; McArther, August 6 ; H. C. Haight, August 8 ; J. W. Woolley, August 9 ; T. E. Ricks, August 10 ; R. Hyde, August 11 ; White, August 15. The following independent companies also left :—Patterson, June 30 ; J. R. Young, July 7. There may be other independent companies on the road, that we are not advised of. Capt. Murdock and company arrived on the 29th ult., Captain Patterson on the 4th, Capt. Sanders on the 5th, and Capt. Preston on the 9th inst.

Capt. Haight passed Laramie on the 5th, Capt. Woolley on the 6th, and Capt. Ricks on the 7th inst. At the rate the trains have travelled on their return this season, it is expected that Capt. White, rear train, will reach here about the middle of October.

After a safe passage across the ocean, the immigration this season were signally blest at New York and on the route from that city to Florence. After brother Eldredge wrote you what amount to collect for railroad fares, a combination of the companies on the route increased the rate some five dollars for each adult, which would have seriously interfered with arrangements, but he succeeded in closing the contracts at the price he had previously spoken about to the agent, which enabled all to come through. And at the strike for wages at the time going on in Albany, our people, by passing their own baggage at the connection there, proceeded without detention or interruption; and the companies on the *Cynosure* and *Amazon* arrived in New York just at the close of the serious riot in that city. In short, on the ocean, on the railroads, and on the Plains, so far as they have arrived and we learn, the hand of the Lord has been extended with manifest and choice blessings and protection in behalf of this year's immigration.

Brother H. S. Eldredge and my son John W. arrived on the 25th ult., and C. W. West and my son Brigham, jun., on the 27th, all in excellent health, except brother West, and his health was considerably improved.

Brothers F. Little and Lewis Hills passed Rock Independence on the 4th instant, with sister Cannon and her youngest child, the telegram adding the painful intelligence that her oldest child died on the 2nd inst.

Since my return from Dixie, among other labors I have visited Provo Valley and attended two days' meeting there; and on the 19th ult., in company with Presidents Kimball and Wells, several of the Twelve and others, I started for Logan, Cache Valley, held a two days' meeting there on the 22nd and 23rd, also meetings at other settlements on the route, and returned on the 26th.

Our northern settlements being now pretty strong, and this year's immigration pretty numerous, brother C. C. Rich is about starting to form new settlements on Bear River, east of Cache Valley. Not much is expected to be done this fall further than to select locations, build forts, survey lots, and prepare for winter, but they will thus be on the ground in readiness for a vigorous prosecution of operations next spring."

We make a few extracts from a letter received from Elder Wilford Woodruff, sen., of the Twelve Apostles, written in Great Salt Lake City, Sept. 8th, :—

"As to news with us, it is mostly published in the *Desert News*. President Young preached very strong to the Saints on his northern tour. He counselled strongly to make granaries, and store up seven years' bread, to escape a famine; stop sending flour to the mines; stop making grain into whiskey and drinking it; stop going to the mines for gold. Many tons of flour have been sold to go to the mines for \$3,00 per cwt., until it is getting scarce in the Territory. In consequence of the drouth we have had quite a short crop of wheat. Flour is selling in the mines for \$40,00 per cwt., and to-day, for the first time, flour is selling in the street for \$6,00 per cwt.—it will be much higher before next spring. The army is increasing around us; our enemies are determined upon our destruction, but they will slip up upon it, and they will fall into the pit they have dug for the Saints.

We have had the greatest drouth, during the past season, we have known in these Valleys. The Indians or soldiers, or both, have set fire to nearly all the kanyons through the country, and burned up vast quantities of wood.

Yesterday George A. Smith, myself and others, visited President Young's woollen factory, which was in operation, running 240 spindles, established at his upper mill on Kanyon Creek; it operated nicely. A cotton factory is on the way. Several of the emigrating companies have arrived. All the emigration are doing well as far as we learn."

ESSEX CONFERENCE.—Elder George Sims, writing from Bishop Stortford, says :—"I take pleasure in informing you that our baptisms are on the increase, and the Saints have responded to the instructions contained in the *Star*, that their children should be baptized. I learn by longer association with the Saints of Essex Conference, that their *Stars* and *Journals* are read with increased delight, and they are earnestly looked for. Outsiders are continually dropping into the ears of the Saints poisonous words of unbelief and hatred to the truth, but the Spirit of the Lord, the publications of the Church, and the preaching of the Elders still nourish the plant of truth and protect it. I feel grateful when I read the names of a new class of workers of good, and daily my assurance strengthens that the kingdom of God will stand forever."

LEEDS CONFERENCE.—Elder Alfred Lee, laboring in the Leeds Conference, writing from Bradford on the 11th inst., sends cheering news of prosperity from that part of the Mission. Baptisms are of quite frequent recurrence, and the prospects are good for a still continued increase in the numbers of the Saints. He has joy in his labors and in his efforts to diffuse enlightenment around. He experiences the blessings of peace and of God's Spirit, as all do who sincerely and earnestly seek to do the will of our Father. He says :—"The earthquake has created quite an excitement here, and as I walk the streets people often invite me into their houses and their shops, to ask me what I think about it, and I tell them our heavenly Father is trying to wake them up to a sense of their duty."

CHELTENHAM CONFERENCE. —From Elder Franklin Merril, writing in Cheltenham on the 17th inst, we are pleased to learn of the success which is attending the labors of the brethren in the ministry, and of the prosperity of the Saints in that Conference, who rejoice greatly in the blessings conferred upon them for the faithful observance of the principles as explained by Jesus and by the servants of God, and in the performance of duties as taught by the Gospel. He has baptized several, and other Elders have been similarly engaged. Some persons had given in their names for baptism, and many were occupied in investigating the principles of the Gospel, and, altogether, the Work is in a prosperous condition. He says :—"I feel to appreciate and obey the counsels of the servants of God, for I realize that in obeying those placed over me the Lord has blessed me greatly, and if ever I felt interested in the Gospel it is now, and I intend, with the Lord's help, to do all I can to advance the cause of truth."

C O R R E S P O N D E N C E .

ENGLAND.

BRISTOL DISTRICT.

Bristol, October 7, 1863.

President Cannon.

Dear Brother,—As I have just returned from a visit through this entire District, where I have been holding meetings both out and within doors, and have been introducing the newly-arrived Elders to their several fields of

labor, I thought a line or two descriptive of the condition of things here would be pleasing to you. I am happy to say that our present circumstances and future prospects are indeed cheering, for the Saints are remarkably favored temporally, considering the state of trade, and this helps to make them feel cheerful in spirits, and brightens their prospects for emigra-

grating next spring. The Saints, generally, are feeling well and doing well, and our meetings are much more peaceable now than they have been for some time past, and we are baptizing nearly every week in one or another of the Branches. I indulge in hopes of great good resulting from the labors of the Elders recently sent here, and I have much pleasure in their society, and sincerely pray God to help them all the time; and when experience shall have enabled them to speak as they feel and know, they will bear a powerful testimony to the world of the truth of the Latter-day Work. The Elders are all well in health.

Elder J. C. Wixom is laboring in Bath, and the Wiltshire district of the Bristol Conference, and Elder Henry Luff at Exeter, Taunton, and the Devonshire district. Elder J. L. Dolten is in Cornwall, with Elder Willes of the Land's-End Conference. I believe the Elders are well pleased with their fields of labor, and I feel that with such an increase of help we shall be able to warn thousands of the judgments to come, as well as invite them to obey the Gospel and enjoy its happy influence. If all the people in this region of country are not baptized and gathered with the Saints, it will be no fault of ours, for we faithfully labor to save them, and we would willingly baptize them, and I oft hope and pray that when we return to our homes in the Valley, we shall feel clear of the blood of this people amongst whom we have labored, at the same time be entirely free of the sins and of the wicked and corrupt practices of this adulterous generation.

All the brethren join with me in praying for the blessings of God to attend your labors both in writing and preaching. I remain your brother in the Gospel of Christ,

GEORGE HALLIDAY.

SWISS AND ITALIAN MISSION.

Stuttgart, Wurttemberg, }
Oct. 2, 1863.

President Geo. Q. Cannon.

Dear Brother,—As it is some time since I wrote you, I take up the pen this morning to give you some of the outlines of my trip thus far.

I left Geneva on the 8th ult. at 9.45 a.m. for Zürich, where I arrived at 5.30 p.m. Elder Schramm having attended a meeting in a forest near Winterthur and preached to some 20 Saints and 500 strangers, was duly sought for by the police and ordered out of the Canton. Accordingly, after visiting some of the Saints and attending two meetings on Sunday, the 13th Sept., in Zürich, which were attended by about 60 of the Saints, we left for other parts. I spoke to them such things as the good Spirit directed, and occupied the greater part of the time both fore and afternoon. We were truly blessed and all felt to rejoice; a good spirit prevailed, and the Almighty was with us, for which we all felt thankful.

On the 14th ult. brother Schramm and myself took train for Winterthur at 2.20 p.m., one hour's ride. We visited four of the Saints and spent about two and a half hours with them; when we took foot train for Zell, seven and a half miles, where we arrived at eight in the evening and found about a dozen of the Saints awaiting our arrival, several of whom had come from seven to nine miles to see us and to hear our teachings. We spent the most of the night giving instructions, answering questions, &c. At four in the morning of the 15th ult. the Saints started home for their work, so as to be in time that they might not lose their places in the various factories where they worked; all felt to rejoice in the instructions received and seemed well paid for their walk of from 15 to 18 miles. On Tuesday, 15th, having received an invitation to visit a family in the village of Zell, who wished to learn of our doctrines, we accordingly paid them a visit in the evening and spent four hours giving them such teachings as the good Spirit favored us with. I must say that I never had an opportunity to speak with strangers upon the principles of salvation where I enjoyed more of the Spirit of the Lord or where the people paid more attention to our teachings. When we bade them good night they cried like children and wished us to visit them again soon.

On the 16th we took foot post six miles to Schottikon, and visited brother

Rebsammen and spent the night with him. On the 17th continued our walk five miles to Adorf, where we took train three miles to Eshlikon, then walked into the country two miles and visited a sister; after which we went three miles further to Sirnach and put up with brother Tallman. Spent the evening till twelve o'clock giving such instructions as we found necessary; all felt well and determined to continue faithful to the end.

On Friday, the 18th ult., we walked to Fishinging, five miles, to visit a woman who has long wished to be baptized, but whose husband will not consent as yet; I, however, think he will soon set the example himself; spent about four hours with them; they treated us well and wished we would always call when we were in the vicinity. Walked four miles to Albikon, where we spent the night, and in the morning of the 19th walked to Wyl, six miles, then took train for Gosau, eight miles, and then walked four miles to Herisau.

The Herisau Branch having been without a President since the emigration, I organized it on Sunday, the 20th ult., and ordained brother Alder an Elder and placed him as President with brother Baumann, a Priest, to assist him. I spoke to the Saints about two hours; presented the Authorities of the Church for their approval, with all the different Quorums and organizations of the Church, together with the Presidency in Europe, all of which were unanimously sustained; also, Elder Carl Schramm as President of the East Swiss Conference, including the Toggenberg, Herisau and Landschlacht Branches. We had an excellent meeting and all felt well; one spirit prevailed, and union among the Saints brings blessings in which they feel to rejoice. One person presented himself for baptism and was duly accepted. On Wednesday, the 23rd, we held another meeting and were truly blessed of the Lord.

On Thursday, the 24th, we went to St. Gallen and I spent half of the night with a young man who is studying to be a parson, and so far shook the foundation upon which he had built his faith that he became quite anxious to know more of our principles; I

furnished him with a series of our works, and told him to read and pray with his whole heart with an earnest desire to know the truth and it would be given to him to know for himself, which he promised to do.

On Friday, the 25th, we took train to Raschach and steamer for Constance and from there walked to Landschlacht. On Saturday, the 26th, although it rained the whole day, so that we thought the Saints from a distance would not come, brother Baumann and son, and the candidate for baptism, came through mud and rain 21 miles on foot from Herisau to be present at the meeting on Sunday, the 27th. We baptized and confirmed him on Saturday evening. On Sunday at 10 a.m. we commenced our meeting. The room was crowded full, and although it still continued raining, yet several were present from different parts of the country, having come from 12 to 18 miles distance to be there. We held two meetings, and I must say that I felt as well as ever I did in my life in addressing a congregation of the Saints. I presented all the Authorities of the Church in order from first to last, and all were unanimously sustained. The Spirit of the Lord was duly poured out upon all, and I spoke with a freedom that gave each one to understand that the Lord was truly with us. It is useless for me to attempt to express my feelings while addressing that assembly. No one can realize them only by enjoying the Spirit which the Lord poured out upon us so richly. We felt to thank him for his goodness to us in our weakness. I can only say that I thought it an impossibility for me to speak in that assembly with so much power and in a manner that all could return to their homes, 15 to 18 miles distant, through mud and rain, on foot, and feel that they had been paid for their tramp. In my weakness I thought I could only open my mouth, and if the Lord saw fit to give me utterance I would willingly be an instrument in his hands, for I felt like an empty cask. But thanks to our Father in heaven he filled my mouth with words to overflowing, and I feel I cannot be thankful enough for his goodness and blessings poured out upon us.

The Lord has truly been with us each day of our travels, and we have often found opportunities to do good and of giving our testimonies to friends and words to comfort the poor Saints. To God be the honor and praise, for what he does is well done.

On Monday morning, 28th ult., brother Naegle took me to Constance in his skiff, whence we took steamer for Freidrichshafen, and train for Stuttgart, the capital of the kingdom of Wurttemberg, where we arrived in the evening. It being the king's birthday, (83 years of age) the whole country was alive with people. My letter would be too long to give you fuller details. Brother Schramm and myself met Elder Beck here; brother Beck feels well, and I learn that nearly the whole of the Branch in this part wish to emigrate. Brother Beck will have to leave or enter the ranks as a soldier for six years. I have looked at his position on every side, to see how he can remain, but do not know how it can be done, as he is of age and will, without doubt, be called or drafted into service (drafted if peace remains, forced if war breaks out). I presume

he is willing to go and trust to the Lord to give him his Spirit and guide the hand to draw a number that will set him free from military service. I think from what the present prospects are, that all, without looking at numbers, especially under a certain age, will be called into the ranks, as in case of war none are free except such as are over age or crippled.

I hope to visit the Saints on Sunday in Aichelberk, to give them such instructions as may be necessary for them in their present circumstances. The coming week I expect to visit the Saints in Carlesrhue, in Baden, the Lord willing. My health is good at present, for which I am really thankful. Brothers Schramm and Beck wish to be kindly remembered to you, and with me desire an interest in your prayers and in the prayers of all good Saints.

Ever praying the choicest of Heaven's blessings to be with you and all who labor for the upbuilding of God's kingdom, I remain, as ever, yours faithfully,

JOHN L. SMITH.

VARIETIES.

It is related of the French family of Duke de Levis, that they had a picture in their chateau in which Noah is represented going into the ark, and carrying under his arm a small trunk, on which is written, "Papers belonging to the Levis family."

At a court-martial lately held in America, the following dialogue is said to have taken place between one of the witnesses and the court:—"Are you a Catholic?"—"No, sir.", "Are you a Protestant?"—"No, sir."—"What are you then?"—"Captain of the foretop."

As two gentlemen were discussing the merits of a popular preacher, one of them remarked, "He always prays for the widows and orphans, but never says anything about widowers."—The other, an inveterate old bachelor, replied, "Perhaps it would be more appropriate to return thanks for them?"

CHARMING CONSISTENCY.—Scene 1st—Slightly rainy Sunday—Father (with umbrella and over-coat): Come, my dear, put on your things for church.—Dutiful Daughter: Why, dear father, it is raining so hard that I am afraid I shall wet my feet, and you know I take cold so easily.—Scene 2nd—Very rainy night—Dutiful Daughter: Come, dear pa, it's time to go; the opera commences in a quarter of an hour.—Father (in surprise): I thought you could not go out in the rain, for fear of wetting your feet.—Daughter: Oh, no, I have such nice rubbers, and they keep my feet as dry as a toast.

THE BEAUTY OF A BLUSH.—Goethe was in company with a mother and her daughter, when the latter, being reproved for some fault, blushed and burst into tears. He said:—"How beautiful your reproach has made your daughter! The crimson hue and those silvery tears become her better than any ornament of gold and pearls. These may be hung on the neck of any woman, but those are never seen disconnected with moral purity. A fullblown rose, besprinkled with the purest dew, is not so beautiful as this child blushing beneath her parent's displeasure, and shedding tears of sorrow for her fault. A blush is the sign which nature hangs out to show where chastity and honor dwell."

**LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND MISSIONS, FOR THE QUARTER ENDING SEPTEMBER 30, 1863.**

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Belfast ...	John Reid ...	71 1 1½	Brot. fwd. ...	...	308 7 1½
Dublin ...	R. Brown ...	37 18 6½	Warwickshire ...	R. Pixton ...	3 16 8½
Herefordshire ...	G. W. Grant ...	25 19 3½	Nottingham ...	P. P. Pratt ...	3 14 10½
East Glamorgan ...	G. G. Bywater ...	22 5 5½	Channel Islands ...	C. Horman ...	2 17 8
Dundee ...	M. M'Cune ...	20 12 0½	Denbighshire ...	R. M. Jones ...	2 14 6
Glasgow ...	W. Gordon ...	15 8 2½	Flintshire ...	E. Price ...	2 4 6½
Lincolnshire ...	John Eite ...	14 2 3	Newcastle-on-Tyne ...	M. F. Farnsworth ...	1 4 10½
Staffordshire ...	C. B. Taylor ...	12 11 7½	Monmouthshire ...	Edwin Cox ...	1 2 11½
Derbyshire ...	J. Flinders ...	8 7 9	Preston ...	T. Taylor ...	0 19 11
Cheltenham ...	J. G. Holman ...	8 2 3½	London ...	R. Bentley ...	0 16 11
Essex ...	G. A. Smith ...	7 8 1½	Pembrokeshire ...	G. Gibbs ...	0 15 6
Edinburgh ...	J. C. Brown ...	6 17 3½	Kent ...	W. Sanders ...	0 14 4½
Cardiff ...	Geo. Stokes ...	6 0 10½	Dorsetshire ...	E. F. Bird ...	0 13 11½
Southampton ...	W. S. Snow ...	5 17 2	Carnarvonshire ...	D. E. Jones ...	0 6 10
Worcestershire ...	S. Williams ...	5 15 8			
Durham ...	M. F. Farnsworth ...	5 10 11½	MISSION.		
Bristol ...	D. Chard ...	5 7 10½	Australian ...	W. Broadbent ...	308 0 4½
Birmingham ...	J. M. Kay ...	5 6 1	South African ...	W. Fotheringham ...	138 19 3
West Glamorgan ...	F. D. Hughes ...	5 5 10	San Francisco ...		85 5 6½
Liverpool ...	T. Taylor ...	5 2 10½	East India ...	J. P. Meik ...	5 9 6½
Lands End ...	W. Willes ...	4 14 5½	Scandinavian ...	J. N. Smith ...	2 1 10½
Carmarthen ...	D. L. Davies ...	4 5 11			
Manchester ...	T. Taylor ...	4 5 5½			
Carried forward ...		£308 7 1½	Total ...		£870 8 4½

P O E T R Y .

L I F E ' S C O N T R A S T .

What striking contrasts may we see
Of ideal or reality,

Where'er we look around ;

Of superstition and of truth,

Of vice and virtue, age and youth,

Extremes 'together bound.

The heedless throng, the thinking few,

The sombre shade, the gorgeous hue,

By turns bedeck the land—

A storm to day, to-morrow calm,

The work of peace, for war now arm,

And Change on every hand.

Liverpool.

Affliction, joy, recurring pain.

A blissful calm, then trials again,

Exalted or debased ;

The present plain, the future dim,

With hopes and fears a name we'll win

As honored or disgraced.

In all these varied scenes of life,

The joy and sorrow, peace and strife—

'Tis hough jarring extremes meet—

And sound the message—man now choose,

(By thine own actions win or lose,)

The bitter or the sweet.

GEORGE REYNOLDS.

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L I V E R P O O L :

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L O N D O N :

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 45, Vol. XXV.

Saturday, November 7, 1863.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE ASSEMBLY ROOMS, NOTTINGHAM, SUNDAY, OCTOBER 4TH, 1863.

Present—President George Q. Cannon, of the Twelve Apostles, Elders John D. Chase, President of the Nottingham District, Joseph Bull, President of Sheffield District, Parley P. Pratt, President of Nottinghamshire Conference, Alex. Ross, President of Leicestershire Conference, James Bullock, President of Lincolnshire Conference, W. North, President of Derbyshire Conference, and Heber J. Richards, Oscar F. Lyons, Stephen W. Alley, Henry Amott, John Day and John Bird, Travelling Elders in the District.

At 10.30 a.m., the Conference was called to order, and after singing, President John D. Chase engaged in prayer. The choir sang, and then President Chase arose and said,—I feel truly thankful to the Lord in granting me the privilege of meeting with my brethren and sisters in a Conference capacity, under such favorable circumstances. This morning the time will be occupied by the Conference Presidents in reporting the condition and the prospects of the Work in their respective fields of labor. I desire the brethren to feel perfectly

free in their remarks, that the existing condition of matters may be understood by all; and in order to effect this, I want all present to give due attention to what may be advanced, that our meeting not only now, but throughout the day, may result beneficially to all. Without lengthening my remarks, I will give way to my brethren.

Elder P. P. Pratt said,—I rejoice that I with you have the opportunity of uniting in a capacity such as the present, to receive those instructions necessary for our individual welfare in the Work of God. In reporting the condition of the Nottingham Conference, I can say, as far as I know, it is good. Brother Amott and I, in visiting the various Branches, find the Saints enjoying the spirit of the Gospel, which plants within them a desire to do right; at the same time I realize there is room for all to improve. Out-door preaching has been attended to without meeting with much opposition, and I believe the exertions of the brethren in this respect will result in much good. The Conference numbers about 600, and is on the increase,

by baptisms taking place occasionally. Concerning my own desires and feelings, I can say I never felt better and more desirous of doing good than on the present occasion. I rejoice in my labors and in the understanding I have of the principles of life and salvation restored to mankind in these latter days. The experience I have gained while laboring in this country gives me much satisfaction, and while I remain I shall endeavor to make the best use of my time and talents in circulating the principles of truth among my fellows, and in the faithful discharge of every duty devolving upon me in my calling as a servant of God.

Elder James Bullock said,—I feel well this morning in standing before you to represent the Lincolnshire Conference. The Conference numbers 190, and these are scattered over a wide extent of country. With my brethren I have done considerable out-door preaching this summer, and the Lord has crowned our labors with success. In Oakham we have baptized eight individuals and raised up a Branch there. On the whole I consider the condition of the Conference good; still, there are those who are careless and backward in the discharge of their duties here, as in other Conferences. As for myself, I desire to do all the good I can by laboring faithfully in my lot and calling. Elders Bird and Day, along with the local Priesthood, are united with me in carrying out the counsels of God's servants placed in authority over us. By unitedly cultivating such feelings, I feel assured the Lord will bless our labors and enable us to do a good work.

Elder Alex. Ross said,—In standing before you this morning I feel glad. The Leicestershire Conference is in a favorable condition. The debts incurred have been liquidated, consequently for the last six months I have enjoyed more freedom than hitherto. During the summer season the Priesthood have done considerable preaching in the open air, and on all occasions, I may say, have had the attention of the people. Few baptisms have been attended to as yet, but I realize there will be many of the honest-in-heart who are waiting for the Church ere long. In the Leicestershire Conference there are

warm-hearted people, yet there are exceptions among them as in all other Conferences. I continue to rejoice in my labors and watch with interest the spread of the truth, and my desire is to labor energetically in carrying out the counsels of those placed in authority over me, that I may always merit their approval and blessing.

Elder W. North said,—I rejoice that I have the privilege of meeting with you to-day as I have done on former occasions. The Derby Conference was much in debt when I went there, but, through the exertions of the faithful and the blessing of the Lord, it is now nearly clear. Brother Alley and my brethren are united with me in trying to do all the good we can, and I feel assured the Lord is blessing our labors with success.

President Chase, in endorsing the reports given in, said,—I labor in the four Conferences comprising the Nottingham District with much pleasure and satisfaction to my own feelings. My visits are visits of joy, and I believe they are appreciated and productive of good. Throughout the District the Saints are a good people. Their circumstances are hard, many having hardly means enough to live upon. Under such circumstances there are those who despondingly say,—“I don't believe we will ever get emigrated; we have been years in the Church, and we have done our best to gain our deliverance, and we are here yet, and are likely to remain. All others will get emigrated before we will.” Influenced with such feelings they cease their exertions to lay past the little means they can spare for their emancipation. Thus they place barriers in the way of their progress. This is not right and ought not to be indulged in for a moment by any Latter-day Saints, however abject their lot or poor their circumstances. They are the insinuations of the Evil One, to allure them into the ways of sin and error. They should go to work from this time with renewed diligence, and if they have been struggling, struggle on, and the Lord, seeing the integrity of their hearts, the truthfulness of their desires, will ultimately effect their deliverance in his own way and in his own due time. I

would, therefore, exhort the Saints to faithfulness in living their holy religion. All our actions are known to God whether in the dark or in the day time, and as each will be rewarded according to the deeds done in the body, as his servants and Saints we ought to act consistently with the principles of the Gospel we have obeyed.

Elder Joseph Bull said,—"I feel very happy in being permitted to meet with you in this place, and to stand before you for a short time; and, while in this position, I desire an interest in your faith and prayers. I have listened with pleasure to the reports given in by my brethren concerning the progress of the Work of God in this District. I can see that the condition of the Saints is of a similar character to that of the Saints in the Sheffield District. Since my appointment I have proved that the people among whom I labor are kind and generous-hearted, and desirous of doing all the good they can. My brethren whose time is exclusively devoted to the ministry, are one with me in their exertions to circulate the principles of life and salvation. The success attending our efforts prove that God is with us. Above all people on the earth we ought to be the most thankful to our Father in heaven for his goodness unto us in sending us upon the earth in this momentous age, when his Gospel is being preached in its ancient purity, and when that kingdom spoken of in such plainness by Daniel and other Prophets is being set up never more to be thrown down. Inasmuch as we are a highly favored people in being privileged to obey the Gospel, we ought to do all in our power to teach its principles to our fellows, because if we are not diligent in magnifying our callings and bearing faithful testimonies of what we know concerning God's dealings with the inhabitants of the earth, we shall see others raised up in our stead, who shall honorably perform the work God requires at their hands, consequently they will receive the reward, while the lukewarm and careless will be passed by. The ancient Saints and servants of God would have been glad to have had the privilege of being on the earth now, but

had to lay their bodies down in the grave without realizing those desires; therefore, we who are so highly favored ought to be up and doing, nor let any time go to waste. The religion we have obeyed is a practical religion. I feel glad there is a disposition among the Saints to do right, and I know that if they cultivate an acquaintance with God's good Spirit, they will be enabled to overcome all things and endure unto the end, and the Scriptures say that "whosoever endureth unto the end shall be saved." My own desires are to do right, that I may always have the approval of God's servants. With me the kingdom of God is everything; and since I became acquainted with the principles of truth, I have realized the force of what the Savior said,—"Seek first the kingdom of God and its righteousness, and all other things will be added unto you." I have had many temptations set before me since I obeyed the Gospel, but up to the present time I have had power to overcome, and I trust that I may have all the days of my life. The Gospel has taught me what I know of myself, of God, and from whence I came, and I want continually to increase in that knowledge, that I may be saved and exalted in the presence of God. If the world oppose and my kindred forsake me, I will always strive, in my weak and feeble way, to do my duty, and then all will be well with me, and with every one that does so, for the path of duty is the path of safety. May the Lord bless you all. Amen.

After a few remarks from Elders S. W. Alley and O. F. Lyons, the choir sang, and the meeting was dismissed with prayer by Elder P. P. Pratt.

2.30 p.m. After singing, Elder Joseph Bull engaged in prayer, and after singing again the Sacrament was administered. Financial and Statistical reports were read by Elder P. P. Pratt, and accepted.

President Cannon presented the Authorities of the Church, which were sustained unanimously. He said,—"It is unnecessary for me to say anything concerning the object we have in presenting the Authorities of the Church before the Saints from time to

time, because I realize we are all acquainted with it. I did not call for a contrary vote, as I saw the response given in sustaining the Priesthood of God was unanimous. I feel much pleasure in assembling with the Saints in Nottingham, and those from places contiguous to it. I have also been much pleased in hearing the reports of the brethren presiding over the different Conferences, and I trust that this day may be one of joy and of true benefit to all. If in meeting with the Saints we seek to have the Spirit of our religion, we will feel well and will always receive those blessings necessary for our guidance through life and our ultimate salvation and exaltation in the kingdom of God. I want you, as Saints of the Most High, to fully realize the importance of this, that you may be able to rise in the dignity of your callings, and shake from you all feeling of apathy and awake to newness of life. The interest of the Work of God, the condition of the nations of the earth, and your own eternal welfare, demand it. The more I travel about from place to place throughout the Mission, the more I see the necessity of the Saints striving to do right and being active and diligent in the discharge of their duty. The blessings of the Gospel can be participated in by all if they will obey its requirements. The king and the peasant will alike be benefitted inasmuch as they comply with its requirements in humility of heart before their God.

A great many think that the Latter-day Saints are a very uncharitable people. This is altogether wrong, and arises from the ignorance that prevails respecting our true character. We want to preach to the world the principles we have obeyed. It is for this object that the Elders leave their homes and travel from place to place to circulate among mankind those heaven-born principles revealed in these days for the salvation of the human family, and I am happy in saying to-day, that the Lord is crowning their labors with success; and the longer we live the more we see the necessity of bringing about the salvation of our fellows. It is true we meet with opposition in many ways;

we are ridiculed and laughed at by those whom we are laboring to bless and benefit, and sometimes, did we give way to our own feelings, we would get indignant at such treatment and leave them to themselves, considering they were not worthy of us. This would not be right. We must do as the Savior said, pray for them, and not allow angry feelings to arise in our breasts, but on the contrary, cultivate feelings of pity towards them, and forbear with them in their ignorance, realizing that we were in a somewhat similar condition when the Gospel found us. When we contrast the condition of the world around us with the peace and prosperity at home, our hearts are filled with gratitude and thanksgiving to the Lord for his loving-kindness towards us as his people. There is one fault that is too prevalent, and that is, we are too apt to be content with the little knowledge we have. This should not be. We ought to seek after knowledge with renewed diligence, and stretch out into the broad field that lies before us, never ceasing in our efforts to secure all the information we can for our own benefit and the benefit of others. When we are filled with the spirit of our religion, it strengthens our desires in this respect, and gives an impetus to our movements in the acquisition of that knowledge which, when obtained, will exalt us in the scale of being and make us useful in assisting to bring to pass God's purposes among the nations of the earth. When Latter-day Saints cease to progress in the knowledge of the truth, then the Adversary takes advantage, and they become as dead branches with no life in them.

When we look around us in the world, we see that all is gloom and darkness—there is nothing to satisfy, nothing upon which we can lean for support, and turn which way we will, all is doubt and uncertainty concerning the laws which constitute the great plan of salvation. Ask any man or set of men who profess religion, concerning us as a people, and they will say unhesitatingly that we know nothing of true religion, that we are blindly led on by the cunning craftiness of men. Such conclusions are arrived at from prejudices instilled

into the minds of the masses by their religious teachers. We who have obeyed the Gospel know there is none outside the Church of Jesus Christ of Latter-day Saints, who have received a testimony of the truth for themselves, and who know that Jesus is the Christ, and that God lives and is the same yesterday, to-day and forever. When we were first baptized the ray of light which shone upon our minds was comparatively faint, but through

our faithfulness it has increased to what we now possess; and if we continue faithful, the light will increase in brilliancy within us, until we will be filled therewith, and be able to comprehend the things of eternity. Men may seek to comprehend the various sciences, and also things beyond the grave, but all is uncertainty unless they have the light of heaven to guide them.

(To be continued.)

CONFIDENCE IN GOD, AND GRATITUDE FOR BLESSINGS CONFERRED.

BY ELDER JOSEPH ROMNEY.

How beautiful the trusting confidence of a child in its parent. How refreshing is its love, its implicit reliance upon the good intentions of its parents, and how far removed is its simplicity and faith from that spirit of isolation and selfish egotism mankind display in their intercourse one with the other. If parents have been truthful, no sophistry could persuade their child that they were different from what they appeared, and its confidence in their word would lead it to suspect your purposes were you to attempt to undermine them, and its parent's word mirrored in its bosom, would remain as a treasure to be cherished whilst existence or life lasted. The child's confidence and gratitude is manifested in a thousand different ways. Simplicity is the child's guardian, and beneath its little swelling bosom it has a love boundless as immortality for that parent who teaches it how to live to be happy, and who never deceives—who in every relationship of life is honest, consistent, sincere and truthful.

Such should be the love we manifest towards our heavenly Father. He is more truthful than it is possible for an earthly parent to be; His designs are not dependent for success upon the favorable amalgamation of circumstances, but man's are, and every scheme man plans, either for his own or his friend's aggrandizement, is conditional, being to a very great extent regulated by his surroundings.

There is a saying that we have somewhere read, that "Fools only are controlled by circumstances, for the wise man governs them." This is true, perhaps, to a certain extent, but there is a limitation to its meaning. We cannot create our surroundings, but we may, perhaps, shape our course by them so as to evade disastrous consequences. If we are blessed—and every one is who has received the Gospel—we should constantly return our thanks to Him who gave those blessings to us. It will give us confidence in him when we know we have performed every duty he has required of us, and we feel that we have done nothing deserving of punishment. This will give us confidence, and this confidence will beget a feeling of gratitude in our bosoms, and we will continually rejoice from day to day in the increasing blessings he will bestow upon us. Mankind seem to be too much given to gloomy fancies, and they erect an ideal standard of perfection, or of happiness, in their minds, seldom if ever realized, and in dreaming of wondrous things they neglect present duties.

It is by contrast, we often say, that we realize our present position, that we find out we are very miserable, and that were there not unfortunately some who enjoy greater privileges than we possess, we would, perhaps, never have made the important discovery. What a wonderful discovery we have made when we do find it out, and how

wonderfully wretched it makes us feel. Instead of looking at the bright side, and of endeavoring to create happiness out of the materials we have at hand, we must look about us to find something to grumble at, and something to find fault with. We have no assurance that we, as we now are, with our present low, grovelling, debased organizations, could ever appreciate or realize the felicity or happiness of an Acadia, were we placed within one, or that we could understand now the Utopian dreams of philosophical inquirers; but we can realize a far greater contentment than many of us do, did we but practice a little good, common sense—a commodity uncommonly rare among a certain class. Have we nothing to do but to think and dream of future blessings, or our future power—but to sigh and arraign the justice of Providence that things do not move faster, that we might be put in speedier possession of what we seek, and more rapidly swell out to our anticipated full size, instead of laboring for years. Such ideas and dreams are but the idle fancies of effeminacy, and vital, healthy human beings like ourselves should be ashamed to ask for what we earn not.

Do not be misled, then, by the glittering pagantry of a wild, exuberant imagination, but bring your desires within probable bounds, and rest your hopes of reward upon a reasonable, solid foundation, and let the structure you rear be upbuilt by the proper application of that strength, energy and talent which God has given you. Look upon the bright, the cheerful side of life—show that you have life, have vitality, have a warm, kind, fervid heart beating within your bosom, and do not mope and lazily dream existence away. Men are wanted, not dreamers; workers, not drones; mothers, not dolls; fathers, not animated sloths; in fact, beings that have life, hope, strength, will and perseverance. Show that you interest yourself in life as it is, and not as we are too apt to wish it to be; and in striving, in doing right now, you are preparing for the future. Count over how many blessings you already have—you have health, that

is most certainly a superlative blessing—thousands of your fellow-beings cannot say so, for they may be afflicted with divers complaints. Your health is poor, but you are never in want of bread—you have friends to console you, you enjoy health by proxy, as you love to view the zest with which others enjoy themselves. You might be a thousandfold worse off than being sick, you have a roof to shelter you, thousands are shelterless and homeless even amid the driving, pitiless cold of a winter's storm—you have friends, thousands are destitute and forlorn, are alone in the world with no one to whom they can unbosom themselves—you have food, famine does not approach you, hundreds have not a morsel to stay the ravening wolf that is tearing their very vitals—you are in peace, you are not molested in your worship of God, you are free to honor him, thousands are in the midst of war and strife, the torch is applied to their homesteads, their fields of waving, yellow grain, are trampled down beneath the feet of contending hosts, the loved scenes around which fancies linger, which fond imagination peoples with the loved and the departed, are desecrated by the shedding of blood—friends are butchered before their very eyes, wives and daughters are torn shrieking from the arms of husbands and fathers, and are given over to a fate worse than death in sight of those who would gladly die to avert it. We dream of such things, they occur constantly, human beings are the objects of such scenes—let us be thankful that we are spared, that we are free from the infliction of such miseries. Have we nothing to be grateful for? Indeed, ten thousand tongues could scarcely express a tithe of the gratitude we should feel that we enjoy His Spirit, we appreciate his gifts, and we are constantly alive to the mercies we receive at his hands.

If we contrast our position with that of others, let us be thankful that it is not as bad, as miserable and as bereft of hope, of consolation, as is the lot of many we view around. Constantly should we be grateful—constantly let the incense of a heart conscious of its obligations rise to His altar day by day, that he may know we do appreci-

ate his mercies and value his blessings. The gratitude displayed by the human heart upon the reception of obligation and benefit, is just as beautiful to see as is the magnanimity which can confer them. They both arise from the same liberality of sentiment and spirit, and they are both acceptable in the eyes of God. Nothing can be more despicable than the ingratitude manifested by many individuals in life. It displays the degradation of mankind, the haughty imbecility which scorns the thought of a superior power, and desires to rule in egotistical arrogance and to have all knees bow to its superior qualifications.

But, in contrasting our situation and counting how much greater are

the blessings we enjoy to those possessed by others, we should not be content to remain in the obscurity and lowliness of our present position, but we should strenuously strive to better it, for then, out of the overplus of our own blessings we could minister to the wants of others. Do not despond, do not be ungrateful. Look up! but in looking up do not stumble over the beam in your way—look for eternal life, but improve every moment as it flies; increase your wisdom, and your blessings will multiply in a proportionate ratio. Be grateful, be magnanimous, be cheerful, be hopeful, be energetic, persevering, and if you look with a grateful spirit to Him he will bless you.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 696.)

February 23 (Sunday).—I attended meeting. Elder P. P. Pratt preached.

I visited Long Island and preached in the counties of King and Suffolk, at Hempstead, Rockaway, Brooklyn and other places. At the last meeting I held, I told the people I was on a mission to England with my brethren; I had never asked for a dime in all my preaching, but we had not sufficient means to proceed, and if any one wished to contribute to help us, I would thankfully receive it. After meeting, \$19.50 was put in my hands. We baptized nine, and returned to New York.

March 4.—Attended a Conference with the Church in New York. Elders Kimball, Parley P. and Orson Pratt and Geo. A. Smith were present. Each instruction was given to the Saints, and a number of Elders were ordained.

On Sunday I taught the Saints to wash their feet, when they came to stay with them, if they wished water to wash their feet. In the evening we went to brother Addison Everett's; sister Everett asked us if we would have some water to wash our feet; having no fire, she brought us a bucket of cold water, and we washed our feet, cold, however, was alleviated by our succeeding good humor.

We engaged our passages for Liverpool on board the *Patrick Henry*, a packet ship of the Black Ball Line, Captain Delino, and paid \$18 each for a steerage passage, furnished our own provisions and bedding and paid the cook \$1 each for cooking. Brother H. C. Kimball and myself occupied a lower berth, brothers Parley and Orson Pratt the one over us, brothers George A. Smith and R. Hedlock an upper berth at their feet; two Englishmen occupied the berth below. The brethren in New York furnished us with an ample supply of provisions by donation; the sisters made us ticks and filled them with straw for beds and filled some bags with straw for pillows.

—9.—A large number of Saints came down to the wharf to bid us farewell. When we got into the small boat to go out to the ship, the brethren sang, "The gallant ship is under weigh;" we joined them as long as we could hear. When we got on board, the vessel weighed anchor; the steam-tug took us out to Sandyhook. Brother L. R. Foster, the presiding Elder of the New York Branch, came out to the Hook and returned with the tug. We set sail, and by sunset lost sight of our native shore. I was sick nearly all the way and confined to my berth. For eight days we had a fair wind, from the eighth to

the tenth day a very heavy gale, from the eleventh to the thirteenth day part of our bulwarks were washed away and the water ran down the hatches in large quantities.

April 6.—We landed in Liverpool; I got into a boat with Elders Kimball and P. P. Pratt, and when I landed on the shore I gave a loud shout of hosannah. We procured a room at No. 8, Union-street. The ship failing to get into the dock with the tide, I sent a boat for brothers O. Pratt, Geo. A. Smith and R. Hedlock.

We held a meeting, partook of the sacrament and returned thanks to God for his protection and care exercised over us while on the waters, and asking that our way might be opened before us to accomplish our missions successfully.

—7.—We found Elders John Taylor and John Moon, with about thirty Saints who had just received the Work in that place.

—8.—Went to Preston by railroad, and found a multitude of Saints who rejoiced at our arrival and made us welcome.

—9.—Brother Willard Richards came to Preston; I was so emaciated from my long journey and sickness that he did not know me. He gave us an account of the condition of the Churches in the British Isles. I wrote for brother Woodruff to come to Preston and attend Conference with us.

—12 (Sunday).—I met with several of the Twelve in the Cock-pit, Preston, and bore testimony to a crowded assembly of the truth of the Gospel.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 7, 1863.

EXCOMMUNICATED MEMBERS—HOW TO BAPTIZE, ETC.— SUSPENSION FROM PRIESTHOOD.

As there seems to be a want of a clear understanding in many places respecting the proper course to be taken with members who have been excommunicated from the Church, and who present themselves again for baptism, some instruction upon the subject may be appropriate. We have heard some of the Elders call the baptism and confirmation of persons who had been legally severed from the Church a *re-baptism* and a *re-confirmation*, and we are led to believe that, in some instances, these words have been used in the administration of the ordinances to them; and, also, that some have thought, as it was *re-confirmation*, that if the persons thus administered to had ever held any position of the Priesthood before their excommunication, they should have *re-confirmed* upon them as well. We know that at least some of those who held the Priesthood before they were excommunicated, seem to entertain this idea when they are baptized again, as they evince some disappointment they are not appointed to the same office and calling which they held before they were severed from the Church. A little reflection upon these points could enable every Elder to see and understand his duty clearly, and enable him to act thereupon in unison with the rest of his brethren, and in conformity with the laws of God.

When a person has been *legally* cut-off from the Church of Christ, all the rights and privileges and authority which that person may have enjoyed as a Saint or servant of God are forfeited, and he or she becomes, to all intents and purposes, an alien to the covenant. On this point there can be no doubt. There may be extenuating circumstances in some cases which, in the sight of the Lord, may have a tendency to lighten the condemnation which follows such action ; for where persons know but little, and their ignorance is not their own fault, the Lord may view them with pity and mercy, as he has said that "unto whomsoever much is given, of him shall be much required ;" "but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes ;" yet when proper action has been taken with a member of the Church, and he is excommunicated, whether he knows much or little matters not, he is deprived of every claim to blessings which, by virtue of his being a recognized member of God's Church, he may have enjoyed. If he should afterwards repent, and come forward confessing his sins and desiring to be baptized, the ordinance of baptism, when administered properly, will be administered to him as though he were being baptized for the first time, and so also with the ordinance of laying-on-of-hands ; the Elder will not say "I re-baptize thee," or "I re-confirm thee ;" but, "I baptize thee," &c., or "I confirm thee," &c. If a person were renewing his covenant, as the Church was required to do at the time of the reformation in the years 1856-7, then re-baptism and re-confirmation would be proper, and all the blessings and promises and authority which such a person held at the time of his re-baptism, would with propriety be sealed upon him again. Not so, however, with a man who has held the Priesthood and been cut-off from the Church ; he cannot claim the Priesthood by right of having once held it ; he is as a new member, and should receive authority or Priesthood as he received it the first time—if he received it properly then—that is, through the spirit of revelation in the man or men who have the authority to call him to bear the Priesthood and to bestow it upon him. We wish this point to be distinctly understood by the Elders, for we think there has been some misapprehension upon it in some places. Were we in charge of a Branch of the Church, and a dozen men who had held the Priesthood but had lost it through being excommunicated, were to join the Church again, we would not ordain one of them unless we had a place for him to labor in, and were led by the Spirit to place the Priesthood upon him ; and we would not think that their having held the Priesthood at some time previous, would in the least entitle them to have it bestowed upon them again one day sooner than any other twelve men in the Branch who were equally faithful but who had never had the Priesthood. We feel sure that every right-feeling, repentant man, who has lost his standing in the Church through his own want of appreciation of its value, and who has been baptized again and is now a member, or who may hereafter wish to be baptized and become a member, will acquiesce in the views we have advanced upon this subject. A man who is truly humble and contrite will not covet or lust after authority, however much he may value it, but will be thankful that he is counted worthy to be a member of the Church of Christ ; he will await the good pleasure of the Lord to command the Priesthood to be bestowed upon him, and then, when he does receive it, he will be very likely to place a proper value upon it and to magnify it.

While upon this subject we will allude to another misconception which is entertained by some who hold the Priesthood. It is that when a man has had

the Priesthood bestowed upon him he cannot be suspended therefrom while he remains in the Church. The view of such persons seems to be that the presiding Priesthood can ordain and bestow authority, but cannot recall or suspend that authority, without excommunicating the man who holds it. It is not necessary to our present purpose that we should, at this time, enter upon this subject in all its bearings; we need only say, that the power which bestows authority can, if authority be misused or not properly magnified, withdraw or suspend it; and it does not necessarily follow that, because a man is suspended from acting in some office in the Priesthood, he is therefore cut-off from the Church or deprived of any of the privileges of membership. We have no doubt but that some men have eagerly sought for the Priesthood, and that some Elders have unwisely and eagerly sought to bestow it, and between the eagerness of the one and the want of wisdom of the other, some have been ordained who would have done much better, for a while at least, as members. Where this has been the case, we can readily conceive that circumstances might arise which would require the suspension of such from officiating in the ordinances of the Priesthood until their ignorance should be dissipated and they acquire such experience as would enable them to magnify and use their Priesthood acceptably to God and their brethren. For the comfort of the Saints, however, we will here remark that every faithful man of the seed of Israel will, sooner or later, receive the Priesthood; he is entitled to it by lineage through the promise and covenant of God to the Fathers.

BOOK DEBTS—SUBSCRIPTIONS TO STAR AND JOURNAL.

We hope that the list of Book Debts published in the last number of the *Star* has received the careful attention of the various Book Agents and Presidents of Conferences and Districts. We confess that we were surprised upon examination to find that, after all that had been said by us in the editorial articles of the *Star* on the subject of keeping out of debt, there had been an increase of about £80 in book debts in the various Conferences since the last publication of the list of book debts, in addition to the indebtedness existing at that time. And we find further that, with scarcely a single exception, the Conferences where the numbers of the *Star* and *Journal* subscribed for have increased, the book debt has not increased; on the contrary, in the most of the Conferences where they have increased their subscriptions to the *Star* and *Journal*, their debt is as small, and in most instances smaller, than it was when last published! From this we infer that the book debt has not been increased in consequence of any anxiety on the part of the Elders to keep up the subscriptions of the *Star* and *Journal*. Moreover, with this increase of indebtedness there has been a serious decrease in the number of subscribers to the *Star* and *Journal* in many of the Conferences (this decrease is not all in the Conferences, however, whose indebtedness has increased)—a decrease which we are inclined to attribute in some instances to the indifference and want of proper energy on the part of the Elders. We notice that those Elders who display the most anxiety about keeping up, and as far as possible increasing their subscriptions to the periodicals, are also very particular in keeping down and liquidating their indebtedness. We should be pleased if the Elders would give this matter their earnest attention. The subscriptions to the *Star* and *Journal*

should be kept up, and increased as much as they can be consistently with the circumstances and numbers of the Saints. This is one of the duties of the Elders. Every exertion should also be made to keep down and liquidate debt, that the Conferences may be free from every embarrassment. This latter is also a duty devolving upon the Elders—Travelling Elders should be as much interested in it as Presidents of Conferences or Districts—and to attend properly to it is not in the least incompatible with the other duty of promoting the circulation of the periodicals. We have been hoping that the most of the Conferences, if not all, would be entirely free from debt by the new year. We trust we shall not be disappointed.

PORTRAITS OF THE FIRST PRESIDENCY AND TWELVE.—We take great pleasure in announcing to the Book Agents and Saints, and public generally, that we have, by President Young's direction, succeeded in replacing the old likeness of himself in the plate of the First Presidency and Twelve, which likeness, in the opinion of all who know the original, has not done him justice or given a correct idea of his appearance, by another about which he, in a recent letter, is pleased to use the following language :—"The new likeness in the plate of the First Presidency and Twelve gives me entire satisfaction." Until we could receive his approval of the new portrait we have refrained from offering the plate containing it for sale. The prices are as follows :—Half grand eagle, 27in. by 20in., £1 10s. ; India proof, 24in. by 17in., £1 ; plain, 10s. ; a new and cheap edition, 5s. There will be a liberal deduction from these prices for Book Agents who purchase by wholesale.

ABSTRACT OF CORRESPONDENCE.

We have been favored with the perusal of a letter from President B. Young of Sept. 1st, to Elder Warren S. Snow, of which we publish a few extracts :—

"Work on the Temple is progressing favorably, and home affairs are moving along peaceably, prosperously and harmoniously. I am informed that the new Governor, J. D. Doty, professes that he will confine his official acts to the legitimate duties of his office, and if he carries out his profession we will have no disturbance from that quarter. Ex-Chief-Justice Kinney, our present Delegate to Congress, left in the stage for the States on the 29th ult., purposing to attend to some business on the frontiers, and then repair to Washington some months earlier than Congress meets, that he may become posted in the feelings, movements, &c., there, previous to commencing his Congressional labors. The season has been very dry and hot, and still is, though prospects are flattering for abundant crops of fruit, grain and vegetables, take the Territory through, and so far as fruit-trees and vines are in bearing. In regard to the wicked I shall endeavor, as hitherto, to use all the caution I naturally possess, aided by the dictates of the Holy Spirit, and doubt not but that all things will work together for the advancement and welfare of Israel."

We make a few extracts which may prove interesting to our readers, from a letter received by us from Elder Chauncey W. West, written in Ogden City, Weber County, August 31st :—

"My health when I left Atchison on the 13th inst., was poor, and the warm weather was very oppressive while passing through the States. I stood the trip across the Plains

first-rate, my health improved every day, notwithstanding the road was very rough and we rode night and day. We can say, without exaggeration, that we had a most hearty welcome. Yesterday we had a very good meeting, our Tabernacle was filled. President Young has visited Ogden twice lately—the first time he held a two days' meeting, the second time he held a meeting as he returned from Cache Valley. It is said he scored very deep and hewed to the line all round. Matters pertaining to the army here seem to move very quietly at present—several large trains with army supplies are on the way to this Territory from the east. It is quite evident that they still anticipate giving us brush; for this purpose they are laying their plans and are making arrangements so as to be ready as soon as the "Old Gentleman" gets his hands a little loose down east, so that he can turn his attention in this direction. The Saints, generally, have no fears for results; they are satisfied that all will come out well if they do right. The gold country north seems to be very extensive. New mines are continually being opened, which are said to be extremely rich. The Gentiles are flocking there by thousands—hundreds of wagons are coming into our settlements to get supplies for the winter. The counsel from the President is for the brethren to keep away from the mines. My health is at present much better than when I was in England, and it is still improving."

PEMBROKESHIRE CONFERENCE.—Elder George Gibbs writing from Haverfordwest, informing us of the progress of the Work in that part of the Mission, says:—"I feel proud that I am engaged in such a good work, and I trust that I shall always be found faithful in doing good, and I am anxious to carry on your counsels and to assist to roll on the Work of God in this part of his vineyard. The brethren have been faithful in the distribution of tracts among the people and in preaching unto them."

ESSEX CONFERENCE.—Elder Charles W. Stayner writing from Maldon on the 6th ult., favorably represents the progress of the Work in that part of the Mission. He says:—"I take pleasure in informing you that the performance of my duties has been attended with success. I feel grateful to my heavenly Father that his Spirit is with me to give my remarks power to reach the hearts of the people, and I am assured that my success in the ministry depends upon my so conducting myself that his Spirit will constantly abide with me. My way continually opens up before me for which I am grateful, and I am greeted by kind looks and hospitality by the faithful amongst whom I labor. To clear my garments of the people's blood will require my utmost diligence while in this land, and I feel the great responsibility that rests upon me in consequence. So far I have been unable to break up new ground, but I intend to do so, and to combat manfully with the spiritual darkness which enslaves the minds of men. In filling my duties I feel my weakness continually, and I have need to supplicate for assistance to Him who giveth to all men liberally and upbraideth not, who has, so far, answered my prayers for strength to combat against prevailing errors and to establish righteousness."

NEWS FROM HOME.

We are in receipt of the tenth number of the current volume of the *Deseret News*, (Sept. 23rd,) and from it we learn of the retirement, from the editorial chair, of our old friend Hon. Elias Smith, which position he had occupied with credit and ability since March 1859. We regret the necessity which causes his resignation of its duties, yet we greet the re-appearance of its former conductor,

Hon. Albert Carrington, with pleasure, and with his known abilities, assisted by the facile pen and newspaper experience of T. B. H. Stenhouse, Esq., we can safely predict its continuance upon the path of success; and that, aided by the propitious circumstances perseverance, with the blessings of Heaven, will create, it will diffuse information and instruction around many a domestic hearth, and will be the reading of many delighted seekers after truth. In retiring from the responsibilities and arduous duties of the editorship of the *News*, Judge Smith has our best wishes for his future prosperity and happiness.

An invitation is extended to all friends, at home or abroad, who possess information which would benefit the people of Deseret, to write to the *News*, and, if their communications are not too voluminous, space will be found in its columns for their insertion.

We clip the following from it :—

On Saturday evening, the 12th, Colonel F. Little, who has had charge of the outfitting and forwarding arrangements at Florence this season, accompanied by Mr. Louis Hill, his assistant, and Elder W. W. Cluff, arrived, all in the enjoyment of excellent health. They made the trip from Florence in twenty-five days. Mrs. George Q. Cannon came passenger with them from Greasewood Creek, just below Sweetwater Bridge, where they overtook Captain Nebeker's company, in which she left Florence and was travelling.

C O R R E S P O N D E N C E .

ENGLAND.

Birmingham, Oct. 23, 1863.

President Cannon.

Dear Brother,—Personal details are generally dry and uninteresting, especially where they consist of the oft-told experiences and minutæ of the usually monotonous routine of railroad travelling in England, so I shall not trouble you with many of them. But I must give a passing word to the delightful and exhilarating sensations produced by a walk through the country or a ramble through the fields, where one can get into closer communion with Nature, listen to the sweet melody of her voice, drink in the pure inspirations of her spirit and feel the soft and fragrant zephyr of her breath upon the glowing cheek. I often think of that trite and expressive saying, "God made the country, but man made the city;" the one seems the emblem of purity, the other of corruption—one seems calculated to elevate, purify and ennoble the nature of man, the other appears to be a hot-house for the pas-

sions where the worst phases of humanity receive a precocious development. I am not insensible to the advantages and blessings of art, neither am I what may be called an extremist in ideas—I fancy I am rather practical than otherwise—and yet I am not sure but an occasional return to nature, even in its most primitive sense, would be preferable to an unchanging and dreary life in our modern cities, with their inseparable accompaniments of fog and filth, their steaming corruptions, their enervating social habits, their cramping and unnatural modes and fashions and laws which hang like galling fetters upon body and mind, distorting and disfiguring both, together with the thousand evils which only those can realize who have lived in one of these Babylonish strongholds of vice and disease. At any rate, whether the change would be pleasant or not, I am quite sure it would be beneficial to many. This morning, as I enjoyed a short but delightful walk from one of the neighboring villages, I could not help thanking God in my heart for the sunshine and flowers, the green fields

and the shady trees, together with life and health to enjoy them ; and I also thanked him for the clouds and storms, the trials and pains, the hardships and sufferings that we are subject to here, by which we are enabled to appreciate and enjoy the contrast. The invigorating and comparatively pure and genial breeze this morning brought a brief gush of youthful feeling over me—I am so *old*, you know—and forcibly brought to my memory those peculiar and almost sacred feelings I have so often experienced as I have entered the hallowed precincts of the chief city of our loved Mountain Home,—in the grey twilight of approaching dawn, after a six or eight weeks' tour among the untutored Aborigines of the West—and felt the soothing influence of that holy calm which pervaded the very atmosphere, as though the angel of peace was brooding over the city while its inhabitants peacefully and securely slept beneath his heavenly guardianship. Doubtless you have experienced the same feelings : but they are indescribable—they must be known to be felt ; and never was my bosom filled with such pure and sweet emotions except by the sight of the happy resting-place of the Saints.

On the 11th instant I had the pleasure of attending a very interesting Conference in London, held in the Music Hall, Store-street—a report of which will doubtless be forwarded for the benefit of your readers—at which upwards of 1,000 persons were present. On the following evening, by kind invitation of President Bentley, I attended a concert in Albion Hall, given by the London Conference, under the direction of brother George Careless—a rather inappropriate name, by the way, as it was evident to all who had the privilege of being present that brother C had been most assiduously careful and most untiring in his efforts to perfect the arrangements for an entertainment which should be in the highest degree satisfactory to the lovers of “The Divine art,” in which, I think, he was eminently successful—which was, of course, as he said, owing to the promptitude with which his efforts had been seconded by the members of the various choirs of the London Conference. To single out names

as worthy of distinguished remark would, of course, be invidious and inappropriate ; I will, therefore, only say that the performance was conducted to the delight of all who were able to get in—many, I am sorry to say, being unable to gain admittance on account of the smallness of the hall. One of the most charming features of the evening—as I am sure that, at least, all the *parents* will agree—was the singing of the children ; and the audience testified their appreciation of the exact time and harmony in which they sung and also the judicious care manifested in their training, by enthusiastically *encoring* them. I presume I shall be pardoned for mentioning the name of one person who unconsciously contributed very materially to the interest of the evening, though he was not present to enjoy it—I refer to Elder E. L. Sloan, who some time since contributed to the *Star* the glee, “Who should fret and pine in sorrow?” and which was most beautifully rendered by the choir on that evening.

Before I close, allow me to say that I have enjoyed myself exceedingly among the Saints both in the London and Birmingham Conferences during the brief time I have sojourned with them. I am sure the warmth and kindness they manifest would be enough to make the gloomiest misanthrope cling to life and love his fellows. I need not say that I have met with the warmest reception from President Kay and lady. Like all who have ever expressed their feelings on the subject, I rejoice in laboring among the Saints—I love them, pray for them and take pleasure in doing all I can to promote their happiness.

Praying the Lord ever to bless you and all connected with you, I am your brother,

WM. H. SHEARMAN.

SWISS AND ITALIAN MISSION.

St. Imier, Switzerland, }
Oct. 6, 1863. }

President Geo. Q. Cannon.

Dear Brother,—Agreeably to your request, I proceed to write to you, and I trust that you will pardon me for delaying it so long. I should have attended to it sooner had you not been

absent from the office. As it was, I thought best to defer writing until after your return from Scandinavia.

You have long ago heard how brother William Riter and myself got along on our journey from London to Geneva. I will, however, say that the weather was very hot during that time, and brother Riter was much fatigued with the trip. In consequence of not understanding French, we had some interesting times at the railway stations, which were rather more amusing than agreeable. I stayed in Geneva five days, and then with brother Gerber came here. While riding in the car from Neuchâtel to Convers' station I became much chilled, and rain fell during most of the time that we were walking from Convers here. The result was that I got a very bad cold, which made me quite ill, and I did not recover from it until about three weeks after. A lady of this place, who is not in the Church, seeing me cough so hard and look so distressed, took pity on me, got some herbs and gave them to a sister to make of them tea for me, which afforded me slight relief. Several of the Saints did all in their power to make me comfortable, for which I feel grateful. I stayed here until the 31st of August, then, with brother Gerber walked to Biel, tarried there two nights and one day, after which we walked to Berne and there took train for Thun.

I stayed in Thun and its vicinity, visiting the Saints in that region, which made considerable walking for me, until the 24th ult., when, in company with brother Schettler, I rode to Berne and from there walked to Biel, rain falling upon us on the way. We stayed in Biel two nights and one day, then with brother Müller, whom we found there on our arrival, and another brother, we walked here, where we arrived late at night on the 26th ult. Brother Schettler left here one week ago for Geneva, and since then I have been compelled to communicate with the people without the aid of an interpreter. I have, however, got along very well, and the Saints appear much delighted because I can talk a little with them. They tell me that I am learning very well, which is encouraging. I, however, want to soon be able

to talk in their language fluently, and thereby be able to discharge the duties of my calling. In many respects I find the language somewhat difficult to acquire, and partly realizing the difficulties to be encountered in learning any language scientifically, especially a foreign one, I would have been much pleased could I have had brother Schettler's assistance in learning German. While absent from here, I had the next thing to no opportunity at all for translating from my grammar, and having a great desire to learn, it was with some difficulty that I at times kept from feeling a little "blue." In consequence of all this, I have not been able to learn so fast as I think I otherwise might have done, but considering my opportunities I am pleased with my present progress, and hope by great diligence on my part and the blessing of my heavenly Father to overcome all obstacles in the way of learning the language sufficiently to enable me to discharge the duties for which I have been sent forth.

There are many good Saints over here, but those whom I have seen are mostly the poorest of the poor, and I often think that they do more to make me comfortable than they can consistently afford to, and I always try to be of as little expense to them as I can. So far God appears to have given me a good influence over the people here, and I hope by proper conduct to retain it and use it righteously.

How I would like to get some news about what is going on among the nations of the earth. I am almost completely isolated from the world, as it is very seldom that I get a letter or news of any kind. Should you hear any wondering why they get no letters from me, please tell them that I am too much occupied in studying German to write so much as I would like, and I have the address of none except those in Liverpool and London. My health is very good. Some time ago the Saints where I boarded felt bad because I did not eat more, but I think that I am pleasing them now with a vengeance.

With love for you all over there in that part of the vineyard, I am your brother in the Gospel,

W. P. NEEBKE.

V A R I E T I E S .

Country lady, approaching facetious cabman; "Pray, sir, are you engaged?" "Och, bless your purty soul, ma'am! I've been married this seven years, and have eight children!"

"I say, Bill, Jim's caged for stealing a horse." "Served him right! Why didn't he buy one and not pay for it, like any other gentleman."

At what time of life may a man be said to belong to the vegetable kingdom? When experience has made him sage.

The husband famine exists to such an extent in Kentucky, that it is proposed to establish polygamy there, each man being allowed five wives. The widows and maids are said to be rather in favor of it under the circumstances, each one seeming to think that a fifth of a husband is better than none at all.

LIVE FOR SOMETHING.—Have some object in view, and do not let a day pass without having taken at least one step towards its attainment. If you do this, you will eventually succeed in accomplishing something which will benefit yourself and the world. But he who has no settled purpose in life is a worthless drone in society.

D I E D :

In Spanish Fork city, U. T., Sept 11th, of inflammation of the lungs, Mary Ann, wife of Thomas Day, aged 56 years, 10 months and 17 days.

In Lehi, Utah county, Sept. 4, of inflammation, Mary F., wife of Joseph R. Gray, aged 33 years, 2 months and 22 days.

In Lehi, Utah county, Sept 12, of inflammation, Mary Rachel, daughter of Joseph R. and Mary P. Gray, aged 14 days.

P O E T R Y .

A P R A Y E R .

O great and Eternal Father
Whose over ruling power,
Doth guard thy people Israel,
In every trying hour,
Grant us thy Holy Spirit
Each hour and day we live,
May we rightfully inherit
Those blessings thou dost give.
As time moves on with rapid stride,
And each approaching year,
Brings forth thy purposes, O God;
Unto thy children here,—
O, keep us steadfast still we pray
In thy most noble cause,
Obedient honor thee, and bow
Unto thy holy laws.

As war doth rage in dread array,
And plagues the earth do sweep,
As fire and sword their thousands slay,
While wives and orphans weep,—
How blessed we who guarded are
In those most trying years,
Protected by thy power, Lord,
Secure from all our fears.

With thankful hearts we'll praise thee, Lord
And keep our cov'nants pure,
We'll ever faithful try to prove,
And to the end endure.
Glory to thee thou Lord of light
Whose mercies e'er extend,
To those who true and watchful prove,
Who righteousness defend.

Cork.

WILLIAM McMERIK.

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L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON:
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 46, Vol. XXV.

Saturday, November 14, 1863.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE ASSEMBLY ROOMS, NOTTINGHAM, SUNDAY, OCTOBER 4TH, 1863.

(Concluded from page 709.)

Those who obey the principles of the Gospel will receive a fulness of the light of heaven, and will also receive every blessing which will be for their good. There is no truth on this earth, or any other planet throughout the vast creation of God, that is not comprehended within the Gospel of Jesus. Its extent is illimitable and wide as eternity. We have a great lesson to learn, and it will take us all our time to learn it. It is the same which angels and our forefathers who held the Priesthood have learned. What has made heaven a place of bliss and happiness to them, and why is it a place where union and love prevail, and to which we all look forward? It is because the principles of the Gospel, those truths which are being taught to us, are understood and practiced there. There is no being that has reached that bright abode but those who have obeyed the Gospel. Jesus himself bowed submissively to its requirements. He received no learning from men, but drank at the fountain of truth opened up by his Father until he was filled. We should fully realize the fact that we are brethren and sisters of Jesus,

that we belong to the same family, and have the same parentage—sons and daughters of the same God. The knowledge we once had, and past recollections, left us when we came here; like Jesus we lost it, and like him we shall regain it by degrees. He was tried and tempted by the Adversary, but he refused to comply with the request and spurned the apparently liberal offers made. He knew if he remained faithful his eternal exaltation was sure, with all the Adversary offered him, and far more besides, would be his, and that his Father would glorify him with the glory that he had with him before the world was. We are in a similar condition, my brethren and sisters, as the Savior was, although not so exalted or so pure. We have also come here on a somewhat similar errand, and we begin to learn that this is not the first place of our existence, but that we existed before we came here; that there was a period when we, with Jesus and others, basked in the light of the presence of God and enjoyed his smiles. We are the children of God, and as his children there is no attribute we ascribe to him that we do not possess,

though they may be dormant or in embryo. The mission of the Gospel is to develop these powers and make us like our heavenly Parent. I know this is true, and such knowledge makes me feel happy. O, that the children of men would understand these matters as they really are. The Gospel was well worthy the mission of an angel. It teaches us that God is a great, good and wise benefactor, and that we are his offspring. It teaches us to act honestly and uprightly with our fellows, and to do unto them as we would wish them to do unto us. It found us in sin and ignorance, like the rest of mankind around us, pursuing one course in the broad road with giddy multitudes; from this position it extricated us and set our feet in the strait and narrow path which leads to eternal life. Inasmuch as we have obeyed the Gospel, let us ever endeavor to act in conformity with its principles that we may, by our faithfulness, be able to overcome the Adversary. As the light of truth increases within us, darkness will decrease. There is hope for us, there is hope for the earth, and there are blessings to be had by the faithful through the channel of the holy Priesthood, inasmuch as we live for them. I pray that God may bless us in all our labors; I ask it in the name of Jesus our Lord. Amen.

A hymn was sung, and Elder James Bullock dismissed with a benediction.

At 6.30 p.m., Conference was again assembled, when, after the opening services, President Cannon read a portion of the seventh chapter of the Gospel of St. John, and addressed the congregation. The following is a synopsis of his remarks:—

My brethren and sisters and friends, in reading this portion of Scripture I have done so for the sake of showing you a little of the character of Jesus, and what he had to contend with while he labored among men upon the earth. I trust that you will give me your attention while I address you this evening, that we may receive benefit from our meeting together.

There is one peculiarity connected with the servants of God in all ages of the world—their lot was always hard. It was rarely that people received

them as the messengers of Heaven, or formed true conceptions concerning the nature of the Work they were sent to establish upon the earth. When men and women obey the Gospel, they say they never saw things in the same light before; they never looked at the many difficulties the servants of God had to contend with in laboring upon the earth, and in striving to establish principles of truth among their fellows. Even Jesus, that being, great and mighty as he was, had his difficulties to contend with on every hand. He was reviled and evil spoken of, and told that he had a Devil, and that all his miracles were wrought by the power of Beelzebub, the prince of devils. The people say—“Show us a sign and we will believe in the Divinity of your mission as servants of God; we will obey the doctrines you teach.” This is the case at all times when the Elders preach. Our Lord did many mighty works: he healed the sick, cast out Devils, raised the dead, made the dumb speak and the lame walk, gave sight to the blind, but, notwithstanding all these things, it did not convince the people that he was the Son of God, the Savior of the world. No, by no means. The tongue of the slanderer was still heard aloud denouncing him as an impostor, a deceiver of the people, and as one not fit to live; the hand of persecution followed him in all his wanderings, until he died the ignominious death of the cross. No matter what power the servants of God possess, they have all met with opposition in trying to bring the people to a knowledge of the truth. All that Jesus and his Apostles could do was unavailing, and there was not one of them, with the exception of John the Revelator, who did not die an ignominious death, and he was put into a caldron of boiling oil, but he lived despite all the exertions made by his persecutors to kill him.

We have only to read the Sacred Records to find out how the ancients were beset by perils in bearing their testimony to the inhabitants of the earth. Abel, who, according to King James' translation of the Bible, was the second man born on the earth, was murdered. Why? Because he

was faithful and desired to worship God according to the dictates of his own conscience. New Revelation states that Enoch and his city, called Zion, were taken from the earth because they were too pure and holy to live in the midst of the corruptions around them. Noah, in his day, went forth and preached the Gospel of salvation to the people. He wanted to save the inhabitants of the earth temporally as well as spiritually. He labored among them for the space of a hundred and twenty years, warning them of the coming judgments of God, which would overtake them if they would not forsake their sins and turn unto the Lord; yet, notwithstanding all this, he met with the united opposition of the world. One would think he could have gathered his thousands, yea, millions, during his long stay among them, but it was not so. We read that he only saved seven individuals out of the entire human family, and there are good reasons for believing that the earth was as thickly populated then as it is now. If we could have had an authentic record of the words of God to Noah, no doubt we would find them teaching the same truths as on previous occasions, when he spoke through his servants to his children upon the earth. The account furnished is very brief, but we have enough to convince us that he was persecuted and despised. Abraham was the friend of God; in proclaiming the principles of salvation to the people, was he welcomed by the millions as their benefactor and friend? No, on the contrary, we find that he left his Fatherland and became a dweller in tents, a pilgrim and a stranger. He was not surrounded by thousands of eager listeners, as such a man should have been. Even Lot, his nephew, who ought to have been best able to appreciate his value, sought out a place for himself at a distance from him.

Why is it, my brethren and sisters, that from the beginning up to the present time the servants of God have never been received by mankind, but have always been despised as the worst of men, and have had to flee from their persecutors as outlaws and vagabonds

of the darkest shade? How is it that the people will not receive the truth and recognize the servants of God when they are sent unto them with the message of salvation? It is because they allow themselves to be blinded by the power and influence of the Adversary. Cain slew Abel when under this influence. It was this influence which the Jews yielded to when they crucified the Son of God. It was this power, manifested by the people, that the Prophet Joseph Smith had to contend with. They killed him because they could not appreciate his worth. He came full of Heaven's blessings to impart unto all who accepted the message he bore, but they spurned him from them, and rejected the offer of life and salvation which he was sent to proclaim unto them, and in consequence of such the nation of the United States is now suffering the penalty. My brethren and sisters, my object in speaking to you in this manner is to arouse you to a sense of your position, and to enable you to understand the workings of that power that has persecuted the servants and Saints of God in all ages, and has at different times striven to drive the kingdom of God from off the earth. Satan was cast out of heaven, but he has come down on the earth and has tried and is still trying to lead the unwary astray, and in some cases he has been successful in accomplishing his desires. He could not hurl the Almighty from his throne. He could not sow treason among the angels in heaven. But he could come to the earth and allure the offspring of the Lord, the children of his love, into the ways of darkness and error. Our Father sent us here as free agents, we can choose either good or evil. But it may be asked, "Has Satan; then, more power than God?" No, of course not. All the opposition that has and that will be brought to bear against the kingdom of God, only tends to further God's purposes. They killed Jesus, but his death brought about salvation to the human family.

My brethren and sisters and friends, you need to be on your guard against the insinuations of the Adversary. When you see crowds hurrying along the broad road, shun them. When

you want to learn truth seek it elsewhere; perchance, you may find its teachers and votaries treading a lonely path, far removed from the popular highroad along which the feet of hurrying millions rush. We know that God has spoken from the heavens and called his servants from the plow, the carpenter's bench, and other lowly occupations, the same as he did anciently. By the Spirit of God attending them in their labors, they have been able to do a great work. They have had nothing to offer the people but truth; there has been nothing very alluring in their appearance. Their voices have been raised in calling to the people to repent and be baptised for the remission of their sins, that thereby they might receive the Spirit of God which would lead and guide them into all truth; and God has owned and blest their labors with success. In a little over thirty years' time the Gospel has gone to the ends of the earth, notwithstanding the many attempts made to impede its progress; and the faithful to-day, in every land where the Gospel has reached them, can bear testimony of its truth, having, through their obedience, obtained the blessings promised.

If our Lord and Savior and his ancient servants and Saints had to pass through sorrow, shame and death, we will have to pass through the same ordeal in order to prove our faithfulness and bring out the integrity of our hearts. Then we will be rewarded, for we have got a Father who is willing to bless us with every blessing calculated to do us good. The Scriptures say that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what things God hath in store

for those who love and serve him." I know the blessings of heaven are enjoyed by the faithful, and the power of God attends them, for I have experienced it.

The burthen of my remarks to-night has been upon the necessity there is for one and all to live the religion they have received, that they may have power to overcome the Adversary by practicing its holy principles. The object of all our preaching is to bring the children of men to repentance and to a knowledge of the truth, as it has been revealed to the inhabitants of the earth in this our day. That you may be able to understand the Gospel and practice its holy principles is my prayer in the name of Jesus. Amen.

Conference was then dismissed by Elder Heber J. Richards.

TEA-PARTY.—On the Monday afternoon about 300 of the Saints sat down to tea in the Durham-Ox Hall, after which they re-assembled in a social capacity, and spent the evening in singing and recitations, both amusing and instructive. They separated at a reasonable hour, all feeling blest and satisfied by associating together.

On Tuesday and Wednesday President Cannon, in company with Elders John D. Chase, Parley P. Pratt and Alexander Ross, visited the Mansfield and Sutton Branches. On both evenings President Cannon spoke from the Scriptures at considerable length to large and attentive congregations. His visit to the Nottingham Conference will be long remembered by all who had the privilege of listening to his counsel and instruction.

JOHN D. CHASE, President,
ALEXANDER ROSS, Clerk.

WISDOM.

BY ELDER EVAN A. RICHARDS.

"For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."—PROVERBS, viii, 11.

Wisdom is a heavenly gift of an intrinsic value, which, when received, places us under unmistakable obligations to our Father. It is not the

creation of our will, but it is necessary to enable its possessor to gain happiness. It is immutable, but not local or temporary, and is of equal extent

and antiquity with the Divine mind. Not a mode of sensation, but is an everlasting truth. It is not dependent upon power, but it is the guide of all power. A Divine wisdom is the foundation of honor and of esteem—the source of all that is virtuous—it is beauty, good order and happiness. It is that which confers value upon all other endowments, and the qualities of every reasonable being ought to be absolutely subservient to it, and without their being so they become but hideous deformities, and instead of proving blessings they are as curses.

There is a certain limit to the sphere in which every individual acts, and it is the centre point, between extremes, that he should preserve. Every person without wisdom, no difference how extensive his knowledge and information, has but little to depend upon for success. The Elders of Israel have been sent forth from Zion to proclaim the glad tidings of the Gospel. They know a great deal, perhaps; they are possessed of many talents and endowments, of which they are in danger of becoming proud; but we cease entirely from pride if we consider our gifts as bestowed by our Father and as held by us at his will. I know that Jesus was the Christ by the spirit of revelation, and through the same medium I know Joseph Smith was a Prophet, Seer and Revelator, and that Brigham Young is his legal successor—that he is the mouth-piece of God to this generation—yet if I will not apply for wisdom from God to lead, guide and direct me how to appropriate that knowledge for the advancement of his work, for the promotion of God's kingdom upon the earth, I will be very apt to take a downward path, or step into a slippery road and fall to rise no more. If I do right, it will prove my ornament and dignity in every future state I may be placed in. Wisdom is not conferred upon us in any one stage of our existence, nor any particular situation we may be placed in, but it reaches through and is required in all the periods and circumstances throughout eternity. Beauty, wit, and earthly knowledge will vanish away with the childish toys and actions of human life, but wisdom, which emanates

from above, will remain forever and ever. Wisdom will make us understand when, where, how to speak and whom we should speak to. This glorious gift unites us to the whole rational creation, and fits us for conversing with any order of superior beings, and qualifies us to take a part in God's kingdom.

Wisdom will procure us the love and approbation of all wise and good men, and fits us to take a seat in any grade of society; and what is of unspeakably greater consequence is, that it makes God our friend and assimilates our minds to the nature of his, and engages his Almighty power in our defence. Beings of all qualities or rank are bound by it no less than we are ourselves. It has the same authority in all the worlds that it has in this. The farther a being is advanced in excellence and intelligence, the greater is his attachment to it, and the more he is under its influence. In fact, it is the law of the whole universe—it is first in the estimation of the Deity—it is originally in his nature, and is the means of making him lovely and holy.

Such is the importance of applying for it—what consequence to us, then, is its practice? There is no motive, no argument which is at all fitted to influence a human being, which does not call us to the importance of this duty. A virtuous disposition in an individual is preferable to the greatest natural accomplishment or ability we could have, and is vastly superior to the treasures of this world; consequently, if mankind would be great, they must seek after wisdom—to be Godlike, they must study virtue and apply to Him for everything that can come in accordance with it. We should remember that nothing deserves more importance at our hands. To be without this precious boon is to be without everything. Secure this and you will secure everything—honor, glory, wealth, bliss and immortality in the presence of the Father and of the Son, worlds without end. I say in conclusion, may God bless the Elders with wisdom to teach the principles of life to this generation, is my prayer and desire.

PRIVILEGES OF THE SAINTS.

BY ELDER RALPH HARRISON.

Amongst the privileges of the Saints there is none of more worth than that of immediate revelation from God to man; for through it God will, if his children are obedient to him, bring them back into his presence, and they will gain possession of those things they were designed to enjoy when placed here upon earth. When we hear the people of the world speak of the destiny of man, how all was lost by the fall, we feel to reply that such cannot be true, and we feel thankful to God that he has given us enlightenment upon that point.

Without the fall we could scarcely have known good from evil—having no evil desires to combat and overcome, our energies and our appreciation of the blessings God is willing to bestow upon us, would not have been so great, and, consequently, our happiness would have been less sensibly felt. The Gospel will bring Adam and his children back into the presence of God, and if we are obedient to its requirements the Devil will not have power over us to afflict us and make us miserable, for God will bless and protect every one that seeks to do his will. It is by opposites that we understand and know the value of all things; by being made to suffer sorrow, pain and death, we can better appreciate peace, joy and eternal life. The Lord told Adam, when he had placed him in the Garden of Eden, that he was to have dominion over the earth, and over everything that dwelt upon it, whether above the water or below the water, in the air or on the earth; that he was to subdue it, and it would then be his to possess with his children forever. All who receive and obey the Gospel and endure faithful to the end will be made happy, and will reign with Christ upon the earth.

But says one, "There are millions who have died that have never heard the principles of the Gospel explained as taught by you Latter-day Saints; what is to become of them?" The Lord is just and will reward them

according to their works and desires, and they will each have the privilege of hearing it taught. It is recorded in Malachi that the Lord would send his servant the Prophet to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he came and smote the earth with a curse. It is a great privilege to live in this time, to learn what the Lord wants us to do for ourselves and for our fathers. Do you ask what we can do? We can obey the requirements of God and put ourselves in possession of the Spirit of God, and when he reveals anything to us concerning our dead, we may understand it and be able to do it for them. We have to gather and to aid in building the Temple, that we may in it, by certain ordinances, realize gifts unattainable in any other way.

The Priesthood is restored to the earth, and its power seals the blessings of God on man and woman. Woe unto those who shall reject the Gospel message, or shall receive it and turn away from it, for it were better that they had never heard it. Unless the people who hear the message will repent of their sins and be baptized for the remission of their sins, and by the laying on of hands they receive God's Holy Spirit, they can not learn of his ways nor can they walk in the path he has marked out for mankind. If they be found fighting against God and his Church, they will receive punishment for it. Those who do not contend for the Lord's cause are in the service of Satan, and he will have power over them to their destruction; and as with individuals so with nations. Let us do all we can to gather up to Zion, and prepare ourselves to be worthy of receiving the blessings of God; and if we are faithful we will receive all the gifts promised even unto eternal life. These are some of the privileges of the Saints, and may we never lose sight of them, but may we prepare ourselves for them, and also for many and greater things, is my desire.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 712.)

April 14.—I met in Council with six of the Twelve in Preston, viz., Heber C. Kimball, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor and George A. Smith, this being the first Council held by a majority of the Quorum of the Twelve in a foreign nation. Elder Willard Richards was ordained to the office of an Apostle, and received into the Quorum of the Twelve by unanimous vote, agreeable to a revelation given to Joseph Smith in Far West, July 8, 1838. I was chosen standing President of the Twelve by unanimous vote.

—15 and 16.—Attended a general Conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England. Elder Heber C. Kimball was chosen to preside, and Elder William Clayton, clerk. There were represented 1,671 members, 34 Elders, 52 Priests, 38 Teachers and 8 Deacons.

During this Conference we resolved to publish a monthly periodical in pamphlet form, to be edited by Elder P. P. Pratt, also to publish a selection of hymns, and that Elders P. P. Pratt, John Taylor and I select said hymns.

It was also resolved that Elders H. C. Kimball, P. P. Pratt and myself be a committee to secure the copyright of the Book of Mormon, and Book of Doctrine and Covenants, as soon possible.

I wrote as follows :—

“To President Joseph Smith and Counsellors.

Dear Brethren,—You no doubt will have the perusal of this letter and minutes of our Conferences; this will give you an idea of what we are doing in this country.

If you see anything in or about the whole affair that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord and his will concerning us.

I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church as ever I was in my life; but I can tell you I would like to be with my old friends; I

like new friends, but I cannot part with my old ones for them.

Concerning the Hymn Book—when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion and all is new to them. When I came to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books from the States.

I request one favor of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life and in eternity. As ever,

BRIGHAM YOUNG.”

—17.—I met with the Quorum of the Twelve at mother Moon's. She presented a bottle of wine for us to bless and partake of, which she had kept for forty years, and she said there was something providential in its preservation, for when she was married she designed to use it, but forgot until the event was over, and when her first child was married it was also forgotten, and so it had passed over several events until she now had the privilege of presenting it to the Quorum of the Twelve Apostles. We spent the day in conversing and counselling with each other pertaining to the things of the kingdom of God. We held a Council at her house in the evening, and ordained Peter Melling a Patriarch.

—18.—I accompanied Elder Woodruff to Burslem by railway and stage; staid at brother Samuel Johnson's.

—19.—I preached to the people in Hanley in the forenoon and evening; partook of the sacrament with the Saints in the afternoon. After evening meeting I accompanied brother Woodruff and other brethren to Stoke-upon-Trent, and spent the night with brother Hulme.

—20.—In company with brother Woodruff I rode to Stafford, and from thence to Wolverhampton.

—21.—We took coach to Dudley, and had a plain view of the old Dudley Castle, the age of which is not known; it is partly in ruins. We rode to Wor-

cester, and spent several hours in the city, visited the noted ancient Cathedral, which is 400 feet in length, and contains many fine specimens of sculpture of ancient bishops, lords and princes, some of which, historians say, have been there for 700 or 800 years, and are reported to be as fine specimens of statuary as can be found in Europe. Nearly every portion of this majestic edifice is carved out of solid marble; the pulpit is carved out of one block. It also contains a small chapel hewn out of solid marble. The Church of England holds service in this Cathedral twice each day in the year; we remained during the afternoon service, at the close of which we rode to Ledbury.

On the road we passed through the

town of Malvern, at the base of Malvern Hills, the most beautiful range of hills in England, being among the highest and affording the most splendid prospect of the surrounding country for 30 miles. Surrounding one of the highest hills, which is called the Herefordshire Beacon, are many large intrenchments one above another, supposed to have been made by the ancient Britons for a retreat in time of war. These hills have been a famed place of resort for the kings, queens, princes, lords and nobleman, and also the poets of England during the summer season. We had a view of Eastner Castle as we passed along. We spent the night at Mr. Francis Pullen's, having travelled 51 miles.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 14, 1863.

A DIREFUL VENGEANCE AND AN UNLOOKED-FOR AVENGER.

THE following precious *morceau* from a recent speech of Brigadier-General Jennison of the Federal army, delivered recently to the people of Paoli on the Kansas and Missouri border, we extract from the New York correspondence of the *London Times*. Its perusal will give our readers some conception of the ferocious character of the struggle in which the Federal and Confederate Border-men are engaged—the field of their operations being principally those upper counties of Missouri which the Latter-day Saints were compelled to evacuate by the mob violence of many of the present settlers. Much of the land through that section of the State was legally bought and paid for by the Latter-day Saints upon their first settlement there. The only title that many of the present settlers have to those lands is what is called a “tax-title.” No Latter-day Saint's life would have been safe there for a single moment for years afterwards, even for the short time that would have been necessary to have enabled him to pay the taxes. The Missourians had recourse to murder, violence and fraud to accomplish their ends; but their crimes have borne bitter and dreadful fruits! The Latter-day Saints have been avenged in a manner and to an extent their oppressors never dreamed of. It is a remarkable fact that the recollection of the upper Missourians' cruelty to the Latter-day Saints in former years, in addition to their rebellion and ruffianism since, whets the anger of their opponents on the border, and gives their swords a keener edge.

and prompts them to treat them with a ferocity that threatens Upper Missouri with utter desolation and its inhabitants with speedy extermination. We know that Senator Lane, the most prominent of the Kansas Border-men, is fully conversant with the atrocities practiced by the mobocrats of Missouri upon the Latter-day Saints, and the subject is a familiar one to all those Border-men. Many of them have stigmatized the Missourians' treatment of the Saints in terms the opposite of polite or complimentary, and they have branded their appropriation of our lands as wholesale robbery. Of course, where this feeling exists there are no compunctions entertained about driving them from their lands—a measure that was decided upon, as our readers will recollect, some weeks ago. The persecutors of the Saints have always dreaded the increase of the strength and influence and numbers of the people of God; for they expected that we were nursing our wrath against them to keep it warm, and that, when we became sufficiently strong, we would retaliate upon them. But the avengers of the murderous cruelties and wrongs perpetrated upon innocent and unoffending women and children, does not yet appear to the perturbed vision of the guilty Missouri mobbers in the persons of the "Mormons;" it is not their hands which wreak a dreadful vengeance upon them for their monstrous crimes; but the hands of fellow—"Christians," from whom they would expect nothing but sympathy and approval for their accursed work!

Here is the extract to which we have alluded:—

"Do you suppose I will march into Missouri and ask them to take the oath? No, not by a—sight! If they have protection papers I will hang them, for real Union men need no written proof of their loyalty. In my next proclamation I will say to every physically able-bodied man in the State of Missouri,—'You must fight for your homes or be put to death.' And the head of your column will make the road so clear that no Copperhead shall see the tail end of the command. I put the negro on the top and the traitor underneath. Everything disloyal, from a Shanghai chicken to a Durham cow, must be cleaned out. Adopt this policy and there will be no more Copperheads in Kansas. The 15th will be filled three weeks from to-day. Its whole duty will be to kill rebels. [A Voice.—'Have you got the horses?'] Jennison.—I never had any trouble in getting all the horses I wanted. All the trouble I ever had was in preventing the boys from leading off six or seven. But my men musn't take anything that will not further the interests of their own regiment. Every man must, of course, be his own judge. This regiment will march with the revolver in one hand and the torch in the other. It will be organized on a military and patriotic, and not political basis. We carry the flag, kill with the sabre, and hang with the gallows."

STATISTICAL REPORTS. — BRANCH AND CONFERENCE RECORDS.—We are preparing a printed form of Statistical Report for the use of the various Conferences and Branches, that there may be an uniformity throughout the Mission in this branch of business. We fear, from the inquiries we have made upon this subject, that this matter has not received that attention at the hands of the Elders in the ministry that it should have done. We find it very difficult to obtain Statistical Reports from some of the Conferences, the Elders who are laboring there assigning the imperfect state of the records as a cause for their not being able to send in better reports. We hope that this business will receive a larger share of attention hereafter from the

Elders than it has done in the past. A half-yearly Statistical Report up to the 30th of every June, and a Yearly Report up to the 31st of every December, should be made out by every President of Conference as soon as possible after the dates mentioned, and forwarded to this office. In order to be able to do this correctly, every President of Conference should see that the Branch Records in his Conference are properly kept, that the names of all persons baptized, excommunicated, dead, emigrated, added or removed, and the minutes of all Councils and all other business connected with the Branch, such as ordinations, marriages, and the blessing of children, are carefully recorded therein in a plain and intelligible manner. There should be, in addition to the Branch Records in every Conference, a Conference Record in which the name of every member of the Church within the precincts of the Conference should be written, and in which, also, the President or the clerk of the Conference should regularly copy, at least as often as once every half-year, from the Branch Records, all the additions and changes which may have taken place during that period, so that the Conference Record will give as faithful a view of the condition of the entire Conference as the Branch Records do, or ought to do, of the Branches. In these Records the Presidents or the clerks of the Conferences will enter the Statistical Reports of the Branches as they are received by them at the end of every half-year and year; also, the minutes—or a brief synopsis of the minutes—of every Conference held in their fields. When Records of this kind are once properly opened, the labor of keeping them up is comparatively trifling, if it be attended to at suitable times. It is only when a long period is allowed to pass without their being attended to, or the Branch Records are permitted to fall into confusion, that there is any difficulty or any noticeable amount of labor connected with them. In many of the Conferences there are Records of the kind we allude to; but, we fear, they have been suffered to fall into disuse in some of them. We must press this matter upon the attention of all the Presidents of Districts and Conferences, (for we view it as very important,) but particularly upon the attention of those in whose Districts or Conferences this business has not been properly performed. If you do not have suitable books, procure them immediately and have them properly opened and kept up.

THE LAST APOSTATE DEVICE.—There is a miserably degraded wretch, who resides at Bristol, whose principal delight for some time has been to persecute and annoy the Elders and Saints, seeming to have no peace or pleasure except when he has been pushing himself under their observation in some manner. We have seen such persons before—persons whose importance would be wonderfully increased by a little notice, no matter how contemptible, from a Latter-day Saint—but this one has been the most pertinacious of his class, yet he has not been able, despite all his efforts, to even get kicked, much less noticed in any other way, by any of the people whose attention he has so diligently sought to attract. Failing to achieve the notoriety for which he pants by the old methods so well known to the Devil and all other apostates, this despicable fellow has had recourse to a new plan—a plan that any man less mean than he would have been ashamed to adopt—to hoist himself into notice. He searches the *Star*, and learns from every other source that he can, the addresses of the

Elders and the Saints, and then mails to them, in an *unstamped* envelope, a printed scurrilous sheet with some balderdash written on the back ; but is careful, however, not to sign his name to it. On the outside of the envelope which he sends he frequently writes, sometimes in a disguised hand, certain initials, or "Private," "Immediate," or "If Mr.— is absent to be opened by the present occupant of the house," &c., &c. He does this to deceive the person taking the letter in, that it may not be rejected because of its being unpaid and double postage. Some of the friends of this creature think that he is insane, others that he is an idiot ; we think that he is a cross between the two, with a mixture of knave thrown in. We only notice his baseness here for the purpose of putting the Elders and Saints on their guard against his attempts to make them pay for obtruding himself upon their notice. We should advise them to refuse to take in, and to tell all to whose care their letters may be directed to refuse to take in, all unpaid letters, as no respectable correspondent will send a letter to another without pre-paying it.

ABSTRACT OF CORRESPONDENCE.

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AMERICA.—We publish a few extracts from a letter received by us, from Elder Brigham Young, jun., written in Great Salt Lake City, Sep. 1st, 1863, after his and Elder C. W. West's arrival home :—

"On the morning of the 17th we took the stage and were soon rolling over the great western prairies. I began to feel like myself once more, yet I could scarcely realize that I was on my way home. Had a very tedious time on the stage. Brother West stood it better than I expected he would, and on the whole gained in health. We reached this city on the 27th, at 6 p.m. I got the driver to go by father's office. Mr. Otis and Mr. Street were in the stage, one superintendent and the other paymaster of the Overland Mail Company. They were very willing to have the stage go that way. Father, brother Wells, all of my brothers and sisters and many more, were gathered at the office gate to welcome me. You can far better imagine my feelings than I can write them. Never did man receive a warmer welcome from a warm-hearted people than I have. And if I know myself, with the assistance of my Father in heaven, I will keep trying until I become what you wished me to be. I have said to myself the same as you did when you commenced to labor in this kingdom,—'I give my whole soul to this Work.' I think I can see it will be a hard task for me, but I will call upon my Father and strive diligently to improve in the kingdom, and tread the path of a Saint ; and if God will give me that strength which I desire, I will serve him all my days."

SOUTH AFRICA.—The following extracts are from a letter from Elder William Fotheringham, dated Cape of Good Hope, Sept. 15th, 1863 :—

"I am pleased to learn that our emigration has safely passed through the States once more. Some of the Saints here have had letters from Florence from their friends who left this spring. They are all well and seemed to be satisfied, which has its influence with those who are left behind. The Dutch here are a hard lot, and they seem, so far, to have no desire to embrace the Everlasting Gospel. They are entirely under the influence of their priests. Perhaps we are sowing with tears hoping the day will come when a joyous harvest will be reaped. After Jehovah has poured out some of his fierce judgments upon them, by suffering the bitter branches to be cut off, which stand in the way, then I am satisfied many of the rising generation will yield obedi-

ence to the requirements of Heaven. After all our labors among the folks, they manifest a cool indifference for the truth. There is one thing the inhabitants of this colony will not be able to say, that they never heard of it, for we do all we can to inform their minds upon the subject. About the time our emigration left, there was quite a stir throughout many parts of this Mission. A few came forward and yielded obedience to the Gospel, some of which have already gone back to where they came from. We, the Elders from Zion, have endeavored to preach by precept and example to those in and out of the Church. We know, from experience, that such is the only preaching that will save us individually. May God grant that we may always be on our watch-tower. The Lord has said, 'My Spirit will not always strive with man.' From the reports I receive from my brethren in the ministry, the African world is fast settling down in darkness, unbelief and hardness of heart. The spirit which now actuates the people is similar to the one which operated upon the American people a short time before the breaking out of the war. When I look at South Africa, taking all things into consideration, she has not done so very bad. Her population is very small. The class from which we generally make our converts is very small indeed. I find, by travelling through this country, that there is not much to work upon. I will, if here next mail, write you a long letter, giving you an outline of our experience and its results. The brethren are all well. Elder Atwood is at Humansdorp. Elder Dixon is still in the Natal country. Elder Talbot is in the Cape Town District. I keep moving back and forth in this region of country, as I have considerable correspondence and other business to attend to. I expect shortly to proceed to Winterburg, 200 miles from here. I will close now, for the present, praying the Lord to bless and nerve you for your station. I remain, as ever, your brother in the kingdom of peace."

SWISS AND ITALIAN MISSION.—Elder J. L. Smith, writing from Rotterdam on the 21st ult., says:—"I arrived here on the 15th, at 3 p.m. I met brother Mets and several friends, who were very glad to see me. On Sunday, the 18th, about fifteen met together for the purpose of hearing my teachings upon the first principles of the Gospel of Jesus Christ, and of the progress of the Church, its organization, &c. Brother Mets had instructed them as far as he was able. We had a splendid time together, and at the close of the evening ten persons presented themselves for baptism, which I intend attending to as soon as opportunity offers. I had intended returning to Switzerland before the 1st of November; but being pressed to stay, and being unable to accomplish much except on Sundays, I have concluded to wait here while there is a prospect of doing so much good. On Sunday, the 25th, I expect to go to a small Branch about fifty miles distant. Brother Mets will accompany me as pilot and interpreter. I anticipate a visit to the Saints in Amsterdam on the first Sunday in November; at least, I do not know anything to prevent it at present. I will from there return to this place. Since my departure from Geneva the Lord has truly showered his blessings upon me, and has given me words to speak unto the people to my own astonishment, and to him be all the praise and honor, and to him aloné. I feel to rejoice in being an instrument in His hands of doing some good, and pray that I may not be unworthy of His Spirit to accompany me, for in and of myself I realize I can do nothing."

BIRMINGHAM CONFERENCE.—Elder Charles S. Kimball, writing from Wolverhampton, Oct 27th, says:—"For myself I never felt better than I do at the present time. Last week I baptized two into the Church; and I always feel best when I know I am doing good both for the kingdom of God and for myself. There are more who are about to join, and I expect next

week to baptize them. I anticipate doing a great deal of good in my field of labor. My whole time is taken up among the Saints, and I am endeavoring to take a course to win their esteem and respect, and they are very kind to me—more so than I could expect."

NEWS FROM HOME.

—o—

News from home is ever pleasant and gratifying. We are all interested in the progress of events in Zion, and we anxiously look for every item of information heralding the success of the Saints in some triumph in "Home Manufactures," the arrival of the brethren and sisters there, the prosperity attendant upon their labors, as though we were immediately engaged therein ourselves. The last of the emigration had not arrived up to the issue of our latest number of the *News*, but, from the prosperity then attendant upon their journeying, long ere this they will be there and preparing for the coming winter. There is nothing of a very striking nature in the progress of events, but change like time is ever moving, and there, as elsewhere, are interesting episodes of events, which to us, at least, are gratifying.

We cull the following items:—

On the evening of the 15th Sept. Elder S. H. B. Smith arrived, thirty-five days from Florence.

The following companies of California Volunteers passed through this city on Thursday, 17th Sept., on their way to Camp Douglas:—Company A Third Infantry—Captain Ketchum, from Fort Churchill; company C—Captain Stillman, from Fort Ruby; company D—Captain Johns, from Sacramento, together with company L Second Cavalry—Captain Brown, from Churchill; and a small "detachment" of cavalry, under Lieutenant Westbrook. The whole were under the command of Major P. A. Gallagher, who has for the last year been in command at Ruby. They brought with them a train of 46 heavily loaded wagons, 3 field pieces—two 10 pound and one 12 pound—and three 12 pound howitzers.

The first two companies of Nevada Volunteers are also expected to leave Fort Churchill on or about the 1st of October for Camp Douglas. They have been recruited at Virginia, Gold Hill and the principal mining districts of Nevada, and enrolled at Fort Churchill, where they now only await saddles and bridles for their horses.

It will be very gratifying to the numerous friends of President D. H. Wells to learn that his medical attendant reports him convalescent, and is in hopes that, in the course of ten or twelve days, he will be so far restored to health as to leave his room, where he has been confined for the last two weeks with a severe attack of congestion of the brain.

Amos Reed, Esq., Secretary to the Superintendent of Indian Affairs, has been appointed Secretary of the Territory, *vice* Hon. Frank Fuller, resigned.

Presidents Brigham Young and Heber C. Kimball, with a few others, returned, on the 25th Sept., from a very pleasant excursion to Great Salt Lake. What with riding, resting and boating in President D. H. Wells' new boat, the *Swan*, they appear to have derived much benefit from their trip.

Captain Peter Nebeker's train of emigrants arrived in the city on Friday evening, the 25th Sept. The company was in general good health, and the cattle looked in remarkable good condition.

CORRESPONDENCE.

ENGLAND.

KENT CONFERENCE.

Faversham, Oct. 3, 1863.

President Cannon.

Dear Brother,—Feeling that a few lines from this part of the Mission will not be uninteresting to yourself nor the readers of the *Star*, I embrace the present opportunity of giving you a brief account of our doings and the condition of the Work here.

It is now over five months since I received my appointment to take charge of this Conference, when I felt thankful to be able to enter upon my extended field of labor, under its untrammelled condition—it being entirely free from debt, and a good spirit was manifested generally among the Saints, which I have endeavored to maintain, in my humble way, to the best of my ability.

The good and fatherly counsel given by brother John Needham during his presidency here has not been forgotten. I often hear him spoken of by all with kind remembrance, and many prayers have been offered on his behalf during his journey home.

Since his absence we have been visiting round both amongst the Saints and Gentiles, dispensing the Word of the Lord and sowing the seed where and whenever an opportunity offered; by some a spirit of inquiry has been manifested and some have been baptized, and prospects are good for a further increase in most places.

We are doing some out-door preaching, although not so much as I should like; but in some places, where the brethren have gone out they have had good, attentive congregations and some have been baptized.

Your visit, with President Bentley, in July, was highly appreciated by all who had the privilege of enjoying your society, and all they complained of was that your visit was not prolonged, but they are anticipating a renewal of your visit at the Conference.

The brethren laboring with me are

energetic and doing their best to promote the Work of our Father, carrying a good influence with them wherever they go; as to myself, I never felt better in my labors, for which I thank my Father in heaven. I ever feel a pleasure in visiting amongst so good a people as I find in Kent Conference, although here there are exceptions, as in most places. We are endeavoring to root out iniquity wherever it abounds, are entreating the people to live their religion and to strive to work out their deliverance from the thralldom they are in, thus escaping the calamities which are fast approaching, not forgetting their duties in sustaining the Church here. I think I can say we are on the increase in most things: many are paying their Tithing and Mission Fund, and by so doing are realizing the hand of the Lord over them, prospering them in their means and putting them in a position to lay by for emigration; while others, who are mean and closed-up in their feelings, are miserably poor both in faith and the things of this life, but I am glad to say that that class is in the minority with us.

The prospects look good for the largest emigration next spring that has ever gone from this Conference in one season; the Saints are showing by their works that their faith in going home is of the right kind.

At the commencement of last month I appointed a meeting for Sunday, the 27th, at Heathfield, which is about midway between two branches; the Saints having made it known all around, we had a full house, and quite a number of strangers were present; many came several miles, and I never remember enjoying a better spirit than was felt there, both by the Saints and strangers, and some are about to be baptized.

We are now circulating handbills with Joseph's prophecy of the rise of the present war in America and some appropriate passages of Scripture on the commotions of the last days, with the address of the Meeting-rooms throughout the Conference, and I

think they will be the means of doing good.

Praying God our heavenly Father to bless and prosper you and those asso-

ciated with you in the holy ministry, with kind love, I remain, as ever, your brother in the Gospel covenant,
WILLIAM SANDERS.

SUMMARY OF NEWS.

ENGLAND.—The commercial treaty between Great Britain and Italy, which is to continue in force for ten years, was ratified on the 29th ult. There was a terrible colliery explosion recently in South Wales, by which 36 persons lost their lives.

AMERICA.—Missouri has again been invaded by guerillas 2,000 strong. General Lee has encamped in strong force half a mile from the southern bank of the Rappahannock, directly in Meade's front—a general engagement is daily expected. New York advices of the 16th ult. report no general engagement up to that time. Lee occupied the old Bull Run battle-field, and Meade a strong position at Centreville. Hill's cavalry had moved from Meade's front on the 15th, with the intention of making another raid through Maryland. A heavy Federal force was sent to intercept them. Meade claims to have repulsed the Confederates during his retreat to Fairfax Court-house, with heavy loss, in every attack they made upon him. Advices from Rozecranz to the 11th ult. state that the Federal batteries had caused the removal of Bragg's head-quarters from Missionary Ridge, and his batteries from the slope of Look-out-Mountain. It is said President Davis will shortly take command of Bragg's army. Communication with Burnside was still interrupted. No immediate attack was expected upon Charleston. A rumour is circulated that a bill for the conscription of 600,000 men will be proposed to Congress immediately upon its assembly. The Confederates hold all the passes in Bull Run Mountains. The Confederates were preparing to cross the river by pontoon bridges to dislodge Rozecranz by a flanking movement. Lee's army commenced crossing the Rappahannock on the 11th ult. Southern journals report that General Price, with 20,000 men, is marching upon Little Rock. Severe cavalry engagements occurred on the 19th ult., by which General Beauregard and Davis lost 200 men. In one engagement Meade lost 400 killed and 1,800 wounded, missing and dismounted. The remainder of Longstreet's corps has joined General Bragg.

POLAND.—The Hotel de Ville was set on fire in three places by incendiaries on the 18th ult. Assassinations still are frequent in Warsaw. Four Polish gendarmes were hanged in Warsaw on the 29th ult. Mouravieff has commenced his rule by two executions. Women are forbidden to wear mourning. Polish employes are being removed and their places filled by Russians. The Russians are committing horrible atrocities to compel the inhabitants to give up all concealed arms. They torture children before the eyes of their mothers; four little babes were tortured so that their lives are despaired of. Forty-one ladies were arrested in Warsaw on the night of the 2nd inst. Two convoys of 550 prisoners have left the citadel on their way to Siberia. The Grand Duke Constantine will be released of his functions as Governor of Poland. General Berg, it is said, will be his successor.

JAPAN.—On Saturday, August 15, all hope of negociations being at an end, the fleet took up a position opposite Kagosima, and prepared for action. Two shore batteries opened fire on the fleet, which returned it. By dusk the town was in flames in several places. Three forts were silenced. Our loss was 11 killed and 39 wounded. Captain Gosling and Commander Wilmott were killed by some shot. Paris advices of the 28th Oct. state that the English attacks on the Japanese were unsuccessful. The forts held out to the last. The English were compelled to withdraw.

VARIETIES.

An honest man is the noblest work of God—but the edition is small, suggests the N. O. Pic.

An escaped contraband gives his occupation as a bricklayer: Henceforth he may consider himself a free-mason.

The method most in repute among our forefathers for killing time was to kill each other; and we are getting to be exceedingly like our forefathers.

Let a man have all the world can give him, he is still miserable, if he has a grovelling, fettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornaments, and gratification, while at the same time God is not in all his thoughts; and let another have neither field nor garden; let him look at nature with an enlightened mind—a mind which can see and adore the Creator and His works—can consider them as demonstrations of His power, His wisdom, His goodness; and in all his poverty, he is far happier than the other in his riches. The one is but little higher than a beast; the other but little lower than an angel.

DIED:

At Wellsville, Cache County, U. T., July 31st, of inflammation of the bowels, James R. Hawkins, aged 49 years.

POETRY.

FREEDOM IN ZION

When Freedom fled from eastern lands,
She fled to where the day,
Last seen upon the distant hills,
In darkness melts away;
She fled from tyrant's chains that bound,
She fled from man's deceit,
To where her spirit's voice rang loud,
In mountain's safe retreat.

Where noble hearts and arms are strong
To guard from treacherous galle;
Where honor is the watchword that
Calls down just heaven's smile;
Where nobleness is taught and done
Where vices meet with reproof;
And where the gifted are upheld
From wickedness aloof.

Fair Freedom cannot dwell with those
Who love an unjust rule;
And where the highest in the land
But makes himself a fool.

She stays but with the brave and good
Who fear no human foe;
Who honor worth where'er 'tis found,
'Mid highest born or low.

Jove's bird so famed for strength and skill,
So praised in ancient lore—
From Europe's lands, across the seas,
Fair Freedom westward bore;
He paused awhile, where England's sons
Were struggling to be free,
Then skyward poised, once more in flight,
Towards the westward sea;

But mountains vast upreared their forms
In silent majesty,
Above the ether, far away,
In a cerulean sky;
And he, by grandeur over borne,
Once more came down to earth,
Hailed by the noble of each land,
And Utah found a birth.

Liverpool

J. R.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY 'SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 47, Vol. XXV.

Saturday, November 21, 1863.

Price One Penny.

MINUTES OF A CONFERENCE

HELD AT THE MUSIC HALL, STORE STREET, TOTTENHAM-COURT ROAD, LONDON,
SUNDAY, OCTOBER 11TH, 1863.

Present on the Stand—President George Q. Cannon, of the Twelve Apostles, Elders R. Bentley, District President and President of the London Conference, W. H. Shearman, (from the Liverpool office,) Joseph Bull, President of Sheffield District, George Sims, President of Essex Conference, E. F. Bird, President of Dorsetshire Conference, and M. P. Romney, C. W. Stayner, J. L. Barfoot, S. Sears, John South, T. S. Priday and E. Tuffs, Travelling Elders.

The Conference was called to order at 2.30 p.m., by Elder R. Bentley. After singing and prayer, he said,—It gives me unspeakable pleasure to meet the Saints in a Conference capacity, where we can be instructed in the principles of eternal truth. I wish you to exercise faith and to put away any cares or anxieties you may have pertaining to the world, so that we may draw down the blessings of our heavenly Father. I am thankful to be enabled to report the London Conference as being in a good and prosperous condition. The Saints are striving to live their religion, and the Priesthood is increasing in faith and

diligence—that is, the great majority. I exhort you to continue faithful—put on the whole armor of righteousness, and let not the Adversary have the advantage of you. I pray the Lord that we may have a good time, and I feel we will have. We have a Statistical and Financial Report which I will read to you, by which I see we have baptized 163 and emigrated 265. Although our baptisms do not now equal our emigration, they will more than do so by the end of the year, if we are diligent. As there are many of the brethren here who will address us, I do not feel like detaining you any longer.

President Cannon proposed that the reports be received, which was unanimously carried.

Elder Sims said,—I remember what my feelings were when I first entered the Church—how anxious I was to retain with me the good Spirit I had received. At one time I had no desire to live, for the hopes held out to me of the future were of a very gloomy character. Not so with the Holy Ghost which I received, it was to me joy and consolation. When I

heard of Joseph Smith—of angels having visited the earth—that “a book had been resurrected and translated by the power of God”—that I could form “honest associations,” so agreeable to my feelings, with men who would teach me principles the practice of which would enable me more and more to approximate to the nature of our Father in heaven, I felt to rejoice in my being, and I am now more than ever anxious to continue faithful.

Elder Bull said,—I will add my mite to the testimony of my brethren. I know the Gospel is calculated to make men happy—it has made me so during the fifteen years I have been acquainted with it; it shows me what I live for and how to obtain true enjoyment; it makes known to me that the kingdom of God is set up on the earth, and, also, why it is established; it not only shows me that the purposes of God will be accomplished, but it shows me how to assist in their accomplishment. The more I know the more I want to know how to be useful in this respect, because I shall be a participator in the advantages resulting from these operations, in which, likewise, all the human family are interested. I know it is a warfare for us here, and my constant prayer is that grace may be given me as my day, that I may be enabled to continue here where I have the privilege of forming my character for eternity. I know that God has revealed his mind and will give rules and regulations to guide us in this life, that we may qualify ourselves for future glory and exaltation.

Elder Bird said,—Although my voice is not strong I have a strong testimony to bear that this is the Work of God. Men have been praying as Jesus taught in his day, “Thy kingdom come;” it has come, and is now established upon a foundation which will never be thrown down. That which John foresaw on the Isle of Patmos has come to pass—the angel has flown through the heavens—that message, “fear God and give glory to him who made the heavens,” &c., has sounded in the ears of men, although understood by many now as it was in the days of Noah. I know that men can obtain smiles of our heavenly Father now

as they have done in times past. Men have to repent and turn to the Lord, then he will reveal his purposes to them—they can be baptized into covenant with him, and the Holy Ghost will be conferred upon them by the laying on of the hands of the servants of God. He then testified to the identity of this Work with that foreseen by Isaiah and the Prophets, &c.

Elder Shearman said,—The value of principles, as of cause, is known by the effect produced. To determine the value we have to look at their ultimate bearing, especially in things pertaining to religion. They have not only to be looked at as they have reference to us as individuals, but as they exert an influence on the world at large. This applies to every land, whether Catholic or Protestant, of whatever name or sect. Men may meet in large assemblies—they may advance their theories—they may teach the people year after year, generation after generation, century after century, but what good will be done? How much has the earth been benefited by such teachings in times past? How much has a knowledge of the principles of virtue extended, and how much have they aided in the establishment upon the earth of the “reign of righteousness?” In this respect, little, if any good, has been done. Some who may be here might dispute this. I have not time to state all my reasons why I differ from them; if I had time I could show that man, instead of having progressed, has degenerated, both morally and physically. What has been done towards doing away with war and bloodshed? How much has man’s philosophy assisted in bringing to pass the period of universal peace which the Prophets have foretold? Certainly the various creeds of men have done comparatively nothing! Efforts have been and are still being made by well-meaning men—they have formed their Peace Congresses—they have associated themselves together to do that which the Gospel, as understood by them, has failed to do—they have sought to decide their differences by arbitration instead of the sword; but how much nearer are they to the accomplishment of their

purposes? To their state of turmoil, confusion, and to their lack of union, I cannot but contrast the success of the Latter-day Saints, and rejoice in the peace which they enjoy, guided as they are by the principles of true enlightenment. But the nations of the earth, are they any nearer than ever peacefully deciding their differences? No! *Four millions of men armed* does not realize our idea that war is done away with! This does not look like submitting to arbitration. A cruel war of extermination raging between brethren who, when you try to influence them to make peace, reply, "We don't want your advice; we are determined to decide our differences by the sword!"

But, it may be asked, what has this to do with our gathering here—how can our meeting here assist in ushering in the reign of righteousness so long spoken of by the servants of God? Thirty years' labor in this Church has done more to assist in bringing this about than has been accomplished in 100 or even in 1,000 years! Brethren and sisters, you know with all our differences, with all our faults and failings, our hearts beat with love to each other. But, say our sectarian friends, "The Gospel teaches us to do this." I have been among them, and know they *desire* to do so; we not only desire, but we know *how* to do that which the Gospel teaches. Look at the history of this people; see how they have cleaved to each other under the most trying circumstances; look at their unexampled prosperity, and see how, from a condition of things so unfavorable, the germ of the kingdom of God has sprung forth, so that even our enemies admit with wonder that our progress has been unexampled, notwithstanding their opposition to our religious opinions. We are at peace; we have submitted to the government of the kingdom of God; we have learned those principles which will produce harmony among the human family. Principles which will enable human beings to dwell together in love and unity, will unite a family; that which will bless one family will bless more, and if all act according to such principles, it will bless an entire world! This is why I

love "Mormonism." It blesses all the world by scattering its principles broad-cast, that they may benefit all. We have not to draw the sword. No! We have lived to leave our cause in the hands of God! Not but what our feelings have been aroused by the acts of evil men. We can look at the fate of the righteous servants of God (I allude to Joseph and Hyrum)—we can judge of the feelings of those who lived in the days of Illinois—we can judge how we should feel if one of our family were thus treated—we might wish to avenge their wrongs. This was most likely the feeling of the Saints in those days; but did they give way to it? They had power at that time, but they did not do it. They listened to those who had a right to dictate to them—men who calmed the troubled waters. Did we lose by this? No; and those who betrayed us have reaped what they sowed; and we are sorry for them, but are thankful at the same time that God is developing his purposes and is rolling forward his Work. We see the good which has resulted from the course pursued by the servants of God. If all men were guided in a like manner, there would be an end to bloodshed. If men were guided and controlled as we have been—if the government of God was acknowledged among men, how different would be the condition of the earth. There would then be universal peace, and that which the Prophets foretold would be realized. This will be done, and I rejoice in the anticipations of that glorious day. Let us be watchful over ourselves—let us make sure of one thing above all others, that we prove ourselves worthy of the good things which God has in store for us. As to evils of another nature, God is wiser in his dealings than we are—he knows how to eradicate them. Laws, social and political—penalties against crime, such as adultery, murder, &c., have not put a stop to these things. But He will do so by lopping off the branches. He will do away with the cause and the effects will cease. Men will yet become virtuous and happy. This Gospel shows the way to bring this about. I rejoice in the knowledge that God has restored the Gos-

pel. I know that he will establish his kingdom. I have a testimony to the truth of this Work ; I cannot express it, it is all over me—I am full of it, that this is the Work of God ; and I hope that we may all meet, not only in Zion, but in the kingdom of our Father.

† President Cannon then rose and presented the Authorities of the Church in the usual manner, who were unanimously sustained. As the afternoon was far advanced, he said he would not detain the congregation long. He expressed his pleasure at meeting with the Saints under so favorable circumstances. He knew the testimonies which had been borne by the brethren to be true, and he also knew that this Gospel is intended to bring happiness, not to one particular people only, but to every kindred, tongue and people that will receive it. He continued his remarks, illustrating the benefits which obedience to the Gospel would produce in the midst of mankind, if they would adopt it.

The choir then sang, and the congregation was dismissed by prayer.

In the evening the Conference met at half-past 6. After singing, and prayer by Elder Bentley, President Cannon read the tenth chapter of John, after which he preached an interesting and instructive discourse on the mission of Jesus Christ, showing the cause of the hostility manifested towards him, and the manner in which he was developed as the Son of God.

On Monday evening, the 12th, the choir of the London Conference entertained a numerous assembly at the Albion Hall, London Wall, at which the Elders who were at the Conference on the day previous were present, and about 500 of the Saints with their friends. The singing was very effective, consisting of anthems and selections from the best modern authors ; also pieces were sung by a number of the children who were trained by brother George Careless, to whom much credit is due for the able manner in which the singing was conducted.

RICHARD BENTLEY, President,
JOSEPH L. BARFOOT, Clerk.

THE USES OF NATURE.

BY ELDER JOHN V. HOOD.

Viewing man as a progressive being, capable of rising into spiritual freedom, exertion and dignity, and having within him unlimited powers of expansion and growth, it follows as a necessary consequence that we must in the same light view nature and all the wonders of the created universe. For, if man is ever to be brought back to his former state of happiness, and have within him those Godlike attributes that constitute true glory and power, the world in which he lives, and the material objects with which he is brought into contact, must form part of the means by which he is to be renovated, redeemed and glorified—

“The groves were God’s first Temple, ere man learned

To hew the shaft, or lay the architrave
And spread the roof above them ; ere he

med
To vault to gather and roll back

The sound of anthems ; then in darkling
wood

Amid the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplications.”

The material forces with which man is surrounded, and the influences with which he has to contend, are the very means by which the poorest are to reach their greatest degree of wisdom and intelligence. To the unsanctified vision of some, creation may not be replete with lessons of wisdom, beneficence and love, but to the ennobled sons and daughters of God it wears a brighter and a fairer aspect. A primrose by a river’s bank is to some a primrose and nothing more ; to them the deep winds carry with them no meaning nor signification ; the solemn anthem of the mighty deep, the thousand “voices of the night,” no music in their tone ; the grim old mountains

raising their hoary heads to heaven, do not seem to them watchers waiting for the world's coming dawn; and though the imprint of Deity may be seen in the blushing petals of the rose, or in the deep blue vault that bends in silence above us, they bear to the world no lesson of beauty or of power. Man isolates himself from the very things that are needed to fit him for the higher purposes of immortality. He gazes with delight on the inventions of his fellow-man, on the strength and power displayed in them, and forgets that the power of life in a way-side flower mocks the greatest work of humanity, and that to it the grandest creation of genius is weak and contemptible. Has God placed around us all those manifold works of his hands, and is it right and proper for us to travel through the earth closing our eyes to their beauty and glory, and our ears to all the majestic harmonies that fill the universe? From nature did He, the great herald of peace and righteousness, draw his choicest lessons. The fisher in the sunny bay, the sower in the furrowed fields, the winds, the stars, the sunshine, the storm, the vine with its fruit, the grain with its golden lustre, were all open books from whose pages He drew illustrations and beauties that opened up men's minds to the grandeur and the greatness of the yet triumphant kingdom of God, and the glorification of its redeemed sons and daughters. And so man can find

"Sermons in stones, books in the running streams,

And good in everything."

If the idea of liberty, which the Gospel brings, is within him, he can go and learn it from the bounteous earth and the starry heavens. Like the government of the heavens, nature is not despotic, but a Divine theocracy, guided by the immutable and eternal laws of truth. The innumerable sights and sounds through the medium of which God makes himself known to man—the perfume of flowers, the song of birds, the murmur of waters, the golden sunshine and the blue of the summer sky, are the inheritance of all, an inheritance which consoles us for the want of other things, for it raises our thoughts and bids us soar

far above the buffetings and trials of this world. The mechanic at his occupation in a crowded town is a drudge, in communion with nature his position changes, and he feels that he is on a level with earth's proudest prince or mightiest potentate. These things are placed here for our use and research, for the nurturing of our immortal spirits, for the expansion of our faculties and the opening in our hearts of those "thoughts that wander through eternity." There is nothing in nature that is not fulfilling the end of its being, no existence animate or inanimate, except man—when apart from the influences of the Gospel—that is not working out the design for which it was created, and from this he can learn a lesson. Over the strings of the human heart come vibrations of eternal melody—it is filled with unspeakable aspirations, yearning desires and prayerful utterances, and yet across it sweep gusts of strife and passion, and storms of doubt and fears, that break the strings and jar the harmony; but no such thing can we find in nature. There all is peace and love and unity, and amid the revolutions of earth, the tumults and wars that degrade humanity, the works of God perform their mission and minister to his will. Nature will yet bear testimony against man; his vain struggle and mad desires are opposed to her calmness and serenity, and the heavens and the earth will be called to witness that the people of the world have rebelled against their Creator. If, then, it is our mission here to know God and fulfil the purpose of our creation; if for this he has given us hearts to love, and minds to conceive and brains to fashion; if he has gemmed the sky with suns and stars and systems, garnished the earth with fruit and trees and flowers, and given us everything that can refine our intellect and exalt our imagination, let us strive to act so that we may be led by fountains of living water, rise into participation of his nature, and begin to travel upward and onward in the path that leads to perfection and glory. Amid all the confusion and discord abroad in the world, the mists of error and superstition that dim our spiritual visions, we can see the golden

scintillations of the dawn of humanity, and catch faint glimpses of a fairer fabric looming in the future, that shall rise from earth's darkness and gloom like some palace of the poet from the storms of the genii, or some island of the blest from the heaving of the earthquake. What heavings and commotions were felt before the first sweet flower peeped from the bosom of the infant world, and sparkled in the sunlight of Eden's dawn! And so, as out of chaos this fair earth sprang, out of discord and confusion will leap love and harmony—truth upspring from error and wrong—peace, like a white-robed spirit, come forth from the shadows flung

around our life—time bear on extended hand the precious pearl of liberty, and grief and sadness melt away like stars into the morning, when the flowers of eternal love and righteousness bloom upon the world. And, when the grand and holy principles of virtue and justice, and goodness and purity, and all the Christian graces reign triumphant in the minds of men, will the true uses of nature be fully understood, all things be in one, and the Apocalyptic vision of John be fulfilled,—“I saw a new heaven and a new earth, wherein dwelleth righteousness, for then will the former things have passed away, and all things have become new.”

HOW TO LIVE.

Tombstones point to those who have lived and tell us they are gone. We cannot help seeing that it is the common lot of all men to yield themselves up as a prey to time, however strong their frames or constitutions are. And what should be our reflections with these things before our eyes? Are we merely living to be seen as are the green leaves upon the trees, presently to fall as they fall, and as soon to be forgotten? Is this how men should live? I answer, no; but rather let them strive to leave goodly traces of their existence behind, that they may be seen in after times, and remain as remembrancers to succeed-

ing generations to tell of their deeds, and to show what manner of men they were. Are there no acts men can perform which shall outlive the chiselled marble's feeble tellings? I think there are. A thousand fragrant flowers will bud and bear their fruit around, and a thousand sweets will spring up within their souls if they will let them grow; and they may fashion their fair acts by these fair sweets, and then pleasing charms like sunny smiles will glow on all they do, and after ages will not leave such things to die.

JOHN BATT.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 728.)

April 22.—We walked to Froom's Hill, and called upon brother John Benbow, who received us kindly. We also had an interview with Elder Thomas Kingston, and in the evening we held a meeting at Stanley Hill Branch, and ordained four Priests and one Teacher.

—23.—We walked to Moorends Cross, where I remained, and Elder Woodruff walked to Malvern Hills and preached.

—24.—I preached at Malvern Hills and returned to John Benbow's, at Froom's Hill, where I remained till the 30th, preaching and writing letters to E. Robinson and Don C. Smith, also my wife and my brothers, John, Joseph and Lorenzo D. I baptized four. Elder Woodruff returned, having preached at Growcut, Moorends Cross and Ashfield, and baptized thirteen. I walked in company with brother Woodruff to Dymock, where

we met brother Willard Richards at Elder Kington's, and spent the night together.

May 1.—We walked to Ledbury, and mailed our letters; from thence to Froom's Hill, and staid all night.

2.—I returned to Ledbury, where I remained preaching and baptizing until the 6th, when I proceeded to Lugwardine, and preached in the evening, and confirmed several.

—7.—Wrote a letter to President Joseph Smith. I went to Marden, confirmed twelve members, and preached.

—8.—Went to Shucknell Hill, and preached at the house of brother Ellis.

—10 (Sunday).—Returned to Lugwardine, and preached in the evening.

—11.—Went to Shucknell Hill, and preached in the evening.

—12.—Proceeded to Froom's Hill, and on the 13th brother Woodruff and I preached, administered the sacrament, confirmed nine, and ordained one Elder, two Priests and one Teacher.

—14.—I walked to Ledbury with brother Woodruff, where I remained and preached and ordained a Priest.

—15.—I went to Dymock, and met Elders Woodruff, Richards and Kington. I preached at brother Kington's.

—16.—I walked to Turkey Hall with Elder Richards, and staid over night.

—17 (Sunday).—We met at Gadfield Elm chapel. Elder Woodruff preached in the forenoon; and while I was preaching in the afternoon, several opposers endeavored to raise a disturbance. I commanded peace and order in the name of the Lord, and by virtue of the laws of the land. Elder Richards and another brother went to the door, and peace was restored. We administered the sacrament, confirmed five, ordained four Priests and one Teacher.

—18.—Elders Woodruff, Richards and myself went to brother Kington's, in Dymock, and baptized several. As it had been customary for the United Brethren, over whom Elder Kington had presided for several years, to have a feast on that day, Elder Kington prepared a feast, and at 4 p.m., about 100 Saints congregated. I addressed them, much assisted by the Spirit of

God, and asked the Lord to bless the food prepared for us, when we sat down and partook of the bounties presented on the occasion. Elder Richards made some appropriate remarks, and I followed him; after which we confirmed three, and ordained one Elder and six Priests. Three were baptized after meeting, making twenty baptized that day.

—19.—Brothers Richards, Woodruff and myself went to Keysend Street. I preached. After meeting brother Woodruff baptized four, and brother Richards and I confirmed them.

—20.—Brothers Woodruff, Richards and myself went on to the top of the Herefordshire Beacon, where, after prayer, we held a council and agreed, that, since we had obtained £250 from brother John Benbow, and £100 from brother Kington, towards publishing the Book of Mormon and Hymn Book, I should repair immediately to Manchester, and join the brethren appointed with me as a committee, and publish 300 copies of the Hymn Book without delay. It was also voted that the same committee publish 5,000 copies of the Book of Mormon, with an index affixed.

I started for Manchester (accompanied by Elder Kington a short distance,) and went to Wolverhampton.

—21.—Went to Burslem, and found Elders George A. Smith and Theodore Turley. Brother George A. approved of the proceedings of the Beacon Council. I remained in Burslem until the 23rd, when I proceeded to Manchester, and found brother P. P. Pratt and the brethren all well.

—24. (Sunday).—Met with the Saints at Manchester, and preached.

—25.—Waited upon publishers to find out their prices, &c.

—26.—Elder Taylor arrived in Manchester.

—27.—Elder Kimball arrived. The committee on the Hymn Book commenced, and we continued selecting hymns until the 30th, when, in company with Elders Kimball and Taylor, I went to Liverpool and preached on Sunday, 31st.

June 1, 1840. — Brother Kimball and I met with the brethren about to sail for America, and organized the company.

—3.—Brother Taylor and myself visited the printers.

—6.—The first company of Saints from England, numbering forty-one souls, sailed for the land of Zion; John Moon, President.

—7 (Sunday).—I preached, and on Monday, 8th, visited Cheshire, in company with brother Taylor.

—9.—We went to Manchester, and continued the selection of hymns.

—11.—Went to the Zoological Gardens. It rained, and I returned, thankful that I had a comfortable lodging-place in my own hired house. After a conversation with brother Pratt on the necessity of the Elders having the power of God with them, I retired to my bed and soon fell asleep, and had a dream about my family being well. They informed me that the Church was not able to

sustain the families of the Elders on missions.

—14 (Sunday).—I preached to the Saints.

—21 (Sunday).—Brother P. P. Pratt and I preached to the Saints in the Carpenter's Hall, for the first time after I had hired it.

I remained with brother Pratt, preparing the Hymn Book, until the 22nd, when I returned to Liverpool, in relation to the printing of the Book of Mormon. I went to Manchester on Friday, the 26th, and on Sunday, 28th, preached in the hall. We finished the collection of hymns, and prepared the index for the press.

On the 30th, Elders Kimball and Richards joined us at Manchester.

July 1.—Elders Wilford Woodruff and Geo. A. Smith arrived at Manchester.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 21, 1863.

HOW THE BRANCHES CAN BE KEPT HEALTHY.—JUDICIOUS PRUNING NEEDED.

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WE have always attached great importance to the diligent, wise and zealous labors of the local Priesthood of the various Branches, especially when under the experienced direction of the Travelling ministry and the Presidents of Conferences. The experience which we gained before coming to these lands, as well as that which we have had since the commencement of our labors here, has taught us this. We have invariably found that no Branch, however well disposed its members may be, could continue for any length of time in a healthy, progressive condition, if its President, Elders, Priests, Teachers and Deacons were careless respecting their duties and the spiritual welfare of the Saints. And we do not now recollect an instance of a Branch, which possessed a zealous and wise President and other officers, continuing for any length of time in an unhealthy, backward state. Zeal and faith and diligence on the part of the local Priesthood, in attending to their duties, are sure to produce corresponding qualities in the midst of the Saints among whom they may

labor ; in fact, though we say "local Priesthood," the same remark is quite as applicable to the Travelling ministry. In saying this, we only repeat a truism, which must be perfectly familiar to the mind of every Latter-day Saint who is acquainted with the history of the Work of God. Yet we repeat it, that the Priesthood may have the greatness of their responsibility forcibly brought to their minds, that they may not forget, that when God calls men to be his servants, and places authority upon them, their power to accomplish good is wonderfully enlarged, and if they do not exercise it for the purpose for which it was designed, their condemnation is greatly increased thereby.

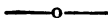
If the officers of a Branch discharge their duties properly, the Branch cannot long remain in an unhealthy condition. Life will flow, more or less, through every member. Dead members cannot, from the very nature of the duties of the Priesthood, remain long connected with it. The pruning time must come, and such members must be cut off and cast aside. The word of God expressly says that, among other duties which a Priest must perform, he is to visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties ; and that the Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil-speaking ; and see that the Church meet together often, and also see that all the members do their duty, &c. The great and essential difference between the Priesthood bestowed by the Almighty upon man, and that authority which man unjustifiably assumes to act with in the name of Jesus among the people, is that, where the Priesthood continues, there must be a willingness manifested to obey and profit by its teachings and warnings. Men must be striving to be holy and pure and to keep the commandments of God, or it cannot remain in their midst. The authority with which man assumes to act in the name of Jesus, without the right, is not affected by the righteousness or unrighteousness of the people. Persons who assume it can continue to dwell among and associate with the wicked for years and centuries without any diminution of influence or power. Not so with the Priesthood of God. For instance : when men bearing it are sent, they have certain instructions and warnings to give unto the people ; if the people hear and obey them, they receive the blessings which the Lord promises ; but if they do not, and persistently turn a deaf ear to them and reject them, despite every entreaty, those who have the Priesthood, sooner or later, either withdraw voluntarily from their midst or are compelled to do so by violence, and the people are left in the hands of that God whose message they have rejected and whose servants they have despised. Hence, it was, that the Jews were left for such long intervals without Prophets, and that, when they did appear, the people were severely scourged if they did not submit to the requirements of the Lord made known through them.

When the Priesthood in a Branch do their duty, they know the standing of every member in the Branch. If anyone is negligent, and inattentive to the duties of a Saint, and is disobeying the requirements and commandments of God, they know it. Knowing this, how long can such a member remain connected with the Branch and not repent, if they do their duty ? Can such members remain for a long period without being pruned from the Branch, if they do not repent ? The obligations of the Priesthood would compel a Teacher or a Priest visiting such a person to teach and warn him of the danger

he was in by pursuing such a course, and, if he would still persist, those obligations would require him to report him to the council of the Branch, that some action might be taken upon his case. By this means all the rebellious and wicked would be cut off from the Branch, and it would be kept in a healthy, progressive condition, and life would fill every member. This ought to be the state of every Branch throughout these Missions. The Presiding and Travelling Elders should be wise and merciful, not too rash or too exacting; but bearing with the weaknesses of the people—so long as they evince a desire or disposition to do better—as they would wish the Lord and their brethren to bear with them; yet they should be firm in dealing with and extirpating every species of sin from the midst of the Branches, neither allowing iniquity to breed and bring forth its corrupt fruits, nor countenancing those who indulge in its practice. The Presidents of Districts and Conferences have Travelling Elders enough in their fields now to enable them to carry out any wise policy they may wish to adopt. They can either visit themselves, or request the Travelling Elders to visit, every Branch in their fields, and institute and carry out the necessary measures for keeping the Branches healthy. The local Priesthood should be instructed in their duties, and it should be seen that, while they hold the Priesthood, they should attend to them. Harmony should exist between the Elders constantly engaged in the ministry and the Elders and other officers who only devote to it a portion of their time. Dead members—members whose determined course is to cut themselves off by their actions from all the life-giving influence of the Spirit of the Lord, should be dealt with, and, unless they repent, cut-off. They should not be allowed to cumber and deaden the Branch with which they may be connected. The judicious use of the pruning knife, at the proper season, in lopping-off dead branches, has a good effect upon fruit-bearing trees. So, also, with the Church. The excommunication of members when they stubbornly persist in doing wrong, is necessary to keep the Church in a thrifty condition. The power to excommunicate, though a power that should not be exercised lightly or upon insufficient grounds, ought nevertheless to be resorted to and used, when necessary, for the purpose for which it was designed. But the Teachers have important duties to perform before recourse is had to excommunication, and every President of Conference should know, before further action is taken, that they have been performed wisely and well.

Again: enthusiasm should not be permitted to carry the Priesthood away upon these points. There is too much of a disposition among some to be very lax and careless respecting the acts of members until the Branch or Branches become very indifferent respecting the performance of their duties, then, seized all at once with a sudden spurt of zeal, they will act with more vigor than discretion, suffering themselves to be carried as far beyond the mark as they were previously short of it. Of course, such action as that cannot be attended with beneficial results. A firm, steady, wise course, neither too yielding nor too exacting, is the course which the Elders and other officers should adopt, and which we hope they will adopt, in all the Branches throughout these Missions. Then the wolves which may be prowling around the sheep-fold, disguised as sheep, and trying, with whining voice, to deceive the flock, will find all their efforts utterly futile, for the sheep will be in a condition to discern their wicked deceptions, and to recognize and be comforted by the voices and presence of the shepherds.

CHANGES AND APPOINTMENTS.



Elder Isaac Bullock is appointed to preside over the Districts comprising the Glasgow, Edinburgh and Dundee Conferences.

Elder Samuel H. Hill is removed from laboring in the Newcastle-upon-Tyne District, and is appointed to labor in the Swiss and Italian Mission, under the direction of Elder John L. Smith.

What has heretofore been known as the Irish Mission, is now annexed to the Bristol District, and will be under the Presidency of Elder George Halliday.

Elder William North is appointed to preside over the Derbyshire Conference.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.



LONDON CONFERENCE.—Elder Richard Bentley, in a letter dated Nov. 3rd, says :—"I am happy to say my health is good, and we are having some excellent times in London. About the only complaint I hear is that our meeting-halls are too small."

LAND'S-END CONFERENCE.—Elder J. L. Dolten, writing from Devonport on the 30th ult., expresses his happiness in laboring in the ministry. He says :—"I have just returned from a trip in Cornwall. The Saints there have a desire to emigrate, and they feel well. The people outside of the Church did not seem to care much about listening to me—they have to be made to open their eyes to their own good. It makes my heart ache to see the wickedness among them. I feel happy to think that I have the privilege of bearing my testimony to them, and I wish that they could see and feel for themselves as the Elders do for them."

HEREFORDSHIRE CONFERENCE.—Elder George W. Grant, writing from Newport, on the 4th inst., says :—"By the last of December we shall have most of our Book-debt off. The Saints are taking hold in earnest, and we know when that is the case nothing is too great for them to accomplish. I baptized one person last week, and I can assure you our prospects are bright in that respect for the future. We have excellent meetings, and they are well attended. I feel to rejoice in my labors, and I am determined to live more faithful. I know but little, yet the experience that I have gained since I came to this land makes my heart swell with joy unspeakable."

SOUTHAMPTON CONFERENCE.—We have before us a letter written by Elder David P. Kimball, from Portsmouth, on the 27th ult. He was at that time enjoying himself in the labors of the ministry, and was endeavoring to magnify his calling as an Elder of Israel. He says :—"To know that I am doing good is just what suits me. I can say that the Spirit of God is just as great a blessing as could be bestowed upon this people, for it has united them in their feelings, so that when we go into their meetings, which are well attended by our people and by strangers, we feel that his Spirit is in our midst and we enjoy ourselves greatly. I have never had the privilege of attending a better meeting than we had here last Sunday, and all that were present seemed to enjoy themselves. We have many that will enter the waters of baptism as

soon as circumstances will permit, and a goodly number of strangers are investigating our principles, and I am in hopes that our course here will be the means of bringing many to a knowledge of the truth. It has already created quite a sensation throughout this section of country, in seeing so many going down into the waters of baptism. The spirit of gathering is acquiring influence in this Conference; it has been my teaching since I came here, both in public and private, and I have endeavored to implant in the bosoms of the Saints a knowledge of the necessity of making any sacrifice, if by doing so they can go to Zion; that they may not partake of the judgments of God which are even now ready to be poured out upon the inhabitants of the earth. I can say that I never felt more contented, happy and thankful, than I do at the present time, and every day I live the more I determine to obey the servants of God who are placed over me, knowing, as I do, that their teachings are for my benefit as well as for that of all who will listen to and carry out their instructions. I am well pleased with the field of labor I have been appointed to, and the only fault I have to find, if I have any, is that I receive more blessings than I am really worthy of, though I ask my heavenly Father to give me knowledge and wisdom that I may know how to appreciate them, so that He can continue them unto me deservedly. If ever there was a man upon the earth who had need to be thankful, I am one. You can imagine from this letter what my feelings are—my heart is too full to express its desires on paper.”

NEWS FROM HOME.

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The *Deseret News*, No. 12, Oct. 7, came to hand, and its appearance was greeted like the presence of an old home friend whose smiling face bids us God speed on our way. Improvement is still the order of the day, and on Sunday, September 27th, a fine, commodious meeting-house, which had been erected by the enterprising citizens of Kay's Ward, for school and religious purposes, was dedicated. Three of the Twelve Apostles, Wilford Woodruff, John Taylor, and George A. Smith, together with several other Elders from the city, were present on the occasion, and took part in the proceedings.

On the 2nd and 3rd of October the Annual State Fair was held in the Social Hall, Great Salt Lake City, at which was represented the industrial interests of the people of Deseret. Although inferior to the Fairs of past years in respect to the number of articles exhibited, yet it gave evidences of progress superior to any of former times, and demonstrated that improvement and advancement are proportionably increasing with the enlarged facilities offered for perseverance and enterprise. Staple cotton, cotton and woollen fabrics, pottery ware, chemicals, paints, dye-stuffs and the varied articles of manufacture from the dipped, waterproof *lucifer*, up to the highly finished and intricate burglar-proof chest-lock, were exhibited. The fruit department manifested the interest taken in its culture and in the introduction of new varieties into the State, displaying a decided advancement in those respects. Branch Fairs have likewise been held in the different settlements of the State, and from the tone of the reports a marked improvement is being made in the real substantial of

life, and in the means of increasing comfort and happiness. Conference has been held, but the minutes have not yet come to hand.

We clip the following from the *News* :—

ARRIVAL OF TRAINS.—Capt. Daniel McArthur's train, composed of fifty-six Church and nineteen independent wagons, arrived in the city on Saturday afternoon, the 3rd inst. Capt. John W. Woolley's train, and that of Ebenezer Ricks, arrived on Sunday morning, the 4th inst., and Capt. Horton Haight's train arrived the same afternoon. The emigrants seemed in good health, generally, and when met by friends and acquaintances appeared to forget the toils and fatigues of their lengthy travel.

C O R R E S P O N D E N C E .

WALES.

EASTERN GLAMORGAN.

Thomas Town, Merthyr Tydfil, }
October 24, 1863.

President Cannon.

Dear Brother,—Knowing that you are desirous of learning the condition of every part of the extended Mission over which you preside, I deem it as well a duty as a pleasure to write you a brief report of the Eastern Glamorgan Conference.

I can say, with regard to myself, that I feel well—never more so. My health has been, and still is, desirably good, which I attribute to the observance of the laws of health and the regulations of physical economy, coupled with the special favor of God through the Gospel which bringeth life and immortality to light, for which I feel thankful unto the Lord and his servants.

With respect to this Conference, I can say that it is improving in several matters, and upon the whole is in a prosperous condition, and will, I believe, stand fair in comparison with the general prosperity of the Work in the Mission. I must, however, in justice to truth, confess that there is still room for further improvement, which I am desirous to see made.

Our Priesthood meetings are well attended, and under the blessing of God are made profitable. I have endeavored to the best of my ability to instruct my brethren, as fellow-laborers in the Lord's vineyard, in the duties of our callings in the holy Priesthood; and for the better under-

standing of those duties, I have from time to time called their attention to the valuable instructions, doctrine and counsel contained in the editorials and other articles of the *Millennial Star*, and have, when necessary, explained their adaptability to our present condition of physical and mental development, and as essential to our future growth and ultimate perfection, and that for this purpose they were given unto us. That if we would become able ministers of the Gospel, skilful instructors of its precepts, rightly dividing the word of life to both Saint and sinner, we must study well all the holy Scriptures, for they have been given by the inspiration of God, and they are profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be aided and thoroughly furnished unto all good works, and, moreover, practically develop in our lives the race-regenerating and world-redeeming power of the truths which they contain. At harvest time, when the golden grain is ready for the shearers, it is not enough that they go forth into the harvest field with sickles in their hands, but they must handle them skilfully, otherwise they are liable to maim themselves and each other, and also to hurt and destroy much of the precious grain they were employed to save. So, also, in the great harvest of souls. It is not enough that we are called to the "ministry of reconciliation" and have been ordained thereunto for the gathering of Israel and the upbuilding of the kingdom of God

upon the earth, but we must also possess earnestness of desire and fervency of spirit, together with a right understanding of the duties of our callings and of the sacred armor with which we are clothed, or else we, like the unskilful reapers, will not only injure ourselves and each other but we will also destroy much of the fruit of the Lord's vineyard, for which we shall be accounted unprofitable servants, and as such will be rewarded. If, on the other hand, we will prove ourselves wise stewards over the Lord's heritage, tenderly feeding the babes in Christ with the sincere milk of the Word and ministering stronger food to those who, by reason of their age and experience, have stronger minds, great will be our reward, for we will not only be saved ourselves but will also be made instruments in the hands of the Lord of saving all those who will believe on our word, and in due time will receive the welcome applaud, "Well done ye good and faithful servants, enter ye into the joys of your Lord."

The law of Tithing has been freely discoursed upon as a principle which every Saint should believe, and kindly urged as a duty which every Saint ought to obey. I moreover say, that whoever believes the tenth penny, shilling or pound will do those who use it more good in a temporal point of view than they could receive through obedience to the law of Tithing certainly have but little faith in the Gospel or its divine institutions, and can expect to be benefited but little thereby. But, I am pleased to say that the Saints generally feel well with regard to this as well as other duties of their religion, and are endeavoring in a praiseworthy manner to practice the same, and many more have promised to follow their examples.

Brother John Evans and the Branch Presidents are united with me in endeavoring to forward the Work of the Lord in this Conference and we are seconded in our efforts by many faithful brethren and sisters. Yes, I can in truth say that there are many good men and women in this Conference. They have the interest of the Work at heart. They have a living faith in the Gospel, which is abundantly

manifested by their good works, and it is a pleasure to labor among them. They talk of the blessings they continue to receive from the Lord and of the good times they are now having, and are cheerfully looking forward to the "good time coming" when they shall be gathered home to the land of Zion, where they expect to learn more and do better. They are, as may be expected, regular in their attendance to their prayer, sacrament and preaching meetings and warm in their devotional exercises of praise and testimony. They enjoy the gifts and blessings of the Gospel, in which they rejoice. The spirit of emigration is growing upon the people. Nearly all want to go next season; and I will here add, those who are the most faithful in paying their Tithing and are otherwise open-hearted have the most money deposited in the Individual Emigration Fund, which is certainly very encouraging to Tithe-payers and serves to warn those who are not to follow their examples.

Our preaching meetings are usually well attended, and although there is no great excitement created by the preaching of the Word, still we have a pretty full attendance in almost every place where meetings are held, and the Lord has blessed our labors and crowned them with encouraging success. We have had the pleasure of adding to the Church by baptism 28 persons since the beginning of August last, and the prospects of the future are not less flattering.

President Jeremy's visits to our Councils and general meetings are ever attended with happy results. His plain, timely, practical, and withal fatherly instructions are received with gladness and in the hearts of the honest bring forth fruits unto righteousness.

Not wishing to intrude further upon your space and patience, I conclude, hoping that the Lord may continue to you the blessings of life and health, together with every other blessing you may need as an Apostle of the Lord Jesus Christ, is the prayer of your brother in the bonds of the Everlasting Covenant,

GEORGE G. BYWATER.

IRELAND.

Oct. 30, 1863.

President Cannon.

Dear Brother,—According to your letter of instructions desiring me to visit the Saints in Ireland, I left Bristol on the 7th inst., and arrived in Belfast on the 9th. I staid there thirteen days, during which time we held five meetings with the Saints of that Branch, and I visited nearly every Saint privately; and although they number but few, yet I am happy to say they are good; in fact, I know of no Branch where there is more love and union among its members and Priesthood than there is in the Belfast Branch. Their President, Elder John Reid, has the confidence of all the Saints comprising the Branch, without an exception. It is true they have felt a little lonely, and sometimes wondered if they were ever thought about by you and the Elders in England; but when they heard that you had remembered them, and had sent me to comfort and cheer them up, they shouted, "God bless brother Cannon for ever," to which I said "Amen."

On the 21st I went to Dublin, and spent a week with the few Saints there. Elder Robert Brown, the President, is a zealous, persevering man. Both he and brother McMeekin are doing all they can to spread the Gospel in that city; but the public spirit is very bitter against the Saints throughout the whole country, so that there seems but poor prospects at

present to spread a knowledge of the truth or the revelations of God among the people. The total number of Latter-day Saints in Ireland does not exceed forty, and they are very much scattered; but, as I have said before, some of them are very good. The Saints are pleased to have an Elder from Zion visit them, and would be glad to have one there all the time; but they all feel that their present means and prospects, from the bitterness of public feeling, would not justify you in sending one, for they feel they could not support one as they could wish. I was much pleased to hear the Saints express so warmly their good feelings towards brother Bigler, who labored among them so faithfully. It was very gratifying to me, and it must be more so to him, to know that he still lives in the affections of the Saints in Ireland. Were I to mention all their words and acts of kindness to me, it would make my letter too long; I can say I much enjoyed my visit among them, and I believe they did the same. It was my prayer to God to be made a blessing to them, and that my advice and counsel to them might result in stimulating them to extra faithfulness and diligence in their duties.

Praying God to bless you and the brethren in the office, I remain your brother and fellow-laborer in the Gospel,

GEORGE HALLIDAY.

SUMMARY OF NEWS.

AMERICA.—General Thomas reports that General Hooker was attacked at midnight on the 29th ult. Severe fighting ensued, lasting two hours, with less vehemence until four o'clock. At seven o'clock General Hooker reported that the troops repulsed the enemy's attack and drove them from every position they had assumed. The Confederates abandoned Lookout Mountain without resistance, and the Federals occupy the south bank of the river from Bridgeport to Chattanooga. The river and railroad communication are unobstructed, facilitating supplies reaching Thomas. The appointment of Grant to the command of all the Western forces, except those in Louisiana, has given universal satisfaction. His disposable strength will be 200,000 troops. Federal advices to the 27th ult. state that Gilmore had commenced firing upon Charleston from three heavy guns on Cumming's Point. Each gun had thrown one shell into the heart of the city. The other guns were to open soon. Four monitors were in position off Sullivan's Island prepared for an engagement. The Ironsides does not participate in the attack. The fire on Forts Johnson, Sumter and Moultrie was kept up, the Confederates replying reservedly.

V A R I E T I E S .

—O—

Philosophical happiness is to want little and enjoy much; vulgar happiness is to want much and enjoy little.

The Turks believe that after Adam was driven out of Paradise, he did penance by standing for nine hundred years on one leg!

Our sorrows are like thunder clouds, which seem black in the distance, but grow lighter as they approach.—*Jean Paul*.

Those who befriend genius when it is struggling for distinction befriend the world, and their names should be held in remembrance.

Humility is a grace that adorns and beautifies every other grace; without it, the most splendid natural and acquired acquisitions lose half their charm.

A wise man, as well as a witty, was Theodore Hook, when he told the alderman who had already surfeited him, and yet pressed him to partake of still another course,—“I thank you; but if it's the same to you, I'll take the rest in money.”

A man down in Lynn, Mass., it is said, made so many pairs of shoes in one day, that it took two days to count them! He was a smart one, but not equal to one up in New Hampshire, who built so many miles of stone wall in one day, that it took him all night and the next day to get home.

“I find there are half a dozen partridges in the letter,” said a gentleman to a servant, who replied, “Sir; I am glad you have found them *in the letter*, for they all flew out of the basket.”

P O E T R Y .

—O—

Z I O N ' S G R E A T N E S S .

How truly great doth Zion shine,
How high her hopes arise,
Her might transcendent and divine,
Her glories reach the skies.

CHORUS.

How long, how loud, how sweet, how clear,
The ransomed race will sing;
When on Mount Zion they appear,
With Christ their Savior King!

How truly wide her fair domain,
Creation's utmost bound,
Yon lofty star bespangled plain
With hymns of joy resound.
Chorus—How long, how &c.

Hull.

Her sons, how truly blest, repair,
Abroad in mighty power;
The Priesthood's high behest to bear,
Its light and glory shower.

Chorus—How long, how &c.

How welcome to each honest heart,
Her Gospel grace doth come;
With joy received—from sin to part,
The faithful hasten home.

Chorus—How long, how &c.

How all mankind, with rev'rent awe,
Her sceptred power shall own,
And bow beneath her peaceful law,
Will soon be widely known.

Chorus—How, long how &c.

HENRY GREENSIDES.

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L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON:

AND FROM ALL BOOKSELLERS.

THE LATTER-DAY 'SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 48, Vol. XXV.

Saturday, November 28, 1863.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN FAVERSHAM, KENT, ON SUNDAY, OCTOBER 18TH, 1863.

Present on the Stand—President George Q. Cannon, of the Twelve Apostles, Elder Richard Bentley, President of the London District, Elder William Sanders, President of the Kent Conference, and John South, Thomas S. Priday and Ensign Israel Stocking, Travelling Elders.

Conference was opened at 10.30 a.m. by singing. Prayer by Elder Sanders.

After singing again, Elder Sanders rose and said—That with pleasure he met the Saints in the capacity of a Conference, and he believed that all present would have cause with him to rejoice in again having the privilege of hearing from Presidents Cannon and Bentley. He was glad of having a knowledge of the truth, and also a standing in the Church and kingdom of God, as this Gospel not only promised a future, but also gave a present salvation. He was proud to be connected with so good a people as he found in the Kent Conference, and ever had a pleasure in his labors amongst them. Since the Conference in April last, the Saints had increased in faith and in the knowledge of God. The Gospel they had embraced was a

Gospel of purity, virtue and holiness, and was calculated to impart peace, happiness and joy both in time and in eternity; and, under the influence of the Holy Spirit, they would be enabled to overcome all evil and lay aside everything that would lead astray, and would be prepared to meet those judgments that were coming upon the earth. He concluded by exhorting the Saints to concentrate their minds and thoughts, that in the worship of God throughout the day they might be benefited and blessed by the instructions which would be given, and that they would treasure them up in their hearts, that they might be able to put them into practice. He then called upon the Elders to represent their Branches and Districts.

Elder Court, representing the Faversham Branch, said he rejoiced in the Gospel of peace and salvation, and in the knowledge of God who had created all things. Hoped that all who had covenanted with God would live their religion, not only to-day, but every day. The Branch he represented as progressing and striving not to be

behind in the duties and requirements of the Church.

Elder Smithen felt a pleasure in representing the Dover Branch, and although few in number, the Saints were willing to do as they were told. The people around had been warned by out-door preaching, but were slow to believe the message delivered unto them. The members of the Branch were scattered, but most of them had been visited by him, they felt well, and he felt glad in his labors amongst them.

Elder Allsworth representing the Canterbury Branch, said he was glad to meet with the Saints, and rejoiced with them in that knowledge of God which they had obtained through obedience to the Gospel of Jesus Christ. The Saints over whom he presided were a good people, willing to do what is required of them by the servants of God. Some out-door preaching had been done by them, and they were endeavoring to fulfil their duty in the rolling on of the Work of God.

Elder Barnes, in representing the Brede Branch, said it had increased, many who had formerly gone out of the Church having now come in again, and, as a Branch, the Saints were willing and desirous to lend a hand in the rolling on of the purposes of God.

Elder Goodsell, representing the Speldhurst Branch, said that although he had been absent from the Branch some time, yet he had not been alone, for the Spirit of God had been with him, and he had endeavored to spread the truth where he lived. He wanted to do right, that he might have the approbation of God and his brethren. Since he had been at Speldhurst a Branch had been organized there of seven members, and strangers constantly attended their meetings. No out-door preaching had been done by him, for doors were thrown open and he had preached in houses, the inmates of one of which had come into the Church. Although there were tracts freely circulated against the Saints, yet the Work had not been impeded there. God had promised his Work should roll on, and all the

efforts of the wicked and hell combined would not be able to stay it.

Elder Cooke, in representing the Chatham Branch, said it was in a scattered condition, the Saints living a distance off, and consequently could not attend the meetings as often as he or they wished. His desire was to be humble and teachable in all things, and that those over whom he was placed might be actuated by the same spirit.

Elder Simons was happy to represent the few Saints at Milton, and with them felt a pleasure in doing anything for the advancement of the purposes of God.

Elder South, in representing his district, said his labors had not been confined to his own district, as he had accompanied Elders Friday and Stocking through their districts on entering upon their fields of labor, and he had rejoiced in his visits among the Saints. They were a good people, and were increasing in a knowledge of the good things of God. In Brighton, Milton and other places, he had lifted up his voice and warned the people of the judgments of God coming upon the earth. The Gospel of Jesus opened up our minds, and by its spirit, light and intelligence beamed upon us. The knowledge and ability God gave us should be used in the building up of his kingdom.

Elder Friday, in representing the Sussex district, said he had not travelled long, yet he rejoiced in the position in which God had been pleased to place him, was proud of the Branches he represented, and happy in his labors amongst the Saints. Six months ago he did not think of being a Travelling Elder—he was about to leave this land to go home to Zion; but the servants of God thought otherwise, and had called him to his present position. It behoved him and all the Saints to be watchful and prayerful, and obedient in all things.

Elder Stocking said the Saints comprising the Branches of his district were, with him, desirous of doing those things that were pleasing to the servants of God and to their heavenly Father. He rejoiced to go forth in his calling and preach the Gospel to the nations of the earth, and was

striving with the Saints to do all he could to forward the Work of God, and concluded by exhorting the Saints to so continue faithful until they had obtained a complete and full salvation.

President Cannon then arose and said,—Although a great advancement had been made manifest in the Saints generally, yet they must not come to the conclusion that there was no more improvement necessary. The best, happiest and the safest time for the Saints was when they had improved so much as to know that they knew but very little—they would then be in a position to realize the infinitude of knowledge that there was still to be attained; said a vast improvement in the Saints had taken place all throughout the Mission. The way for the Saints had been kept open, and although war and bloodshed was taking place in America, yet the emigration had passed safely through, and they might attribute it to the faith and prayers of the servants of God, both here and in Zion, and there was a possibility, that by continual faith and prayers, the way might be kept open for some time to come, for by a continuous exertion on our part in the right direction, we have a claim upon the blessings of God; and although all should strive to get away as soon as possible, the Lord has so overruled it that all did not get away at the same time, as it is necessary that some should stay that the Work might continue to roll on in these lands; therefore none should feel discouraged, for if they were not able to go one year, there was another year coming for them to get away, and by staying in these lands a little longer, it might be beneficial to some in giving them such a disgust of Babylon, that when they got out of it they would be glad to keep out, and not go astray as many had done who had left these lands and gone up to Zion. He concluded by showing how all the labors of the Saints in Zion, morally, physically, temporally and spiritually, had a tendency to the building up of the Zion of the last days, and in the establishment of the kingdom of God upon the earth.

After singing the meeting was ad-

journed till 2 p.m. Dismissed with prayer by Elder Bentley.

2 p.m. After the opening services, sacrament was administered, and Elder Sanders then read the Statistical and Financial Report for the half-year, and Elder Bentley moved the acceptance of the same, which was unanimously carried.

Elder Bentley then said—He was glad to meet with the Saints, and to be able with them to worship God in the most acceptable manner. He rejoiced to hear the Elders bear a testimony to the truth of the Work in which they were engaged. It is not by our preaching alone that people would be convinced of the truthfulness of the Work of God, but it is necessary that we should practice those principles of righteousness that we teach, in order to give weight to the testimony we bear. Precept and example must go together, as only one act of sin and transgression, on the part of an Elder, might be the means of keeping honest souls out of the kingdom of God. He rejoiced in the plainness of the revelations of God in these days, as they perfectly agreed with the simplicity and plainness of the Gospel and with revelation of former days, so much so that the nations of the earth will have no right to say the Gospel is so hard that they cannot understand it, for it is so plain "that a wayfaring man, though a fool, need not err therein," and it is calculated to restore man from the low and degraded position into which he has fallen, to that position before God his Father which will enable him to obtain all the blessings which the Lord has promised, and which he has in store for his children. It was for the enjoyment of these blessings we have a being upon the earth, and as it was through disobedience that sin, death and all the evils incident to the children of men came upon the earth, it would be through the principle of obedience that joy, peace and happiness would be restored and enjoyed, while the earth would be brought back to its primeval beauty as it was in the beginning. The joys of the children of the world are transient—many plans and systems are devised

by them in seeking after true happiness which they desire to obtain, but cannot lay hold of, and they know not the peace and joy that those who, through practicing the revealed will of God, through his servants, have obtained. We are liable at times to forget what we are, and that God is our Father and that we are his children, and that he is striving to bring about those things which would bless us here and bring us back into his presence hereafter. We should, therefore, endeavor to understand all that He requires at our hands; and it is not sufficient to know that Jesus is the Savior, but we must do that which he commands, by obeying the laws of his Gospel. The earth has to be prepared for the kingdom of God, which must be built up by his people, and its blessings will accrue unto those who are faithful, when the usurper is hurled out and the legitimate heir claims possession of his kingdom. The Gospel of the kingdom has to be preached to every nation, tongue and people, and it is obligatory upon us to do the work, as the reward will be ours—a great work has to be done, and it is necessary if we would have salvation we must be improving every moment. The things spoken of by the Prophets who have lived and are living, are coming to pass, and the nations and people who reject the message of salvation delivered to them through the servants of God, will have to drink of the cup of bitterness prepared for them. He was glad to see so many together, to see them renew their covenant by partaking of the sacrament, for in so doing they were greatly blessed; and if the blessings to be obtained thereby were really appreciated, we should let nothing obstruct us in obtaining them. There must be a continual striving with the Adversary of souls—we should not give way, for it is not to those who run well for a time, and then give way, but to those who endure to the end the prize will be given; and we should fight manfully to obtain it, for salvation must be received in the way the Lord has appointed, and the same plan will be necessary, and the same requirements will have to be obeyed by the human family while there is

one soul to be saved. Let us, therefore, all live and strive to obtain the salvation which the Lord offers, and in his own appointed way.

President Cannon then rose and said,—That although the principles of the Gospel were being constantly placed before the Saints, yet there was a continual freshness in them; and when spoken under the influence of the Holy Spirit, new ideas were revealed, in which new light was given unto the servants and Saints of God. It is because of mankind's ignorance of the designs of God in regard to themselves, that the Lord has called his servants and sent them forth to preach the simple principles of the Gospel, that through their obedience thereunto they might be led from step to step, until they came to a knowledge of God and have all their ignorance dissipated. Said how many there were who, after serving God to the best of their ability for a great number of years, have heard a servant of God preach with authority, and have yielded in obedience to the Gospel as he taught it unto them, (though he might be an illiterate man,) and received that satisfaction and knowledge of God to which before they had been strangers. He then showed the justice of God in rewarding his children, that all would be rewarded according to their work, and that the effects of the truth was not equal upon all, beautifully illustrating the three glories, and showed the difference in the three classes of individuals that would attain to the same. It was not the revelation of truth alone that would bring down heaven upon the earth, but by the application of that truth and knowledge which are being revealed. The Gospel teaches us how to eat, drink, sleep and live, so as to be happy, and would enable us to live throughout eternity, when we should enjoy that society for which we are fitted, whether of God or of angels. He wanted to see us all in the presence of God, to get in the presence of and enjoy the society of the Patriarchs of old, of Jesus the Son of God, Joseph, Hyrum and all the good and great men who have ever lived. But to have this glory granted unto us, we must be obedient to every law and obey every

ordinance which they obeyed. Those who strive to do their best, and are continually endeavoring to save mankind, are and will be blessed by the Lord, while those who do not will pass away. There is a God who takes cognizance of all things ; and although there may be some of the Saints whose worth may be unknown to the President of the Mission or the District President, and perhaps their faithfulness and all their good qualities may not be fully known by their Conference President, or the Travelling Elder, or even by their Branch President, yet the Lord knows how faithful they are, and how often they pray to him, and they are and will be noticed and blessed by him. The Work of God is a lovely and a perfect one, and though many may, and many have proved defective, yet the Work itself is perfectly adapted for the salvation of the children of men.

The Authorities of the Church were presented in the usual manner, who were unanimously sustained by the Saints.

After singing, the meeting was dismissed by Elder Sanders, and adjourned till 6 p.m.

The evening meeting commenced by singing, and prayer by Elder Stocking.

President Cannon then addressed the meeting,—He said he desired the united faith and prayers of the Saints. Although the testimony of a man who had a knowledge of the great Work of God filled the bosom of the Saints with joy, yet it was the revelations of the Spirit to themselves which convinced and gave that satisfaction and inward testimony which was not understood or realized by any other people. Sometimes statements were made and publications issued in opposition to this Work, and in a few cases it had been necessary for the Authorities of the Church to reply to them, and expose their fallacy to the Saints ; but this course was generally unnecessary, for the Saints were enabled to judge of their truth or falsity by the revelations of the Spirit which they received. It is the Spirit of revelation that leads the Saints, and its operation upon those who freely receive it is surprising. That portion

of Divinity which is possessed by men is wonderfully quickened in them, and they evince a wisdom, after they become obedient to the truth, which they never before possessed. The eternal principles of truth taught by the servants of God, and thus confirmed by the Spirit, will exalt and prepare the children of men for an inheritance in the kingdom of God. The world loves not the truth ; and although they have had thirty years testimony in reference to this Work, yet they do not realize that God is guiding, planning and controlling the establishment and the rolling forth of this, his latter-day kingdom. There was a time when the people said, if they could but see the predictions of Joseph Smith fulfilled, they would then believe he was sent of God, and that this was the Work of God ; and many of the Saints were sanguine enough to lend credence to such utterances, and they thought that the people would believe and obey the Gospel at some future time, when the prophecies were being fulfilled. Prophecy had been uttered and published abroad far and wide, and many of the predictions of the servants of God had already been fulfilled, but how had the people received them ? Had the nations of the earth profited by them ? No ; with but few exceptions, they are still growing harder and harder. With the Saints the reverse is the case ; they had heard the prophecies and believed them, and had seen the fulfilment of many things uttered by the servants of God through the Spirit of revelation ; and in strictly following out the counsels given, they were prospered, although the obstacles in their path, to all human appearance, at many times, have been almost insurmountable. The principle of obedience has to be instilled into the minds of the people. One of the great sins of this, as well as of former generations, is disobedience ; and the great exhibitions that have been given by the Lord unto the Latter-day Saints, in their many blessings and deliverances, should stimulate them to be, of all people, the most obedient. Jesus was the most obedient in all things, and he therefore stood so high with his Father that he was chosen to bring

about the great work of human redemption ; said the rebellious and disobedient were not of the seed of Ephraim, for who was the Lord gathering out from the midst of the nations of the earth but the obedient and believing ? The author of rebellion was Satan, that adversary of mankind who rebelled in the councils of heaven, drawing aside with him one-third part of its host ; and when men rebel, or contend for dignity or position, or are disobedient, it is an infallible sign that they are under his influence, and that their course, if they pursue it, will result in misery and downfall. He also spoke of the government of families, showing the necessity of wives being obedient to their husbands, and then the children would be obedient to them. They were not to think that they were degrading themselves by so doing, for they should strive to be subject to their husbands, as the husbands were obedient to the Priesthood over them ; but husbands should not with despotic power rule their wives and families. When President Young said to any of the faithful servants of God that they were called to go on a certain mission, they obeyed without stopping to query or contend about their being called ; and so it was with every faithful Saint in the kingdom of God, both now and anciently. If men could exhibit this spirit to their fellow-servants, how willing should wives be to render obedience to their husbands who stood at their head, and how tractable should children be to the wishes of their parents ! In the case of Isaac, for instance, how obedient he was to his Father ! Abraham said unto him, "Come, let us offer sacrifice unto the Lord upon the mount." When they left the young men, the wood was laid upon Isaac to carry. He must have been large enough to have resisted the wishes of his father had he been so disposed, instead of submitting himself to be bound and laid upon the altar as the sacrifice to be offered. Isaac was obedient unto his father Abraham, even as Abraham was obedient unto God, and through the latter's faithfulness and obedience, the Lord would not hide from him that which he was about to do when he overthrew

the cities of Sodom and Gomorrah, for he knew that he would command his children and his house after him. Again, when Jephthah, through the deliverance of Israel from the oppression of the Ammonites, fulfilled his vow in offering to the Lord the first who came forth from his house to meet him on his return in peace, his only child, his daughter, was the victim of his vow, and her only appeal was, "Father, if thou hast opened thy mouth unto the Lord, do to me according to that which proceeded out of thy mouth," only "let me alone two months that I may go up and down upon the mountains and bewail my virginity," which he did, and "at the end of the two months she returned unto her Father, who did with her according to his vow." He thought that this was a most unwise and rash vow, and only alluded to it to show the obedience manifested, and we might contrast it with the obedience manifested by the children of men in our day. The Gospel, as it was revealed, was producing a change upon the earth, and the day will come when the laws of God will be strictly carried out. A rebellious man could not expect to have an obedient family, for his children would be actuated by the same spirit that influenced him. The truly obedient and faithful Saint was as firm as adamant, and would rather die in the track than give up, however he might be tempted to do wrong, or however much he might have to suffer.

We have been talking about being a great people, but to-morrow, while in the field, shop, or elsewhere, perhaps we should forget what we are. We should try and remember, under all circumstances, that we have taken upon us the name of the Lord, and that he has given us an agency and power to arrange and organize society in such a manner as to suit him and be in perfect agreement with all his laws. Mankind, not being led by the influence of the Holy Spirit, have improperly organized themselves ; but the time will come when society will be very differently arranged. The founders of all societies, and pioneers of every great work, have had to labor arduously and to use all their energy in accomplishing that which they have

accomplished. Many of the Saints and servants of God, in the organization of this Work, have, through the difficulties they have had to overcome, the persecutions they have had to endure, and the heavy responsibility of the work, been brought to a premature grave, and many more will have to lay their bodies down; yet the time will surely come when "one shall not build and another inhabit, or one plant and another eat the fruit thereof," but all will realize those blessings for which they have labored. The work in which we are engaged is a labor worthy of our parentage; for who should be better able to work in the establishment of God's kingdom, in the bringing to pass of all his mighty purposes, and in the banishment of wickedness with its author from off the face of the earth, than God's own children? The earth was destined for a dwelling-place for the children of God; it will be purified, celestialized and appropriately inhabited by a faithful, obedient and worthy people, and who could be more appropriately selected than God's own children? Many wondered why they had not been delivered from Babylon sooner; but none who were faithful would be left behind—all would get away in time. Many have been able to emigrate, at different times, with money given to them, and some of them got away so easily that they were not prepared when they did go; but the most of those who have gone of late, have gone tired of Babylon before they started. Others have been lifted up in their prosperity and have apostatized, and have gone to California and other places. Some of these have seen their folly, however, and have been glad to return to Zion. If there were any who were not yet sick of Babylon, if he were in their

position he would pray the Lord to give him dreams, or some other manifestation, to show him the true condition of the nations and the approaching calamities. He predicted that those who practiced impurity would apostatize sooner or later. We were not to forget that the Spirit of God was the principal thing for us to obtain; exhorted the Saints to pray to the Lord to give them his Spirit, that they might be actuated by it all the time, and be filled with wisdom and intelligence; it would be felt by those with whom they associated. This was the way to feel here, on the Plains, and in Zion, and they would never apostatize. He had spoken of the things of his own experience, and which he verily knew; prayed that they might live according to the laws of God. We should have to obey many principles we knew nothing of now, which would purify and prepare us, before we could go into the presence of God. We should always have joy if we lived in the enjoyment of the Spirit of God, for that would make us feel happy in whatever circumstances we were placed; and concluded by exhorting the brethren in the Branches to visit amongst the Saints as much as possible, teaching and instructing them in the things of God. He would rather that they dispense with one meeting on the Sunday (morning) than neglect this important duty.

The Doxology was then sung, and the Conference was dismissed by Elder Bentley, when the Saints returned to their homes, feeling amply repaid for their journey to Conference, which varied from six to fifty miles, all having spent a pleasant and most profitable time.

Reported by STEPHEN HARE.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 728.)

July 6.—I attended a general Conference of the Church in Britain, in the Carpenter's Hall. Elders H. C. Kimball, P. P. Pratt, W. Woodruff, J. Taylor, W. Richards and Geo. A. Smith, were present. Elder P. P.

Pratt, President; William Clayton, Clerk.

There were represented 41 Branches, comprising 2,513 members, 56 Elders, 126 Priests, 61 Teachers and 13 Deacons. Increase the last three months,

842 members, 22 Elders, 74 Priests, 23 Teachers and 5 Deacons. The Apostles present, and 20 Elders, volunteered to devote their time exclusively to the work of the ministry.

—7.—I attended a general Council of the Church officers in the Council-room of the *Star* office, Manchester, at which the missionaries were assigned their fields of labor. I addressed the meeting at length, upon the duties and calling of the servants of God.

—12.—I preached in the hall in the morning, and brother Woodruff in the evening. We confirmed four. Soon after our Conference brother P. P. Pratt started for America, to bring his family to England, and I took charge of the *Millennial Star*, and edited the same, assisted by brother W. Richards. I was much confined to the office for several months, proof-reading the Hymn Book, conducting and issuing the *Millennial Star*, Hymn Book and Book of Mormon, giving counsel to the Elders throughout the European Mission, preaching, baptizing and confirming.

August 21.—I visited the Church at Preston; remained three days, and preached.

—23 (Sunday).—Ten were confirmed in the hall, Manchester, and on Sunday, 30th, twenty were confirmed.

September 5.—I went from Manchester to Liverpool, accompanied by brother W. Richards, and in the evening organized a company of Saints to sail for the land of Zion. Elder Theodore Turley was appointed to preside, with six Counsellors.

—6 (Sunday).—I preached in Liverpool.

—8.—The *North America* sailed with 200 souls. Brother Richards and I accompanied the Saints about fifteen or twenty miles; left them in good spirits, and returned to Manchester on the 10th.

Brother John Benbow, who had furnished two hundred and fifty pounds sterling towards printing the Hymn Book and Book of Mormon, relinquished all claim to said money, except such assistance as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder at the disposal of Wilford Richards, Wilford Woodruff and

myself, who borrowed said monies for the benefit of the Church of Jesus Christ of Latter-day Saints forever; also the avails of the Gadfield Elm Chapel, when sold, which money we paid out in emigrating brethren to Nauvoo.

—16.—Removed to No. 1, Chapman Street.

October 6.—I attended a general Conference held in the Carpenter's Hall, Manchester. Elders H. C. Kimball, O. Pratt, W. Richards, W. Woodruff and Geo. A. Smith, were present. Elder O. Pratt was chosen to preside, and Elder George Walker, clerk. There were represented 3,626 members, 81 Elders, 222 Priests, 74 Teachers and 26 Deacons, showing an increase for the last three months of 1,113 members, 25 Elders, 96 Priests, 15 Teachers and 13 Deacons. A call being made for volunteers to labor in the ministry, 10 High Priests, 13 Elders and 19 Priests gave in their names. A fund was established by the voluntary contributions of the Saints for the support and clothing of laborers in the vineyard, whose circumstances might require it.

—7.—I sat in Council with the Twelve and several other officers. In the evening attended a discussion between Elder Alfred Cordon and Mr. John Berry, who attempted to prove the Book of Mormon false, and baptism by immersion not essential to salvation. Elder Cordon replied, proving the Book of Mormon true, and baptism by immersion a Gospel ordinance and essential to salvation. There were about 1,500 people present.

—8.—Attended Council with the Twelve, when it was voted unanimously that Elder Richards take charge of the *Millennial Star*.

—11 (Sunday).—I preached in the morning in the Carpenter's Hall. Afternoon, Elders Kimball and Woodruff confirmed nine. We administered the sacrament. I preached in the evening to an attentive congregation of about 1,500.

—21.—Went to Preston with brother Kimball. Staid with brother Burrows.

—22.—We held a Council in the evening with the brethren, at brother Joseph Fielding's.

—23.—We visited the Saints in Preston, and instructed them in their duties.

—24.—Visited the Saints in Penwortham, and in the evening we attended Council with the official members of the Church in Preston.

—25 (Sunday).—I preached in the morning, partook of the sacrament in the afternoon, and went to Penwortham in the evening, and held meeting at brother Edward Martin's.

—26.—We went to Preston, and from thence to Longton, and held meetings. The brethren kindly administered to our wants.

—27.—We went to Churchtown and preached.

—28.—We attended a blessing-meeting in the evening; Peter Melling, Patriarch, officiated. Four were baptized.

—29.—Elder Kimball and I went to Southport, accompanied by Elders Peter Melling, James Whitehead, Robert McBride and wife, and sister Alice Highton. The Patriarch blessed us, and prophesied that there were those present who should not sleep in the grave until they should see the Son of Man come in his glory—namely, brother Kimball and myself.

—30.—We went to Liverpool by coach.

—31.—We went to Harden.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 28, 1863.

THE POWER AND PROVIDENCE OF GOD.—FAITH IN HIM NEEDED.

THE lessons which the Lord Jesus taught to his disciples upon the principles of faith, when he was upon the earth, were entirely new to that generation. They came directly in contact with the worldly wisdom then in vogue, and they struck at the root of all those practices and maxims which were then viewed as the rules by which man should be governed. The nations of the world thought then, as they do now, that "every man fared in this life according to the management of the creature," that "every man prospered according to his genius, and that every man conquered according to his strength;" therefore they were in the habit of bestowing great thought upon what they should eat, what they should drink, and wherewithal they should be clothed, imagining that their prosperity in the acquirement of these material substances depended upon their contrivance and the amount of thought they bestowed upon them. But the Savior instructed his Apostles to abandon such thoughts and such a mode of reasoning. He instructed them to take no thought for their life, what they should eat, or what they should drink, or what they should put on, informing them that the life was more than meat and the body than raiment, and that if the fowls of the air, which neither sow, nor reap, nor yet gather into barns, were fed by their heavenly Father, and if the lilies of the field, which neither toil nor spin, "which to-day is, and to-morrow is cast into the oven," were clothed by their heavenly Father, more beautifully than even Solomon in all his glory was arrayed, so also would they be fed and clothed by

their heavenly Father, *if they would not be of little faith*, for He knew that they had need of all these things. He further instructed them that the sparrows, comparatively worthless as they were, being sold for a very small trifle, were so much cared for by our heavenly Father that not one of them could fall to the ground unforgotten by Him, and that they (the disciples), who were of more value than many sparrows, had no cause to fear for their lives or to bestow too much thought in caring for them, for the very hairs of their head were all numbered. With teachings such as these did He seek to uproot the vain and miserably contracted philosophy of the world, and to establish faith and confidence in the power of God in the stead thereof within them. Nevertheless, the traditions and the unbelief of their age, and its false philosophy, had become so closely interwoven with their nature, (though, without doubt, they were more free from such influences than any other men of their generation,) that it was a difficult labor for them to emancipate themselves therefrom, and to become so full of that faith, which their Master taught unto them, that they could look upon matters in any other light than that in which the rest of the world viewed them. Their disposition to yield to the influences so prevalent around them, and to measure the Work of God and the labors devolving upon them by the rules and feelings common to the world in which they had been reared, and from which he had chosen them to be his disciples, called forth frequent rebukes from him, and led him to call them on various occasions, "Ye of little faith." They did not unlearn their incorrect traditions and emerge into the full enjoyment of perfect faith all at once; for such unbelief and incorrect notions are difficult to uproot; but they struggled on, and we have reason to believe that, by constant faithfulness, they did obtain a great deliverance from the erroneous ideas which they had at one time entertained, and became fully imbued with that glorious and Godlike faith which the Lord revealed unto them.

A want of faith is always the great want of the world in the absence of direct revelation from God. Man, under such circumstances, is disposed to ignore the existence of the Almighty not so much by mere professions as by his belief, his teachings and his works. He does not take into account God's supervision and overruling providence, and he fails to recognize His hand in the various events which take place, and the many changes which are constantly occurring. To the management or mis-management, as the case may be, of the creature all these things are attributed, and the power and the arrangement of the Creator are quietly ignored as though they had no existence. This dreadful scepticism runs through the world, and is found in every strata of society, the rich and the poor, the learned and the unlearned, all partaking of it to a greater or lesser extent. The very air is almost loaded with it, and it is so popular that it crops out in almost every conversation, and exhibits itself in every book which is not written under the influence of the inspiration of the Lord. While in the world, and as the world is at present constituted, it is quite impossible to avoid coming in contact with it. The faith that Jesus taught, when taught now, is sneered at, and declared to be utterly impracticable and altogether unsuited to this "matter-of-fact age." If a man who professes to be a servant of God were to take no more thought now-a-days for his food than the fowls of the air, and no more thought for his clothing than do the lilies of the field, he would be declared by this generation a fool and utterly void of reason and sense. To meet popular views, such a man must make his arrangements

beforehand for his salary ; he must take thought for the morrow, and have a clear understanding where his food and raiment and other necessities and comforts are coming from, long before they are wanted. If his arrangements are complete and ample, he receives the credit from the world of being a wise and prudent man ; but if not, he is very liable to be despised. God is no more acknowledged now, in the affairs of individual man, than he is in the affairs of nations or governments. The Almighty is supposed to interest himself no more in the individual man's prosperity or adversity, than he is supposed to interest himself in the prosperity or adversity of the nations. Who thinks, now-a-days, in the world, of attributing the prosperity and security of a nation to the providence and blessing of God, instead of to the wise management and judicious measures of statesmen and the good conduct of the people ? or, who thinks of penetrating sufficiently deep beneath the surface to recognize the hand of God in the overthrow and destruction of a nation, instead of the mismanagement of its government ?

The servants of God in these days have the same difficulties to contend with in respect to unbelief, that their brethren had in the days of Jesus. If they were not to struggle with it now as did their predecessors, it would overwhelm them. We do not doubt but that frequently He thinks about us, as he spake to His disciples of old, "O ye of little faith." Everything we see and hear and come in contact with in the world, has such a repressing effect upon our faith ; and, then, there are the traditions which we have inherited and which we have imbibed from the beginning of our earthly existence ! We are weighed down with these things, and if we were to cease to exert ourselves, they would stifle and crush out the life of that faith which has once more found a receptacle in the hearts of men. That faith can never flourish and bloom and bear fruit in the Latter-day Saints, any more than it did in the Former-day Saints, if they do not cultivate and cherish it, and promote its growth by every means in their power, but especially by contending against the unbelief and the traditions which surround, and to some extent influence them. There is too much of a disposition, we notice, among many, both of the Elders and the Saints, to yield themselves up to the sceptical influences which prevail in the world. The Lord is not so visible to them as is man ; His agency and controlling power they cannot see so well as they can man's management ; and they do not seem to realize and acknowledge the providence of the Creator as much as they do the wisdom of the creature. In various matters connected with the Work of God this worldly feeling is apparent. Of course, where this is the case, men are incapable of exercising that faith which Jesus taught unto his Apostles. To enumerate all the instances wherein the failure to exercise this heavenly and exalting faith occurs, even if we could, would exceed the limits of this present article. But we state the fact that, in too many instances, there is too little trustfulness in God and in his power, and too much of the spirit and feelings of the world allowed to prevail—too great a dependence upon "material aid" for the accomplishment of every labor, and too great a disposition, also, to measure everything connected with the Work of God in the same manner in which men destitute of the faith and knowledge of the Gospel would do, and to pronounce it possible or impossible, as it may appear *naturally*; and having stated this, we leave to every Elder and every Saint the labor of making any deductions therefrom that may be applicable to his or her own case. It should always be remembered by us that there is a direct and unceas-

ing antagonism between the faith taught by Jesus when he was on the earth, and again revealed in this our day, and the views and the belief of the world. Light and darkness are not more opposed, either in their appearance or their effects, than are the faith of the one to the practices of the other. As a people, we must emerge from this atmosphere of doubt and unbelief by which we are surrounded. To do this we must struggle. Exertion is absolutely essential. Without it we never can breathe the pure and heavenly air of faith, or break the shackles that prevent us from growing to the standard of Jesus. We must learn to look at things with the eye of faith and from a stand-point as superior and as far removed from that which the world occupies, as Jesus was from the unbelieving Jews by whom he was surrounded. We must learn that "all things are possible to him that believeth," and also to have perfect trust and confidence in our heavenly Father, being filled with faith in His power and His care for us. His providence is continually exercised in our behalf now as much as it was over our brethren in the first century. In those days a humble sparrow could not fall without His notice, a single hair of His disciples' heads could not fall and be forgotten by Him, and the least of the little ones which believed in Him could not be offended or despised with impunity, for it were better for man "that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," than that he should offend one of them. He took cognizance then of the actions of men and all their wants, and overruled circumstances to suit Himself and His purposes, and we may rest assured that He has not lost any of the interest which He then felt in our race, or any of the power which He then exercised in their behalf.

ABSTRACT OF CORRESPONDENCE.

—o—

NORWICH DISTRICT.—Elder W. S. Willes writes from Lowestoft, on the 4th inst., and says that in his travels among the Saints comprising his District he has found them in the enjoyment of the Spirit of God and endeavoring to live in the performance of duty. They are striving to keep the commandments of our heavenly Father and look fondly forward to the time of their deliverance from Babylon. The Spirit of God accompanies him in his labors and he desires to do all the good he can and to aid in the establishment of truth and righteousness upon the earth. Priestcraft has such a power and influence, however, over the minds of the people that they fear to investigate the principles of the Gospel lest they be convinced and they then would be turned out of their employment. There is, however, a continuous addition being made to the numbers of the Saints, for some are honest enough to risk all consequences to gain their eternal salvation.

MONMOUTHSHIRE CONFERENCE.—Elder Jonas N. Beck writes from Tredegar on the 10th inst., informing us of his labors in that part of the Mission and of his earnest desires to advance in truth and righteousness and in the things pertaining to his duties in the kingdom of God. He says that his health is good, and he rejoices from day to day in being where he is, endeavoring in humility to upbuild the Church of Christ. It is his resolve to combat against the influence of the Adversary, and to let him have no power, if possible, over his own heart. It is his study to do all he can to magnify his calling and honor

his Priesthood and to act as the servants of God require him. It is his prayer at all times to do good in the Work, and he feels to say, "The kingdom of God or nothing." He says that while he trusts in the Lord for words he is never at a loss, and he has proven his goodness in many ways. The people he labors among, he states, are striving to do right, and they seem more determined than ever to live up to the light they have received.

C O R R E S P O N D E N C E .

ENGLAND.

SOUTHAMPTON DISTRICT.

Reading, Oct. 12, 1863.

President Cannon.

Dear Brother,—In the perusal of the *Stars* I have been highly gratified to see the correspondence of the young Elders who came over this season as well as that of those who were before here; to witness their cheerfulness and the anxiety they express for the performance of their duties gives me joy and satisfaction. When we were assembled in the Historians' Office, Great Salt Lake City, for the purpose of being set apart for our missions, we were promised that we should pass through war and pestilence and witness famine, devastation, bloodshed and earthquake, yet if we were faithful we should return home in safety, crowned with success, satisfied with our labors, thankful for our experience, and, what is more, we would receive the approbation of our brethren and our God. I then asked myself the question, Is there any one out of this small number that is now before me that will fall by the way and become a dishonor to himself and to the Church and kingdom of God which he represents? Is it probable that they all will keep themselves pure and uncontaminated with the surrounding influences, and return to their homes, when called by those who sent them, thankful for the providences of God made manifest in their behalf, rejoicing in his blessings, satisfied with their labors and clear from the blood of this generation? If it is not probable, which is the individual that is to yield to his passions and descend to the commission of acts that will stigmatize his character in the sight of God and of just men through-

out time and all eternity? Is it I? God forbid, and I suppose that all at the present time would feel to say the same; hence the necessity of our keeping up a front and rear guard, that we may be prepared to defend ourselves against the powers of the Adversary. We are not all constituted alike, therefore we should study our organization and disposition, that we may know at what points we are liable to an attack, thereby preparing ourselves for the contest by placing a double guard at those weak points, which will secure unto us victory. The Devil is a knowing and subtle general, who always attacks the enemy at the weakest spot, and unless we are prepared he will overcome us. My prayers ascend to heaven continually that I may keep myself clean while here, that my tabernacle may be a fit temple for the reception of the Holy Ghost, that when I am permitted to return home I may have the approbation of the Almighty and his servants; then I can meet my friends and associates with a conscience void of offence towards God and all men, and rejoice in the blessings conferred upon those who dwell in the Mountains of Ephraim. There is nothing outside the pale of the Church and kingdom of God worth living for, whether it be kingdoms, thrones, dominions, principalities or powers. They all belong to the Saints of the Most High, for the time is not far hence when the "Kingdoms of this world will become the kingdoms of our God and his Christ" and all will be harmony and peace. It also grasps within its broad folds all light, knowledge, wisdom, intelligence, literature and science, and now is the time for us to learn these things, for they pertain to life and salvation. If we expect to make

one grand stride and step from a state of ignorance, folly and superstition into the Celestial Kingdom of our Father, where all is light, intelligence and understanding, we will be deceived, for the Work of God is a progressive work, and all that we attain to we must gain by our faithfulness in the pursuit of those principles that will lead us to the end we are seeking. If we are faithful promoters of good works God will bless our efforts and crown our labors with success. By the aid and influence of his Spirit we can advance much faster in the scale of being than we otherwise could. It is our privilege to enjoy this Spirit, for it has been conferred upon us and will not be removed unless we defile our bodies and become contaminated with sin and corruption, thereby making ourselves unfit temples for its reception. It is folly for us to talk about a Millennium or reign of peace, when the lamb and the lion shall lie down together and all will practice principles of equity, justice and virtue, while, at the same time, we are cherishing in our hearts the most bitter feelings towards our brethren, and we would, perhaps, have no scruples in doing them an injury. If we love these great and exalted principles, let us practice them, and by living up to them bring one individual towards this exalted station; this much we can do at least. If we love virtue let us practice it, if we love the truth we must speak it, if we love order and government we should be obedient, if we want to see the kingdom of God roll forth until it fills the whole earth, according to the predictions of the Prophet Daniel, let us put forth our hands and work while the day lasts, that we may answer the object and design of the Creator in our existence, which was, that we might become exalted and enjoy with him glory, honor and eternal life. We have an object in view no less in magnitude than the revolutionizing of the world, that we may prepare it for the coming of the Son of Man, that "He may reign whose right it is to reign." In order to do this, we must emancipate the people from the bonds of priestcraft and superstition which now bind them and place them in the light of truth

by portraying to their minds that we are in possession of superior light and intelligence; that they may see that God dwells in Zion and his Spirit in Zion's sons. Though we are young and inexperienced, let us show to the world that we are old in knowledge, old in light, old in intelligence and old in example. Instead of adding stupidity to ignorance, let us increase in every good work that we may overcome the powers of the Adversary and bring our will into subjection to the will of the Almighty. I can say to one and all, that they have my sincere prayers in their behalf, that they may do an acceptable work while in this land, and qualify themselves for responsible stations in the kingdom of God; that when we return home we may not be ashamed to look the Prophets of God in the face for fear they will read in our countenances our evil deeds. But let us present ourselves to them clear and pure, which is the prayer of your fellow-laborer, in the name of Jesus,

C. M. GILLET.

SCOTLAND.

GLASGOW CONFERENCE.

Oct. 21, 1863.

President Geo. Q. Cannon.

Dear Brother,—In reflecting on the length of time that has transpired since I last wrote to you, I am admonished of the necessity of again letting you hear from me as to how matters are moving along in this Conference, not only with myself but the Saints as well, not forgetting the honest who are searching after the truth. Since my last to you, I have been to Gallowayshire visiting the few Saints who are left in that place. They are the remains of what was once a good Branch, but the isolated condition of the people at present makes it impossible for them to hold meetings for the purpose of being instructed in the principles of eternal life. From the time you meet with one Saint till you have the opportunity of looking on the face of another, you have to travel from nine to thirty miles. The President of the Branch is a faithful young man, a farm-servant, whose avocation, coupled with the distance

he is situated from them, renders it impossible to meet with them very often. However, they are a warm-hearted people, and were truly glad to see me; to them a visit from a servant of God is truly sweet and refreshing. I have sometimes since, in my reflections, thought of the difference of the situation of some of the Saints who have salvation brought to their doors, as it were, but who will not step outside to receive the valued blessing. I anticipate a few of them will leave next emigration, as they are trying all in their power to get away. I was much pleased with my journey, as it enabled me to learn something for my own good as well as to impart some counsel to others.

The Work of the Lord is on the increase in this Conference. On the 12th of Sept. there were eight baptisms in the Daley Branch, with a prospect of more. On the 23rd ult. three were baptized in Glasgow and on the 26th thirteen in other parts of the Glasgow Branch, and more or less in a number of the Branches throughout the Conference. The brethren are united with me in doing their best to live right, thus setting the example that others may be induced to follow. The honest are inquiring after the truth, as attested by their frequent attendance at the meetings and their desire, in many instances, to converse with the Saints, and if this people will live right, throwing away evil, we shall be satisfied in seeing many added to the Church by baptism. Notwithstanding the good feelings of the people, we have a few in this Conference who do not do right, and I suppose we will have to bear with them for a time and try and do them all the good we can. We have been under the painful necessity of cutting off a few from the Church for flagrant violations of the principles of purity, notwithstanding all that has been said and written on the subject. It is high time the Saints of the Most High, whom he has blessed by his Spirit, were laying to heart the importance of those principles of truth, and practicing them in their lives that they may have his Spirit to be with

them to enable them to overcome all evil, thereby escaping the judgments about to be poured out upon transgressors of the laws of chastity and virtue. We are determined to give all such characters a ticket-of-leave to practice their iniquities, if they will continue to do so, but it must be outside of this Conference, for they will not be fellowshipped by its members; and we desire the co-operation of the good and upright that this people may grow and increase in every good gift, thereby preparing ourselves to enjoy every blessing our Father has in store for his obedient children. Elder Isaac Bullock arrived in Glasgow on last Saturday, the 17th, and expressed himself satisfied with things as he has found them so far. We had the Saints from a number of the Branches from the suburbs in Glasgow, and enjoyed a rich treat together. Brother Bullock is recovering from the recent attack he had of rheumatism. He will doubtless inform you of the position of affairs here, so I will say no more of him, only that he desires to be remembered to you in the kindest manner.

We start to-day for a trip through the Conference. We hold a meeting in Greenock to-night, to-morrow night in Paisley, on Friday night in Dalry, and on Sunday in Kilmarnock, if the Lord wills it.

We would feel much pleased to have a visit from you as soon as a little relaxation from your arduous duties and numerous engagements will allow you time; for myself, I desire to do right, and continually pray the Lord to bless me with his spirit to enable me to discharge every duty aright, that I may be privileged to gather up to Zion when I am released to go home, conscious of having secured the blessings of the Lord and his servants by an upright course of conduct.

In conclusion, I pray the Lord to bless you with his Holy Spirit, and to fully qualify you for every duty devolving upon you, which is the prayer of your fellow-laborer in the cause of salvation upon the earth.

WILLIAM GORDON.

A soul conversant with virtue resembles a fountain; for it is clear and gentle, and sweet and communicative, and rich and harmless and innocent.

VARIETIES.

He that is good, may hope to become better; he that is bad, may fear that he will become worse; for vice, virtue, and time never stand still.

A French paper, reckoned a great authority on fashions, informs the world that henceforth ladies are to wear whiskers! We are considerably told how this is to be managed—they are to comb down their hair, and train it down their cheeks in a thick mass.

The ends of all study, of all acquirement, are ability and disposition to discharge more effectually our duties as men and as citizens. He who is not a better brother, neighbor, friend, and citizen, because of his superior knowledge, may very well doubt whether his knowledge is really superior to the ignorance of the unlettered many around him.

DIED:

In Newcastle-on-Tyne Nov 14, Elder Joseph Tite, aged 27. Elder Tite's death was caused by a boiler explosion on the 11th at Low Walker. He leaves a wife and child to lament his loss. Elder Tite formerly labored as a Travelling Elder in this District, and was much respected by those who knew him,—*Deseret News*, please copy.

At Birkenhead on Sunday 15th inst. of pulmonary consumption, Robina, daughter of Robert and Mary Laidlaw, aged 13 years 10 months and 4 days.

She lived to see the Gospel light,
To taste its sweets and sigh,
For joyous peacefulness of home,
'Neath calm and azure sky.
She looks for life and friendship still,
For love by parents given,
For peace and joy—she hopes to meet
Them all once more in heaven.

POETRY.

REFLECTIONS ON NATURE.

The wooded height and flowery dell,
Combine a wondrous tale to tell
Of harmony and love.

The varied forms of tree and flower,
Speak volumes of the skill and power
Of Him who reigns above.

The wimpling stream that decks the vale,
Whispers its meek and lowly tale
In praise to His great name.

The wild bird on the shady tree
Pours forth a song of melody,
His kindness to proclaim.

Boreland.

The flowerets beautiful and fair
Waft fragrance to the balmy air
In token of His grace.

The laden, homeward, humming bee
While passing, mutters "I am free,
I have a resting place."

Go, learn, O man! from these to know
The way thy gratitude should flow
To heaven's Eternal King.

Lift up thy voice in love-toned praise,
Thy heart and soul the accents raise,
And e'er his goodness sing.

J. CHATSWILL.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 49, Vol. XXV.

Saturday, December 5, 1863.

Price One Penny.

EUROPEAN COMPLICATIONS.—A CONGRESS OR WAR.

"On the eastern frontier [of Germany] a mighty power is engaged in driving to desperation and thrusting to the very van of European insurrection a powerful race which has hitherto been happy and respectable only in war and in league with some great disturber of the general peace. On the west, a far sight, an iron will, and a strong hand wields all the resources of a great military race, and watches for the opportunity which it knows how to use. Southward all is unsettled, and there is always an occasion to let loose the dogs of war. Across the ocean all is war, far as eye can see or mind forecast. If this is not an European crisis, and if war cannot be said to be trembling in the balance, it is because the way is dark before us and we know not whither we are drifting. A single spark would kindle a conflagration from the Pyrenees to the Caucasus, from the Mediterranean to the Arctic Sea. It is scarcely possible to imagine how we could stand apart, and plume ourselves on our immunity between two worlds in flames. Yet who shall say how deep we should descend into the struggle, once begun—how long we should be involved, and with what changes we should finally emerge?"

Thus wrote the editor of the leading English newspaper a few days since,

and in doing so he only gave voice to the feeling which has been predominant for some time past in the European world. Public men have felt that a European crisis was approaching, and that it would require more than ordinary prudence and management to avert it. It has been, therefore, with the greatest anxiety that they have awaited the speech from the throne of the Emperor of the French. Europe has been on the tiptoe of expectation for weeks respecting this speech, as it was hoped that it would remove or confirm the apprehensions which were entertained. His "far sight, iron will, and strong hand," wielding all the resources of a great military race—and standing, as he does, at the head of 600,000 warriors—make his voice, whether for peace or war, a most potent and weighty one, and gives him the most commanding position in Western Europe. If he should utter warlike hints or speak in the language of covert menace, then it might be concluded that war would be inevitable. He has spoken, and has proposed a Congress of the chief powers of Europe, in the hope that it will

serve "to extinguish, once for all, the fermentings of discord which are ready to burst out on all sides; and out of the very maladies of Europe, agitated everywhere by the elements of dissolution," be the means of ushering in "a new era of order and of peace."

Various opinions are entertained respecting this unexpected proposition, and it is scarcely known yet what the decision of the different Governments will be respecting it. A great many difficulties present themselves to the minds of rulers and statesmen to prevent the realization of the Emperor Napoleon's glowing picture of the results to be accomplished by a Congress. The very general demand, from nearly all the Powers, is for him to give his programme of what the Congress is expected to do, the questions it is to discuss and to decide upon, and the questions it is to leave untouched. They wish to know, before entering into a Congress, the character of the questions they may be called upon to discuss; for they are reluctant to lend their countenance to schemes which may have for their object the promotion of the interests of France and the consolidation of the Emperor's power. They are already jealous of his influence and they fear his power, and they will not, knowingly, contribute to the more complete establishment of the one or the increase of the other. The general feeling appears to be that if the Congress which he proposes should not meet, or, if it should meet, and its deliberations not be crowned with that success which he anticipates, then the alternative is war. To use the Emperor's own language, "two ways are open; the one leads to progress through conciliation and peace; the other, sooner or later, conducts fatally to war, by the obstinacy of maintaining a past which is rapidly rolling away."

It is confidently stated that even should a Congress meet, and in its deliberations upon the difficulties in Poland, come to a decision adverse in the opinion of Russia to her interests, she would reject all interference and make ready for war. Russia has already said, in language which cannot be mistaken, that she will allow no meddling with her affairs, and that if

the Great Powers will not go to war for Poland and fight that war out "to the bitter end," they had better hold their tongues respecting that unhappy people. Russia is evidently preparing for war. She is incurring extraordinary expenses in preparing herself as rapidly as possible for the coming contest, lavishing millions upon iron-cased frigates, monster cannon, and other appliances of modern warfare; Cronstadt is bristling with guns, and half-a-dozen Sebastopols are being made ready for an enemy in the Gulf of Finland.

Germany, also, would be quite restive, should a Congress decide upon the Schleswig-Holstein question in opposition to German views. Since the recent and sudden death of the King of Denmark, the German Governments have taken an increased interest in the affairs of Schleswig and Holstein. War is imminent between Germany and Denmark, some of the German papers going so far as to say that the possession of Schleswig-Holstein is the honor of the national flag, and that steps should be decided upon and taken, and the legitimate succession defended against all foreign intervention, even at the cost of a war against all Europe!

In view of all these complications, which already exist, it seems incredible that the Emperor Napoleon can seriously entertain the idea that a Congress of the Powers of Europe will be able to bring about such a reign of peace as he describes. It is more likely that he proposes such a Congress with the view of throwing the discredit of war upon some other Power, and appearing before the world himself as a Sovereign who would have peace if he could, but who is compelled to accept the alternative of war because it is unavoidable. No one knows, or ought to know, better than the Emperor of the French that Europe is not likely to produce an assembly possessing the wisdom, the virtue, and the unselfishness necessary to say in his language—"Have not the prejudices and rancors which divide us lasted long enough?" A Congress, or any number of them, may assemble, but the nations of Europe have too much self-love and ambition, and are

too intensely covetous, ever to make the concessions necessary to maintain harmony. Such miserable makeshifts must inevitably be swept away by the force of coming events. Compromises of the character likely to be made in such a Congress cannot avert war or prevent Europe from becoming a battle-field. Babylon, of which the nations of Europe form so large a part, must fall. War will be one of the agencies by which that fall will be brought about. The spark that is required to kindle the conflagration that will enwrap Europe in the flames of war will fall, and all the efforts of Emperors, Kings and Congresses, while they depend upon their own wisdom, cannot extinguish it. In the opinion of the editor, whose language we have quoted at the head of this article, England's "position is that of arbiter," she has "no interest to be answered by war." But how can she stand apart and preserve herself unharmed in the midst of "two worlds in flames?" She may keep out of the fire for a while; but its attractive glare and glitter will ultimately dazzle her eyes and blind her judgment, and she will rush in and share the common fate. This is but a mere question of time. At the present it is evident that she feels quite secure. Her position is deemed unassailable. The strength of her Government, (which she views as a model of what Governments should be,) the patriotism of her sons, and their unalterable devotion to her interests, and her great wealth and boundless resources, cause her to indulge in unlimited gratulations upon her security and prospects. At no previous time in her history has Great Britain dreaded disaster less than now. Other nations may have their revolutions which convulse them to the centre, or be threatened with difficulties which endanger the stability of the thrones and power of their rulers, but they affect not her. They only serve to feed her self-love and pride;

and, when she witnesses them, she points with an air of conscious superiority to the excellence of her institutions, and the material progress she is making, though but so recently threatened with dire calamities through the loss of her great staple, cotton, and the withdrawal from her markets of a large portion of her customers through the American war. Now, this is exactly the feeling which ought to be most feared. It is the feeling which the great American nation exhibited before the heavy calamity came upon them under which they are now groaning. As with individuals so with nations, "pride goeth before a fall and a haughty spirit before destruction." Even now events are in process of development which will inevitably involve Great Britain in trouble and war. The wisdom of her statesmen alone cannot save her from those dreadful evils. The time is not far distant when she will find herself opposed by nations against whose power she will not be able, single-handed, to make headway. Through the combinations and alliances which they will enter into, she will be compelled to "call upon other nations," in order to defend herself and the integrity of her empire, and to preserve herself from being overwhelmed. On this point the Lord has spoken. His words will be literally and completely fulfilled. War is to be poured out upon all nations. Great Britain can no more escape the effect of that fiat, notwithstanding the permanence of her Government, the strength of her people, and the abundance of her wealth and resources, than can the rest of the nations. Well might the voice from heaven, in view of the destructions which were coming upon Babylon, call upon the people of God to come out of her, that they might not be partakers in or receive of the calamities and evils with which she is to be visited.

FLATTERY.—There is a vast difference between the expression of a due and delicate appreciation of merit, and that false exaggeration and praise which is dictated by adulation. The former is always received with pleasure; but the latter wounds the susceptibility of those on whom it is lavished, to a mind rightly constituted there being nothing more painful than undeserved, or even excessive commendation.

GOVERNMENT.

That the welfare of a people depends, to a great extent, upon how they are governed, will, I think, hardly be questioned. Hence, the duties of governments, in protecting the interests of their citizens, is perhaps the most important subject that can engage our attention, so far as temporal circumstances are concerned. All honest men like to live amongst a people where their persons and property are protected from all visitations excepting those of Providence, and where bad men are compelled to satisfy their wants, not by plunder, but by industry; where quarrelsome men are compelled to decide their differences, not by the strong hand, but by arbitration; and where the people rise up as one man to redress the injured rights of any one of their brethren against the oppressions or encroachments of any other society which may attempt to oppress them. Civil governments are established in order to obtain these ends; but, unaided by the Spirit of God, they are not sufficient to preserve a people from famine nor from much internal wretchedness. As Englishmen we are in the habit of looking upon our country as the best governed of any upon the earth, and we boast of its institutions and laws with pride. We have the *habeas corpus* act and the trial by jury, which are considered amongst the most inestimable blessings, and which secure unto us, as long as they are preserved inviolate in their purity, civil and religious liberty. No doubt the freedom which Englishmen enjoy has contributed to place Great Britain in that high position which she now occupies amongst the nations of the earth. It cannot be denied that beneath her external grandeur there lurk ten thousand evils undreamt of by those who estimate success by glare and pomp, and who do not live in the light of the Gospel. The servants of God tell us that England's greatness is doomed and will fall; that the blood of her patriots and the wisdom of her statesmen will avail nothing in that

day when the chastening hand of God is heavy upon her. I could exclaim, "England, with all thy faults I love thee still,"

but though I love thee not the less, I love the kingdom of God more.

England, like the great nations of antiquity, if she pursue the same unvirtuous course, must decline and fall. It is a hard problem to historians, who do not believe in an overruling Providence which rewards in strict justice the actions of men, to tell how Rome, once the mistress of the world, could have fallen to her present abject condition; also, how it came to pass that timid slaves now inhabit Athens, the land from whence sprang many of the greatest creations of the human intellect—the land of eloquence, of reason and of liberty. The reason is because they lacked that power and influence which springs from a course of virtuous conduct and of unswerving rectitude, the practice of which principles can alone successfully guide a people.

Whenever an obedient people has had righteous leaders possessing the Priesthood of God, that people has been successful in war, when war was necessary, and they have been preserved from the various calamities which befall nations that reviled Him, and scorned his Gospel, and by his Spirit they knew how to estimate the "ills which flesh is heir to." We have instances of the truth of this in the lives of Joseph, of Moses, of Joshua, of David and of Daniel. The history of Joseph beautifully illustrates what I have said. Pharaoh had the wisdom to place him at the head of affairs. The Egyptians obeyed his orders and stored up their surplus corn, so that when the famine came they were in possession of those means of sustenance of which the neighboring people lacked; but I need not refer to those ancient worthies to show that God honors those who honor his Priesthood. The histories of Joseph Smith and Brigham Young are replete with instances of the power of Priesthood in guiding aright an obedient people.

When I compare the condition of the world to-day with its condition at any previous time, I cannot see that it possesses now any more of the elements of universal peace and righteousness than it did then; hence, I conclude that until men holding the Holy Priesthood hold also the reins of government in the nations of the earth, that blessed time will not come. Joseph Smith, in again restoring the Priesthood, may more than any other man be compared to Moses, on Mount Pisgah. From his solitary height he had a most extensive view; behind him was a dreary desert, where successive generations had dwelt reaping no harvest and building no abiding city, always moving, but making no advancement; while before him was the goodly, promised land, the land flowing with milk and honey, the land where the children of Israel were to establish themselves, and, while living in obedience to the requirements of the laws of God, every useful art and every ennobling science should flourish amongst them, to happiness and bless.

So Joseph Smith could see behind him how generation after generation had moved in a constant round of preaching, debating and of wrangling, gathering no fresh harvests of truth, and establishing no principle which would be for the universal benefit of mankind. But amid the conflict of sects and of parties, he could see each teacher advocating his own peculiar principles or ideas, regardless of the common weal of mankind; before him he could see the goodly land; he could see the glorious harvest waving, the seeds of which he had sown with a bountiful and liberal hand; he could see the barren schismatic religion of the world supplanted by one which is fruitful—by one which is calculated to bless, to happiness and exalt man in the scale of being, and he likewise saw the time when mankind would properly appreciate their benefactor, who had nobly breasted the current of public opinion to obey his Father's behests, and to secure unto his brethren and sisters happiness and eternal life.

H. B. RICH.

INFLUENCE OF SPIRITS.

Since the day those rebellious spirits were cast out from heaven upon the earth, they have been and are now busily engaged in their designs upon the human family; and we are told "The Devil goeth about as a roaring lion, seeking whom he may devour," and I do not for a moment presume he is alone, but on the contrary he is still aided and assisted by those "legions" which fell with him; and where they find willing ears, they are infusing their poison into the hearts of the children of men. To one is given the desire to murder, to another to steal, to another to lie, to another contention, to another slander, to another adultery, to another drunkenness and debauchery—all by the self-same spirit, to every man severally as he inclines or lists to obey; and they find thousands, yea, tens of thousands, who readily partake of these influences and become votaries at the shrine of Baal, revelling in those

damning sins that would disgrace even the brute creation! Yet he pursues the even tenor of his way, gazing heedless upon the sight presented by the rapid increase of crime upon the earth, for he is led captive by the Devil at his will. True, Satan's influences are great, and he exercises such power over the earth that were it possible "he would deceive the very elect." Paul tells us to "try the spirits, and to have no fellowship with the unfruitful works of the powers of darkness, but rather reprove them." The whole deceptive power of hell has been and is now more particularly brought to bear against the Saints of God, by trying in divers ways to seduce them from the path of duty, and to get them to partake of some of the vanities and influences that are abroad in the world. These evils the Saints should watch closely and shun them, for they are all opposed to the plan of salvation, and, if indulged in,

will lead to an apostacy from the true faith. Let the Saints look to the living examples of those who have apostatized, and they will readily see that they have become twofold more the children of hell than they were before, because their light having become darkness, how great is that darkness! "Straight and narrow is the way that leads to eternal life," and if we turn aside from the light of revelation we are sure to make shipwreck of our faith.

When we first embraced the Gospel, we came in possession of the Holy Ghost, and it bestowed upon us its influences, which are all happyfying in their effects; and as Saints we are exhorted to add to our faith virtue, temperance, godliness, &c., and to increase in every good word and work; and, by giving heed to the teachings of the Spirit of our religion, it is an easy matter to distinguish every other principle, or influence, that would lead to destruction. As Saints of God, it is an imperative duty devolving upon us to make ourselves thoroughly acquainted with every key of knowledge revealed by the servants of God for our advancement, that our knowledge may be as a bulwark to shield us in the hour of trial and temptation, thereby making us the better able to resist the Devil and all his influences. We are living in a day that is fraught with great and important events, and

also a day in which the Saints will be put to the test, for as the kingdom progresses we may naturally look forward to those who are not pure in heart to turn from the truth, and an apostacy may, perhaps, take place in the Church as great as has been since its organization in this dispensation, but it will not affect the gold, only to make it brighter and of a finer quality. It is a difficult matter for some to stand alone—they are too apt to pin their faith upon the sleeve of some person or persons, rather than depend upon the revelations of Jesus to exalt them. This should not be, for a person in this position is in great danger of being led off, or of being turned aside, and their professions will profit them nothing.

The kingdom of God is making rapid strides, and unless we keep pace with the Work, it will be said of us we are slothful servants, for many are the responsibilities that rest upon every member in the kingdom; and by being slothful we will not only get the censure of the world, but we will also fail of being with that chosen number who shall sit exalted at the right hand of God. True, we are not perfect, yet we are travelling in that road that leads to perfection, and we can overcome all by persevering in the straight and narrow way.

M. F. FARNSWORTH.

INSPIRATION.

Who that has read the beautiful truths contained in the *Millennial Star* can be else but pleased with their charms, or be inspired with a hope to possess them in himself, seeing what sweet promises are held out to all those who will avail themselves of their uses. The absence of them will bring a cloudy veil over our whole existence, for truth lights up the future of our prospects with great perspicuity, casting off from us the dull, dragging cares of uncertainty, which wither our hopes and make us afraid—and they will give us that vitality necessary to the well-being of all Latter-day Saints.

Then who should prize them but those who are striving to obtain salvation's glories! To me they are cheering, and they soothe as does the sunshine, bathing itself in the limpid brook or gurgling stream, when seen; as soothing as is the sound of murmuring rivulet when heard, as its waters sometimes purl and play and lave its pebbly bed and banks, in solitude and wakeful dreaming. Or softer still, like tinkling sheep-bells heard from distant hills, or warbler's songs in quiet vales below—swallow's twittering on our house-tops, or robin's notes on church-yard walls, now heard as a

requiem for the dead—these things once had all their charms, but now what interests me most? Why, truth in sweet angelic form!

The sunlight dipping in the streamlet has faded—the gurgling sounds from rivulets are dull, the sheep-bell's tinkling—clattering noises all. Songs of birds—ah, me! but most mournful notes if I had found thy grave, pure,

heavenly, truth! Robin's warblings sure would cease when thou wert gone; but with thee I can love and cherish fond remembrance of all such scenes, which thou well knowest encompassed me where I was born. To these my thoughts would lead me and ask my stay, but duty calls me in other paths.

JOHN BATT.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 761.)

November 1 (Sunday).—We went and heard the Rev. Mr. Beckwell preach. In the afternoon Elder Kimball preached to a very attentive congregation, and I preached in the evening, congregation attentive.

—2.—Returned to Liverpool and proceeded to Manchester, where we found brothers Levi Richards, Lorenzo Snow, J. Blakeslee and James Burnham, who had just arrived from America on a mission.

—8 (Sunday).—I had organized the Priesthood in Manchester to meet every Sabbath morning, and distribute themselves throughout the different parts of the city to preach in the streets. In this way they occupied about forty preaching stations, at each one of which the congregation were notified of our regular meetings in the Carpenter's Hall. This so annoyed the sectarians, particularly the Methodists, that they made complaints to the mayor, who issued an order to have all street preachers arrested. I went to the Priesthood meeting in the morning, and felt impressed to tell the brethren to go home. The police, who had been instructed to arrest all street preachers that morning, took up about twenty, who all proved to be Methodists. When the magistrate learned they were not "Mormons," they were dismissed.

I baptized John Taylor, of Manchester, who had been an infidel.

—10.—Went to Pendleton.

—15 (Sunday).—I went to Duckinfield with Elder Charles Miller, and preached in the forenoon. In the interval heard a gentleman and his daughter play beautifully on a double

harp. Met with the Church in the afternoon; then went to Stockport and preached in the evening, and returned to Manchester.

—16.—Elder Taylor came to Manchester and remained till the 20th.

—21.—In company with brothers Levi and Willard Richards, I went to Bolton and attended Council meeting in the evening with the authorities of the Branch. Staid with brother Adam Young.

—22 (Sunday). — Brother Willard Richards preached in the morning upon the Priesthood, and I in the evening upon the same subject.

—23.—Returned to Manchester.

—25.—I started for London in company with Elder Kimball. Went by railway to Stockport, and from thence by coach to Macclesfield, and staid with brother James Galley, the Presiding Elder, and counselled the Saints.

—26.—We rode to the Potteries by stage coach; stopped at Burslem, where we met brother Geo. A. Smith. I preached in the evening upon the evidences of the authenticity of the Bible and the Book of Mormon.

—27.—Staid at brother Johnson's with brother George A., who was afflicted with bleeding at the lungs. I preached in the evening at Stoke-upon-Trent.

—28.—Elder Kimball and I left for Gret's Green, near West Bromwich; we called on the Saints. We met a man staggering, and on inquiring the reason, he informed us that he had not tasted bread for two days. Elder Kimball gave him sixpence.

—29.—I preached at Gret's Green in the morning. We staid over the

afternoon meeting and then walked to Birmingham, where we heard Elder Snow preach. Brother Kimball and I followed him.

—30.—We took the cars for London, where we arrived at 6 p.m., and found brother Woodruff well and in good spirits.

December 1.—I preached in Barrett's Academy, London; Elder Kimball followed me.

—2.—Elders Kimball, Woodruff and myself called on a few friends.

—3.—We visited the Tower of London, the Horse Armory, the Jewel Room and the Thames Tunnel. I preached in the evening in Barrett's Academy.

—4.—With brother Woodruff I visited Buckingham Palace and Westminster Abbey.

—5.—I walked out with brother

Woodruff to try and find the Book of Mormon, having heard that it was published and for sale by some unknown person, but could not learn anything about it.

—6 (Sunday).—With Elder Kimball and Robert Williams I attended service at St. Paul's Cathedral this morning. Met with the Saints at Barrett's Academy at 3 p.m.; brother Kimball preached; about fifty present. In the evening I preached, and was followed by brothers Kimball and Woodruff. We had a very interesting meeting; one person applied for baptism. Several of the Aitkenites were present; they wished us to call upon them—thought they would be baptized; one of them purchased a hymn-book. Afterwards the Saints met at Father Connor's, and partook of the sacrament.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 5, 1863.

TITHING AND MISSION FUND.—EVILS TO BE GUARDED AGAINST.

WE have received the subjoined communication from one of the brethren, and as the inquiry he propounds is likely to possess some interest for the Elders and Saints generally, we comply with his request, and insert our explanation in the columns of the STAR.

Dear Brother,—Will you please to give me a little light upon the following:—Suppose a person earns 80s., the Tithing of which would be 3s., and suppose this same individual has a family, and, consequently, cannot afford to pay anything into the Mission Fund, should he separate the 3s. Tithing, placing 2s. of it to the Mission Fund account, and the remaining 1s. to the Tithing, or should he pay in the whole to the Tithing account? If you could find time and space in the columns of the *Star* for a few words of instruction on this matter, it will not only benefit myself but others as well.

The law of Tithing, when properly complied with, requires, as the writer states, the payment of one-tenth of the income. The means which is needed for the payment of hall rents, the support of the Elders, and other expenses connected with the sustaining and carrying on of the Work of God, and which is called "Mission Fund," should not interfere in the least with the Tithing. Rightfully, no portion of that which is justly Tithing should be diverted from it to the purposes for which the Mission Fund is intended. But there are

many in the Mission who feel that, with their small wages—having families to sustain and the emigration to prepare for—when they have paid one-tenth of their income they cannot donate much, if anything, towards what is known as the Mission Fund. Yet the claims of the latter fund are very apparent to them; they see that, if the Work be sustained, they must do something towards its sustenance pecuniarily. Instead, therefore, of paying in all they can spare as Tithing, they have, in many instances, taken a portion of their means and donated it to the Mission Fund, and the remainder has been put down to their credit as Tithing. It is to the custom of this class that the letter of our correspondent refers, and it is for their enlightenment he proposes the inquiry as to what proportion shall be paid in as Mission Fund and what as Tithing. Now, this is precisely such a question as cannot very well be answered; for the rule that would apply very justly to one Conference or District in the Mission, would be entirely unsuited to another, owing to the difference in the circumstances which surround each. Besides, as the payments of the Saints are not always alike, and the expenditures for the wants of the Work sometimes vary even in the one Conference, we can imagine that no fixed rule can be prescribed by us for regulating this matter, and be attended with good effects. The Presidents of Districts and Conferences ought to know exactly, or nearly so, how little they can do with to meet current expenses, and should inform the Saints accordingly. This is sufficient upon this point at present.

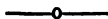
We almost wish at times that we could dispense with the Mission Fund, as it is called, altogether. But we see no way of doing so, situate as the Work is at present in this land; for if the people were allowed to donate at random, and without any method or arranged plan, the wants of the Work would be unattended to—what is the business of everybody would soon become nobody's, and difficulty and embarrassment would follow. Our reason for wishing at times that we could dispense with the Mission Fund arises in consequence of the disposition, which we notice among the Elders and Saints, to fall into stereotyped notions and practices. They too readily become formalists in all these matters—slaves to a certain routine—instead of drinking into the spirit which prompted their arrangement. There is an inclination among the Elders, in some quarters, to look to the Mission Fund for the supplying of all their wants, as we might suppose a hireling minister looks to his salary. The faith, to which we referred in our last week's editorial, is exercised but little, if any, by them. Instead of leaning upon the Lord, and going forth among the people as his servants should do—trusting in him—they fall back upon the Mission Fund, as though that were their only resource. We need scarcely say that, where this is the case, faith is neither cultivated nor developed, and the hands of zealous, striving Elders who may be in charge of funds, are to a certain extent tied thereby. It is not a difficult matter to conceive of an Elder going forth among the people, so full of the spirit of his calling and of faith, and pursuing so wise and prudent a course, that he would be able to get along with very little (and most of the time without any) assistance from the Mission Fund. We have known Elders who could, with the help of the Lord, do this—Elders who would not view the money they might receive privately from the Saints as *perquisites* not to be taken into account as "Mission Fund," and who, after receiving such, would not still look to the "Mission Fund" as much as though they had not received private donations—and we still hope that there are many such in this Mission. When the arrangement was made for the Saints to donate to a

Mission Fund, and they were instructed accordingly, it was not intended to relieve the Elders from the necessity of exercising faith. We should much prefer saying to the Elders and Saints—embarrassing as it might be in some few respects—“Let the Mission Fund go down; sustain it no longer,” than to see it working out effects so injurious to the Elders as men of God, as their failure to exercise prayer and faith in our heavenly Father would be. We state that which we know, when we say that it would be far better for the Elders to travel and preach, going from house to house, and dressed in the plainest or shabbiest of clothes, yet putting their trust in God and relying upon him, than to be dressed in sleek broadcloth and fine linen, with a Conference house to stop at, and leaning upon a Mission Fund for all they need, instead of upon their heavenly Father. Under the first-mentioned circumstances they would be trained up as men of faith and energy, full of power and with unbounded confidence in God; while under the last-mentioned, they would become mere shams, destitute of every essential which servants of the living God should possess. Not that we think that there is any likelihood of Elders being able to live very fat or fine under the present circumstances of this Mission; but though the Mission Fund may at best, even in the Conferences which are the largest and most favorably situated, be but a small amount, we feel confident that there is great room for care in these matters to which we have referred.

But the Elders are not the only ones who need warning upon these points. Among the Saints, in some places, the knowledge that there is a Mission Fund in existence seems to lead them to the conclusion that they are relieved from many duties which the Saints in many lands, (and in this also in the early years of the Work of God here, and in many parts of it at the present time,) thought it a pleasure to discharge towards the Elders. They probably donate something towards the Mission Fund; but when they have done that they seem to think that all obligation on their part has ceased. They seem to view such matters in a somewhat similar light as do the members of a sectarian church in Babylon, and they expect the Elders to manage and act towards them as a minister of such a church, in the receipt of a salary, would do to the members of his society. Now, the establishment of a Mission Fund was not intended to bring about any such results as these among the Saints, and they should not suffer their hearts to be dried up, and themselves to become mere formalists and the slaves of an inflexible rule.

By what we have said we would not have the Saints infer that we view the Mission Fund in any other light than as a fund that is absolutely necessary to be sustained under present circumstances in this Mission; but it is our duty to warn the Elders and Saints of those practices or habits which are likely to lead them astray, and it is with that object we have written these remarks upon it. We hope all will endeavor to profit by them, and try and live more by the spirit of counsel and instruction than by the mere letter.

ABSTRACT OF CORRESPONDENCE.



We have been kindly favored with the perusal of a letter to Elder John Smith, Patriarch, now on a mission in Scandinavia, and with the perusal, likewise, of one to Elder Richard Bentley, both from Elder Geo. A. Smith, of

the Twelve Apostles, written in Great Salt Lake City, Oct. 14th. Gladly availing ourselves of their kindness, we lay a few extracts from them before our readers, condensing them into one for convenience :—

“On the Saturday and Sunday previous to Conference, four companies of emigrants arrived, among them the entire company of the ship *Amazon*. The drouth the past season has shortened the crops, and the attractions from the gold diggings North, as well as West, in addition to the feeding of the Federals on the hill, makes it a poor prospect for any surplus to be on hand at the next harvest. General Connor and his command are busily engaged searching for gold, it being considered the best way to break up the “Mormons” by flooding the country with gold-diggers. With what success the search is conducted is not definitely known. We have had a very large Conference—a great number of returned missionaries have occupied the Stand during the four days it lasted, President Young not being able to speak a great deal himself. The Theatre was opened on Saturday last, and on Wednesday brother D. O. Calder’s Musical Association of two hundred members, gave an entertainment—they were truly sweet singers. All the emigration companies have arrived but one, and the emigrants have mixed among the people—they generally came in in good condition. The foundation of the Temple is being re-laid, and is a very creditable work. Sixteen abutments, eight on each side, of the new Tabernacle are completed; a considerable amount of timber is on the ground towards the construction of the arch; the room is planned to be 65 feet in height without a column, 232 feet long, 132 feet wide, inside, the straight sides of the building being 100 feet long, with half circles at each end. Captain White’s company is expected in in the morning, which winds up the emigration for this year. The President is building a cotton factory adjoining his woollen factory on Kanyon Creek.”

BEDFORDSHIRE CONFERENCE.—A Conference was held in Bedford on Sunday, the 18th of October, at which were present Elders W. S. S. Willes, President of the District, Joseph Bull, President of Sheffield District, Thomas O. King, President of the Conference, Robert Neslen, President of the Norwich Conference, and Travelling Elders D. Gibson and J. Rider, of the Bedford, and S. Sears of the London Conference. The Saints were represented to be striving to live up to the commandments of God, and to be desirous of increasing the Holy Spirit in their possession, that by it their happiness and their usefulness might be augmented. The Authorities were sustained in the usual manner, and Elder Bull and the other Elders present gave much good instruction upon the duties of the Saints and the benefits and blessings to be derived from the faithful observance of the principles of the Gospel of salvation. The Saints were exhorted to be upon their guard against the evil temptations and allurements of the Adversary of righteousness, for it was but by their faithfulness that they could gain their eternal salvation. The Spirit of God was enjoyed throughout the day, and those present rejoiced in the powerful testimonies borne by the Elders to the truthfulness of the Gospel. The blessings already received by the Saints, manifested in their prosperity and in the rapid development of the resources of their Mountain Home, were touched upon, and those there present were promised similar gifts and blessings if they would but be faithful to the requirements of the servants of God. Benediction was offered up by President Bull, and Conference was adjourned, the Saints returning to their homes feeling well satisfied with the proceedings of the day, and strengthened in their desires and determinations to continue faithful and true to the cause of Christ.

NEWS FROM HOME.

The *Deseret News*, containing the report of the Semi-Annual Conference held in Great Salt Lake City, Oct. 6th, has just come to hand, but too late for its insertion in the present number of the *Star*, consequently we postpone it until our next issue. On the evening of the 7th October the Deseret Musical Association gave a concert, at which a very creditable display of vocal and instrumental ability was made, and which afforded a considerable amount of enjoyment to those present. The Theatrical Association has commenced its winter season of entertainments, and the people are reaping amusement as well as instruction from the life-like representations of character in the chaste, moral dramas introduced upon the boards.

Governor Doty, in connection with Governor Nye, of Nevada Territory, formed a treaty with the Indians at Ruby Valley, on the 11th October, allowing them hereafter, by stipulation, an annuity of \$5,000. Governor Doty returned to the city and started immediately north to Soda Springs, to there meet General Connor, where he had gone for the purpose of getting the Northern Indians to ratify the Bridger Treaty. They returned to the city on the 18th.

We clip the following items :—

THE FIRST SNOW.—Some days since the weather was exceedingly variable between heat, cold and wind. Between Sunday night and Monday morning there was a smart shower of hail in the valley, and at daylight the mountains east and west wore a good sprinkling of snow. Winter looked set in; but a milder sky is again over us.

ARRIVED.—Capt. White's train arrived on Tuesday evening, the 15th, the last of this season's immigration from the eastern frontiers. We are thankful that so large an increase to our population has been able to travel, many of them, from their homes in far distant countries, across the seas, and then across the arid plains, with so few casualties and losses. No doubt individuals have had their trials, such is the lot of man at home as well as in travel—but for the general good of the whole we are truly thankful.

CORRESPONDENCE.

ENGLAND.

WARWICKSHIRE CONFERENCE.

Coventry, Oct. 31, 1863.

President Cannon.

Dear Brother,—Having a desire that you should know how things are going on in this Conference, it makes it a pleasure to sit down and write you a few lines. Since I last wrote you the brethren here have done a great deal of out-door preaching in some of the country towns and villages. They have been received very kindly, and

the people have paid good attention to them; in some instances they have stood in the rain to hear us until wet through and it was time to close the meeting, and it gives me joy, because I know that the Lord will gather all the poor Saints in his own due time.

The brethren of the local Priesthood in Coventry have been to preach in some of the places in its neighborhood, and for the first time they received a very good hearing from the people—but at one little village, the second

time, they could not get them to listen, except one old gentleman who had heard them the first time too. He was listening very attentively when the priest came to him to get him away, but he kept his station until the priest came the second time and took him by the arm and hurried him into the chapel. This village has suffered a great deal from sickness this season, almost every family having felt its effects. The doctors are at a loss to know what is the cause of the disease, which reminds me of the passage of Scripture where it reads that, "The wisdom of their wise men shall perish, and the understanding of the prudent shall be hid."

As I go among the Saints I find a great improvement in them, as you can see by the way they pay their Tithing. If all emigrate that I think will next spring, it will make quite a thinning out in the Conference. I hope they will, for if they can go and do not embrace the opportunity, they will most likely wish they had, before another emigration. I rejoice more in my labors every day in the Gospel of Jesus Christ in which I am engaged, and I feel thankful that I was ever called to come on a mission to my native land, to bear a faithful testimony to its truthfulness. I also have pleasure in associating with my brethren in the ministry, and with the Saints amongst whom I labor.

When I think about the destruction which is coming upon this nation if the people do not repent and turn from their sins, it makes me sad; as the vision passes before my mind and I see the famine, pestilence, bloodshed, sickness and death, I feel sorrowful that such must inevitably be the case, for they will scarcely repent. The civil war raging in America is not a tithe of what will yet be there, as well as here, if the people will continue their iniquitous course. O! that they would turn from their evil ways—that they would hearken unto the servants of God who are sent to call them to repent before it is too late; for the cloud is even now almost ready to burst; it will come in a day and hour when they think not of it.

I close, praying the Lord to bless your labors as he has hitherto done,

and to give you power to accomplish all the good that is in your heart to do. Your brother in the Gospel of peace,

ROBERT PIXTON.

BIRMINGHAM DISTRICT.

Birmingham, Nov. 25, 1863.

President Cannon.

Dear Brother,—I am pleased to have another opportunity of informing you of the prosperity and progress of the Work of the Lord in this District, for truly our heavenly Father has owned and blessed our labors, and our hearts have been made glad in seeing a good number of strangers attend our meetings, many of whom have received the truth and honored it by being baptized for the remission of their sins. Since April last, we have added to our numbers, in this Conference, about one hundred adults; every week adds more to our list, and the future prospect is bright for a good harvest. Brother C. S. Kimball is well and continues to labor with joy and success among the Branches. Brother W. H. Shearman has been laboring with us for the past five weeks with pleasure to himself and benefit to the Saints; we feel sorry that he leaves us to day to resume his labors in Liverpool.

I am sorry that I cannot forward you a certificate of audit signed by those who have examined the pass and Branch books, as, although myself and several of the brethren have been busily engaged for some weeks in endeavoring to unravel and straighten the accounts, we have found them so intricate and confused that no one could conscientiously sign such certificates as the published form. There has certainly been no correct audit in this Conference for years, although men have signed their names to the effect that there has been. I am happy to say, however, that, with the assistance of my brethren, I have been able to get the accounts of the Conference and its Branches into something like proper order. I hope to be able to forward you full and correct certificates of audit by the end of the present year, and intend henceforth, to have the accounts of the Conference

kept in such order—as those of every Conference should be—that they will be found correct by any one who may succeed me in the future. 'Too much care cannot be exercised in these matters, and neglect of them, either in District, Conference or Branch presidents, is decidedly criminal. We held two district meetings in this Conference, on the 15th and 22nd instants, when this subject, as well as Tithing, Church Records, etc., were laid before the Priesthood. I have instructed them to be very particular in money matters hereafter, and to have an audit of the pass and Branch books every month, and I intend to hold the Branch Presidents responsible for seeing these instructions carried out. I must say, however, in justice to them, that they are as anxious as myself to see these matters properly attended to, and that they are not responsible for the past condition of the Books.

The Warwickshire Conference is improving; brothers Pixton and Whitney are doing all in their power to bless and comfort the Saints: ten or twelve have been baptized there within a few weeks. We shall be glad if you can make it convenient to be at Conference in Coventry on the 20th of December.

Brothers Taylor and Free are laboring zealously in the Staffordshire Conference, and many have joined the Church there—eight were Baptized in Shrewsbury the past week, (so I am informed) and others have given in their names. I thank you for your visit to Hanley; although very wet weather we had a time long to be remembered, and I feel that much good will be the result. I should have been glad if you could have been with us on the following evening, for we enjoyed ourselves very well; the songs and recitations were innocent and instructive, and the evening passed off without aught to mar or grieve the feelings of any one present, although the room was well filled.

Please to continue to remember me in your prayers. With kind love to yourself and all associated with you, I am, your fellow laborer,

J. M. Kay.

WALES.

Thomas Town, Merthyr Tydfil, }
October 31, 1863. }

President Cannon.

Dear Brother,—Since my last letter to you, which appeared in the *Star*, I have visited the nine Conferences comprising the Welsh Mission. This letter would be too lengthy were I to give you in detail the account of my happy visits to each Conference, from Branch to Branch and from house to house; however, I will say in justice to my brethren and sisters, that I met with a very happy welcome at the houses, Branches and Conferences in my travels among them. I feel very thankful that my lot has been cast to labor among a warm-hearted and hospitable people. Hospitality is one of the prominent characteristics of the Welsh people, and after they have embraced the Gospel that attribute is being made still more manifest in them.

Many of the Saints in Wales are laboring under a disadvantage that their neighboring brethren and sisters in England have not to contend with. The English Saints can read and understand English books, and their minds are weekly lit up by the radiant light of a very bright and beautiful *Star*. The *Journal of Discourses*, also, is full of principles and doctrines that are of an inestimable value to all true-hearted Latter-day Saints. In the country places and inland counties of Wales, the brethren who are laboring in the ministry with myself have to translate the valuable instructions contained in the *Star*, which are eagerly listened to by the Saints. I have been teaching them to endeavor to learn the English language, and not to be discouraged if they could not learn it all in a day, and I have advised them to buy English and Welsh dictionaries, and learn it as fast as they could; and if they would only learn one English word daily, that they would in a year know three hundred and sixty-five words.

The Presidents of Conferences and Travelling Elders are united with me as the heart of one man, and so is the Priesthood generally. The brethren that have lately arrived here from Zion—namely, William H. Waylett, Evan A. Richards and Jonas N. Beck,

are infusing the spirit that predominates in our dear Mountain Home among the Saints, and their labor is much appreciated by them.

We are continuing to baptize, and are adding to our numbers. Several of those that have joined were members of popular sects of the day. They were tired of living on chaff after they found out that there was substantial food within their reach, and their hungry souls are now feeding with much joy and satisfaction on the glorious blessings that our Savior promised to his faithful followers. I am not able at present to give you a correct account of the number of baptisms since my last report, but I will find out after a while the exact number and forward it to you.

The gift of healing is being made manifest very signally in different parts of the Principality, and among the many goodnesses of our heavenly Father I will here pen an account of a circumstance that transpired lately. On the 31st of July last I visited a person at Rhymney, of the name of David Evans, who had been confined to his bed for the long period of six years. He related to me the cause of his illness, and said that he had been working under ground in a damp place, which brought upon him the rheumatic fever, and ever since he had been unable to rise from his bed. He told me that he was several years ago a Latter-day Saint, but through some misunderstanding and carelessness on his part, had been cut-off from the Church of Jesus Christ. I do not remember that I ever saw any human being so helpless as he was. He could not move his hand to his head nor move his feet; his wife had to wait upon him as she would on an infant, only a great deal more so. He was indeed an object of great pity—life seemed to be of no pleasure to him, his feet were as cold as clay, and he looked a mere skeleton, and nothing but the monster death and a cold grave

would soon be his lot. I asked him what he thought of the Gospel. He said that he knew it was true, and then related his experience and the joy he felt in days gone by, when he was in good standing in the Church. After hearing him speak I could hardly refrain from shedding tears, and a spirit of sympathy and tender compassion enveloped me, so that I felt to say that if he would render obedience to the Gospel the Lord would heal him. He willingly consented to be baptized whenever I thought proper. I told him to send for brother Thomas Evans, the President of the Rhymney Branch, to come and baptize him, as I had no garments to change with me at that time. Brother Thomas Evans, with the assistance of another brother, baptized him in a few days after I left. On the 12th instant I called at his house again, in company with brothers William Lewis and Jonas N. Beck, and to my great satisfaction I found him very much improved in health. He told me in the presence of the above-mentioned brethren, that after he was baptized he felt something penetrating powerfully through his benumbed members, restoring a sense of feeling and a very agreeable sensation through his whole system. He can now with ease raise his hands towards his head and move his feet, which he could not do previous to his baptism. He expects to follow his daily avocation in life in a short time, whereby he can sustain his wife and two children, who, with himself, have been compelled to subsist on the small sum of six shillings per week.

The various gifts of the Gospel, as are recorded in the 12th chapter of the 1st Epistle of Paul to the Corinthians, are enjoyed by the Saints. The new members are cheerfully paying their Tithing, and they are feeling first-rate.

Your brother in the Gospel,

THOMAS E. JEREMY.

Everything useful or necessary is cheapest. Walking is the most wholesome exercise; water the best drink; and plain food the most nourishing and healthy diet. Even in knowledge, the most useful is the easiest acquired.

Nothing sets so wide a mark between a vulgar and a noble soul, as the respect and reverential love of woman-kind. A man who is always sneering at woman is generally either a coarse profligate or coarser bigot.

V A R I E T I E S .



Many people drop a tear at the sight of distress, who would do better to drop a sixpence. In all clouds that surround the soul, there *are* angel's faces, and we should *see* them if we were calm and holy. It is because we are impatient of our destiny, and do not understand its use in our eternal progression, that the clouds which envelope it seem like black masses of thunder, or cold and dismal obstructions of the sunshine. If man looked at his being as a whole, or had faith that all things were intended to bring him into harmony with the Divine will, he would gratefully acknowledge that spiritual dew and rain, wind and lightning, cloud and sunshine, all help his growth, as their natural forms bring to maturity the flowers and the grain. "Whosoever quarrels with his fate, does not understand it," says Bettine; and among all her inspired sayings, she spoke none-wiser.

A D D R E S S E S .

James A. Cunningham, 15 Clyde Street, Sunderland.

Franklin Merrill, 7 White Hart Street, Cheltenham.

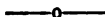
Warren S. Snow, or David P. Kimball, 21, St Andrew's Road, Southampton.

D I E D :

In Thornley Bank, Pollockshaws Branch, on the 19th of Nov., James Maxwell, aged 77 years, 11 months and 18 days. He was baptized into the church of Jesus Christ of Latter-day Saints, in May 1841, and had continued a faithful member of the Church until the time of his death.

In Manchester, on the 15th of Nov., of scarlatina, Emma, daughter of John and Sarah Mathers, aged 5 years, 4 months and 18 days.

P O E T R Y .



S P E A K G E N T L Y .

Speak gently to the erring'one,
Do not too rudely crush,
The wav'ring effort made by hope
E'er it has time to blush.
Let kind words cause a smile to deck
The cheek, and light the eye,
That love and joy may spring to life
And bloom no more to die.

Speak gently to the drooping heart,
Weighed down by pain and care,
Nor ever strive to add a pang
To grief already there.
One word of love oft warms the heart,
And drives dark clouds away
And makes our mental night as fair,
As is the summer day.

Speak gently to the loved ones
Nor 'low an angry word,
Drive back one thought of love from us,
Or lose us their regard;
They happy, we are happy too,
Their every bliss is ours,
Made brighter by love's beaming smile,
Than earth's bright blushing flowers.

Speak gently to the trusting one,
Keep bright each link of love,
Let confidence forever bind,
And lead to heaven above;
Speak gently, then, to every one,
Let kindness fill each heart,
With lingering music in each tone
They'll sorrow when we part.

Liverpool.

J. G. ROMEY.

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L I V E R P O O L :

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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Saturday, December 12, 1863.

Price One Penny.

MINUTES OF THE SEMI-ANNUAL CONFERENCE

HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1863.

(From the Deseret News)

Favored by remarkably fine weather, large numbers of the Saints from the country settlements were early in the city, and by ten o'clock on Tuesday morning, the 6th instant, the Bowery was well filled with people, and numbers continually increased till every seat was occupied, and probably one-half as many auditors were found standing around as those who were accommodated under the shade of the Bowery.

On the Stand were Presidents Brigham Young and Heber C. Kimball, and the Apostles Orson Hyde, John Taylor, Wilford Woodruff, Geo. A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow and Franklin D. Richards; Joseph Young, Levi W. Hancock, Albert P. Rockwood, Horace S. Eldredge, John Van Cott and Jacob Gates, of the First Presidency of the Seventies; John Young, Edwin D. Woolley and Samuel W. Richards, of the Presidency of the High Priests' Quorum; Daniel Spencer, David Fullmer and George B. Wallace, of the Presidency of this Stake of Zion; Edward Hunter, Leonard W. Hardy

and Jesse C. Little, of the Presidency of the Bishopric; John Young and Seth Taft, of the Patriarchs; George D. Watt and J. V. Long, Reporters; and a large number of Bishops from the settlements, and recently returned missionaries from Europe.

President Young called the meeting to order, and choir sang "O God, our help in ages past," &c., and Elder Orson Hyde prayed, invoking the blessings of the Most High upon the congregations that might assemble during Conference, and upon all Israel at home and abroad.

Throughout the Conference much valuable instruction was imparted to the Saints by Presidents Young and Kimball, the Twelve, and the Elders who spoke, and on the first day of Conference President Young spoke as follows:—

I do not expect you will hear much from me during this Conference. If I had faith, or you had faith for me, sufficient to heal me up and make me strong, so that I could speak as I would like to speak, and as often and whenever the Spirit of God would delight to speak through me, I should

still talk a great deal to the people.

I have always been satisfied, and am still, that they need a great deal of teaching, for everything is to learn and everything is to be obtained. We can receive only a little at a time, and it is only the faithful that can receive anything pertaining to the revealed will of God, and they can only receive it "line upon line and precept upon precept, here a little and there a little," and blessed is the man or woman that treasures up the words of life. Much has yet to be taught the Latter-day Saints to perfect them and prepare them for the coming of the Son of Man.

We have heard a good deal to-day, and we shall hear a good deal more to-morrow and next day, or so long as our Conference shall last; how long it will continue is not now for me to say.

In the remarks that have been made to-day, a great many things have been suggested to my mind. One thing I will take time to mention, and that is in regard to the stranger that passes through our country in search for gold, or in search for safety, as the case may be. I wish the Latter-day Saints, who live in these mountains, to understand that we are here through necessity, and that hundreds and thousands of Latter-day Saints are coming here now, and hundreds and thousands who are not Latter-day Saints are also passing through from the east to the regions north and west of us, or to other regions where they may hope to make their homes, and all through necessity; they are fleeing from trouble and sorrow. I wish you to realize this. Multitudes of good and honorable men become enrolled in the contending armies of the present American war, some to gratify a martial pride, and others through a conscientious love of their country; indeed, various are the motives and inducements that impel men to expose themselves upon the field of battle; but a portion of those who are peaceably disposed, and wish not to witness the shedding of the blood of their countrymen, make good their escape from the vicinity of trouble. It is chiefly this class of men who are now passing through this Territory to other parts, and I think

they are probably as good a class of men as has ever passed through this country; they are persons who wish to live in peace, and to be far removed from contending factions. As far as I am concerned I have no fault to find with them.

But I will say to the Latter-day Saints, when they come to you with well-filled sacks of gold dust to buy your produce, do not be afraid to ask six dollars a hundred for your flour, or more if it is worth it. The love of mankind is an exalted sentiment, and patriotism for home and country is worthy of a place in the bosoms of the greatest and best of mankind, but I cannot see that we do homage to these holy principles by selling our produce to the passing stranger for less than its actual cost to us; and he is as well satisfied to pay a reasonable and fair price for what he buys from us, as to receive it at half its value. Every intelligent farmer must be aware that flour costs him all of six dollars a hundred. If I oppress you when I teach you to take care of yourselves, then shall I continue to oppress you. Have I ever taught you, by example or precept, to oppress the hireling in his wages? Never. Can you justly accuse me of depriving the poor, or the stranger that is cast among us, of the means of obtaining the necessary comforts of life? You can not. But I may be justly accused of making men, as far as possible, earn their living; of teaching them to supply their own wants, and to accumulate and gather around them wealth and independence by a persevering industry and a constant frugality and care of the temporal blessings God bestows upon them.

Some would tell you that you are deprived of the free exercise of your rights by "Mormon" interference, while, every day you live, you live in the enjoyment of the rights and privileges of freemen, and staunch upholders of the priceless boon bequeathed to us by our fathers in the Constitution of our suffering country. They would tell you that it is the right of every man and woman to suffer themselves to be prostituted and defiled by the filth and scum that floats among the surging masses of

mankind, that are at present lashed into rage and madness by the demon of war. This is not, in strictness, a right which belongs to any human being, but on the contrary, it is the right of every person and of every community to resist pollution and to contend for the privilege of living a virtuous, holy, upright and godly life, so as to be justified before the heavens and before all the good that dwell upon the earth. They consider that they are curtailed in the free exercise of their rights, because they cannot enter into our houses and pollute our wives and daughters, and because they cannot change our domestic and social system to the lowest standard of this depraved age. It is their right to attend to their own business, and we feel quite capable of attending to ours.

I mean to watch them with a sleepless eye. Understand it, ye Elders of Israel. Whether you do as you are told or not, I shall tell every man to take care that he is ready for every emergency—to sleep with one eye open, and, if he has a mind to, with his boots on and one leg out of bed. I shall not be found off my watch; and if they commence intruding, woe unto them, for they will then know who are the old settlers.

Treat the passing strangers with kindness and respect; treat all kindly and respectfully who respect you and your rights as American citizens. "Peace on earth and good will towards men," is the design and spirit of the Gospel of Jesus Christ; but when men are harnessed up by hundreds of thousands, and driven to the slaughter, it bespeaks a departure from God and from the popular institutions of freedom; and if angels can weep, they weep over this human ignorance, blindness, depravity and cruelty.

What is the cause of all this waste of life and treasure? To tell it in a plain, truthful way, one portion of the country wish to raise their negroes or black slaves, and the other portion wish to free them, and, apparently, to almost worship them. Well, raise and worship them, who cares? I should never fight one moment about it, for the cause of human improvement is not in the least advanced by

the dreadful war which now convulses our unhappy country.

Ham will continue to be the servant of servants, as the Lord has decreed, until the curse is removed. Will the present struggle free the slave? No; but they are now wasting away the black race by thousands. Many of the blacks are treated worse than we treat our dumb brutes; and men will be called to judgment for the way they have treated the negro, and they will receive the condemnation of a guilty conscience, by the just Judge whose attributes are justice and truth.

Treat the slaves kindly and let them live, for Ham must be the servant of servants until the curse is removed. Can you destroy the decrees of the Almighty? You cannot. Yet our Christian brethren think that they are going to overthrow the sentence of the Almighty upon the seed of Ham. They cannot do that, though they may kill them by thousands and tens of thousands.

According to accounts, in all probability not less than one million men, from twenty to forty years of age, have gone to the silent grave in this useless war, in a little over two years, and all to gratify the caprice of a few,—I do not think I have a suitable name for them, shall we call them abolitionists, slaveholders, religious bigots, or political aspirants? Call them what you will, they are wasting away each other, and it seems as though they will not be satisfied until they have brought universal destruction and desolation upon the whole country. It appears as though they would destroy every person; perhaps they will, but I think they will not.

God rules. Do you know it? It is the kingdom of God or nothing for the Latter-day Saints.

Do you know that it is the eleventh hour of the reign of Satan on the earth? Jesus is coming to reign, and all you who fear and tremble because of your enemies, cease to fear them, and learn to fear to offend God, fear to transgress his laws, fear to do any evil to your brother, or to any being upon the earth, and do not fear Satan and his power, nor those who have only power to slay the body, for God will preserve his people.

We are constantly gathering new clay into the mill. How many of the new comers I have heard say, "Oh that I had been with you when you had your trials." We have promised them all the trials that are necessary, if they would be patient.

Are you going to be patient and trust in God, and receive every trial with thanksgiving, acknowledging the hand of the Lord in it? You will have all the trial you can bear. The least thing tries some people. Brother Heber and myself going to the islands in Great Salt Lake, a week ago last Friday, created numerous surmisings and misgivings with some. I have thought that it might, perhaps, be well to notify you regularly, through the *Deseret News*, of my out-goings and in-comings; and I may as well now notify you that it is my intention to visit Sanpete, and, perhaps, our southern settlements, this fall. If I should do so, I hope that my brethren and sisters will feel satisfied, for I shall go, come, stay and act as I feel dictated by the Spirit of God, God being my helper, asking no odds of any person. Amen.

On Thursday afternoon Elder Amasa M. Lyman presented the Authorities of the Church to the congregation, and they were unanimously sustained as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his First, and Daniel H. Wells his Second, Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion, and David Fullmer and

George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, Thomas B. Broderick, James H. Hart, John Squires and William H. Folsom, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the First Seven Presidents of the Seventies.

William Squires, President of the Elders' Quorum, James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel M. Moore, President of the Priests' Quorum, Richard W. Mc Allister and George Openshaw, his Counsellors.

Adam Spiers was elected President of the Teachers' Quorum, McGee Harris deceased, David Bowman was sustained Counsellor.

John S. Carpenter, President of the Deacon's Quorum, Samuel G. Ladd and Warren Hardie, his Counsellors.

Brigham Young, Trustees-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor, Heber C. Kimball, Daniel H. Wells and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff his Assistant.

(To be continued.)

Good temper is like a sunny day; it sheds a brightness over everything. It is the sweetener of toil, and the soother of disquietude. A preserved temper is a good preserver.

FAITH IN GOD.

BY ELDER JOSEPH G. ROMNEY.

Mankind, we are told, are the children of one common parent. All have equal chances for salvation if they live so that they can conscientiously claim it. Man's agency to do or not to do is undisputed, and it lies with ourselves whether we increase our intelligence, and with it increase our power to do good, or whether we despise what experience would tell us to do, and, taking the opposite course, descend in position until we can no longer claim mercy at the hand of our Father.

In the commencement of our life—in our first flush and morn of being—in the helplessness of infancy, we are all without sin, and did we, as we grow up, never commit wrong, never disgrace nor injure the fine susceptibilities of our physical tabernacles, our mental and spiritual being would remain pure and uncontaminated, and the combination of purity and intelligence would make us at all times powerful in the Spirit of our God, and we would ask him for blessings with the full faith of receiving them. It is but our own unnatural departure from the path of rectitude that destroys our faith in God, for if pure, if conscious of our own integrity, of our own honesty of purpose, we care not for surroundings, knowing, as we do, we have but to ask to receive.

We have but little faith, many of us, even in the ordinances of the Priesthood, at least to that extent that will make sickness and death flee from before us. We doubt, the very moment of asking a manifestation of His power, and thus destroy, by our weakness, the efficacy and virtue of the administration. We know that He is our Father, and yet we cannot approach him without doubting his will, if not power, to bless. But if we do not have faith, it seems tempting to the forbearance of Jehovah to deride his ordinances. Had we faith, we need not fear His refusal to bless us; but to have faith it is necessary to be pure and holy, and consistent with our professions.

Childhood's days are called the happiest time of human life, and then we well know is the most innocent period of our existence. Innocence is the key to happiness—purity is the arch-stone of exaltation, and let us gain every success we can dream of with regard to earthly preferment, and we will not realize a tithe of the happiness a life of self-denial and abnegation will give us. We feel better every time we accomplish any task we did not wish to do, if that task has been a source of benefit or gratification to some other human being. The revenge which confers a benefit is the noblest and the sweetest to the one using it, at the same time it is the most humiliating to a proud spirit, for it shows that though suffering wrong at his hands, he was so immeasurably above him in virtue that the plane he dwelt upon was not to be trodden by him.

The life we are possessed of is but of short endurance, whilst that we should live for is of eternal duration. Virtue is not prospective in its rewards, for they accompany its practice. The Gospel is the most complete system of virtue in existence, and is the most profound, at the same time the most simple code of ethics ever instituted for man's observance. To look at it, to view it, one would suppose it to be so easy of practice as to make a departure from its principles impossible. Yet we find it of such constant occurrence that we find none of us can vouch for our own continuance in it only so long as we retain the Spirit of God. The difficulty lies not in the Gospel, nor in its principles, but in ourselves; we are at fault, and by vitiation we have become abnormal in conformation, so much so that to mortify the flesh and its desires seems to us impossible, and we allow a spirit of gloomy desperation to get possession of our minds, and we rush headlong on to the very breakers we see the plainest, and which we are the most warned against. It is ourselves we should watch, and not the follies and

failings of others, for though human nature, human intelligence, and the advancement of mankind as a whole, as an unit, may be as a principle very pleasing to contemplate, yet we should be more interested to preserve our own individual existence and identity than to speculate about the fate of others.

Dreamers we most of us undoubtedly are, and, knowing this, we should guard by every means in our power against it. We are too much interested in mysteries, and too little conversant with reality to approach in our minds to the standard of excellence we all have established in our fancy. We look too much at the object to be attained, at the thing desired, and the mind does not take into consideration the intervening obstacles, the dreary wastes, the rugged hills, the burning deserts and the flowery vales to be crossed before our feet touch the "Caaba" of our hopes. Did we think more of our position we would be less inclined to inflate our air-castles, and we would be more diligent in improving our power to do good and to accomplish our designs.

"Man proposes, God disposes," says an adage of respectable antiquity, and although its age does not add to its truth, and we can vouch for its general truth, yet if man chooses rightly he will never be disappointed in his hopes; indeed, they will far exceed in their realization the wildest thought he ever had in his mind with regard to his future power; yet he must earn it by hard work. Who are successful in life? Certainly not the drone who forgets the object of his existence. He never achieves anything beyond the sleeping portion of human life—that he may do to perfection—but his mark on the page of history will be like the evanescent sunbeam—not so bright and cheering, but just as fleeting. Workers are what are wanted to make a name there—living, real, persevering, energetic, unconquerable men, who though they may be thrown, yet every fresh contact with the earth but causes them, like Antæus of old, to receive fresh strength—the strength of experience. Those are the kind earthly success requires—such kind are likewise required to carry forward our Father's work.

In life the weak go to the wall—they cannot breast the rude, boisterous waves of the mid-stream—their's is to coast the shores and shoals of life, and to pick up the waifs the more hardy mariners pass by. The mere competency to suffer does not entitle us to reward or exaltation. Such a conclusion without reservation would make us a people of dolts, incapable of exertion. That suffering upon which is based or founded some advancement is what claims notice, and not the whining, lackadaisical sniffle of sheer stupidity. It would be a study to see a man suffer; but one of those inanimate, sentimental, unexertionable beings will live, whine and die, and remain in total obscurity; and if he deserves reward, it will be by the negative recommendation of having never done anything wrong, or in other words, of having never done anything at all. Such a being cannot suffer, or, as we look upon it, he enjoys suffering.

Why, Prophets and Apostles have always been men—men fearless of everything and every danger upon earth, and only subject to the influence of the power and Spirit of God. They were told to go and do a certain work—they went. They did not sit down and lament the labors imposed upon them in fear at making the trial, but they only asked what to do, how to do it, then every energy was engaged in the task. Talk to them about surrendering their manhood, their independence, and they would not understand you, for wavering they did not know. They slept not, ate not, if duty required abstinence. The monarch's dungeon, the executioner's implements of torture, the blind phrenzy of the rabble multitude, the dreary solitude of the burning desert, were alike disregarded, and fearlessly they went about doing good.

Such are the energies required for our salvation. We are no more worthy to receive eternal life without living for it than they were, nor will we sooner obtain it. Then it rests with us to increase our faith in God, in his purposes, in his mercies and in our privileges. We cannot have a too great confidence in Him and in our privilege to realize blessings, if we live

so as to deserve them. Faith in His mercies is happiness—be it ours. Blessings innumerable are for the faithful—He loves those that do His

will—let us do it, and then we will have no desire to lament our lack of blessings.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 776.)

December 7. — Elders Kimball, Woodruff and I accompanied Dr. Copeland to the College of Surgeons, and went through every department of it. We also visited the National Gallery. Brother Kimball baptized one.

—9.—We visited St. Paul's Cathedral, and went through each apartment from the crypt to the ball, which is about 400 feet high. We crossed London Bridge and the Iron Bridge over the Thames, and also visited the British Museum.

—10.—We walked over Blackfriar's Bridge and called at Zion's Chapel, to attend a sacrament meeting of the Aitkenites, but they refused us admittance, fearing lest we should break up their society. In the evening, Elder Woodruff preached, and brother Kimball and I bore a plain and forcible testimony.

—11.—I started for Cheltenham, where I remained over Sabbath, and preached twice to a very attentive congregation.

14.—I attended the Gadfield Elm Conference; had a pleasant time.

—17.—Spent the day at Father Kington's, and had a good visit with the Saints in the evening at brother Pitt's.

—18.—Visiting and counselling the Saints.

—20 (Sunday).—I preached in the morning at Froom's Hill, and in the afternoon and evening at Stanley Hill. Staid at brother Oakley's, and had a good time with the Saints.

—21.—Attended Conference at Stanley Hill. I find fathers and mothers, sisters and brothers, wherever I go.

—22.—Went to Ledbury, and preached in the evening.

—23.—Went to Birmingham, and from thence to Gret's Green, and found brother Lorenzo Snow just

getting over the measles. I staid all night with him.

—24.—Proceeded to Lane End, and attended meeting in the evening. Staid at brother Player's.

—25.—I attended a Conference at Hanley, Staffordshire Potteries, with Elder Geo. A. Smith. There was represented an increase of 6 Elders, 26 Priests, 10 Teachers, 9 Deacons and 356 members since last July Conference. We had a good time, and gave the Saints much instruction. We ordained 6 Elders, 4 Teachers and 3 Deacons. Staid with brother Geo. A., at Samuel Johnson's.

—26.—Travelled by coach to Manchester; found brother W. Richards in council with the brethren at brother Pratt's.

—27 (Sunday).—I preached in the Carpenter's Hall in the morning and evening.

—29.—Went to Liverpool and paid the printer an instalment of money. Brother Taylor had gone to Harden.

January 1, 1841.—I attended a Conference in Liverpool, Elders P. P. Pratt and John Taylor were present. The Work of God was reported to be progressing favorably in the regions round about, and also in Wales and Ireland.

Brother Willard Richards and I wrote a lengthy article on Election and Reprobation for the *Millennial Star*.

—2.—Elders Pratt, Taylor and myself, went to Preston.

—3.—We attended Conference and preached to the Saints.

—4.—Brother Pratt went to Manchester. Brother Taylor and I visited the Saints, giving them counsel and administering to the sick.

—5.—Brother Taylor and I went to Penwortham. Brother Taylor preached in the evening.

—6.—We went to Longton and saw

brother William Blackhurst, from America.* Found him unwell and administered to him. He brought us good news from our families. We returned to Preston, where we remained until the 8th, visiting among the Saints.

—8.—In company with Patriarch P. Melling, I started to attend the Clitheroe Conference. Staid all night at Ribchester. We left Elder Taylor at Preston, unwell.

—9.—We went to Clitheroe and found Elder Richards. Staid at brother Stephen Longstroth's.

—10.—We attended Conference and preached to the Saints. We had a profitable time, and remained with the brethren until the 12th, when brother Richards went to his father-in-law's, the Rev. John Richards, minister of the Independent Church, and I went

to Manchester, where I found brother Pratt's family all well.

—14.—Went to Liverpool, and preached in the Music Hall in the evening.

—17 (Sunday).—I preached twice in the Music Hall.

—18.—Brother Willard and I commenced reading the Book of Mormon, and preparing an index to the English edition.

—20.—I preached in the hall in the evening.

—21.—We completed the index, which was immediately put in type, and finished the printing of the first English edition of 5,000 copies. I preached at brother Green's.

—24 (Sunday).—I preached in the Music Hall twice, on Election and Reprobation.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 12, 1863.

STAR AND JOURNAL FOR 1864.

THE near approach of the end of the year reminds us that we must give our readers and Book Agents and the Elders the customary annual notice respecting the renewal of their subscriptions for the *Star* and *Journal of Discourses*. It is important that we should be furnished with the number of the *Star* and of the *Journal* which will be needed by the different Conferences, at the earliest practicable date, that we may be prepared to make our arrangements for the New Year. As we expect to be able to publish the first two numbers of the next volume, and to send them to the Book Agents in the various Conferences before the expiration of the present year, we shall send them the same number which we are now sending them unless we receive orders to the contrary from them. We are expecting the orders for these two periodicals from the most, if not all, of the Conferences, to be increased for the new volumes, as we are convinced that, by the proper attention of the Elders to this point, many additional subscribers may be found among the Saints. No member of the Church in these lands, who has it in his or her power to subscribe for these periodicals, should neglect to do so; and, whether able to subscribe or not, no member should fail to peruse them; for their mission is to instruct the Saints, and when they are thoughtfully and regularly read their good effects

are really incalculable. The Saints who pay attention to the instructions contained in the columns of the *Star* and *Journal* have a much better knowledge of doctrine, and the progress and development of the Work of God, and are much more obedient and easily controlled by God's Priesthood, than those who do not read or pay attention to the truths they contain. This must be apparent to every person of experience in this Church. In a heaven-disowned, Priesthood-deserted, man-made system, ignorance may be considered the best condition for men to be in to enable their leaders to guide them; but not so with the Church of Christ; the more the people know the easier they are controlled, and the less trouble and difficulty the Elders have in teaching them. Ignorance is the monster whose evil effects are most widely and fearfully felt in deterring men from understanding and practicing the principles of salvation revealed by the Almighty; from ignorance springs the most of the evils with which the Priesthood of God ever have had to contend. Dispel this, and the change in the people's condition is soon apparent. Upon one occasion during the Prophet Joseph's life-time, a gentleman who had heard a great many things about the Latter-day Saints and their flourishing city, determined upon visiting Nauvoo. Being struck very much by the entire absence of drunkenness and kindred vices, by the industry, union and peaceful demeanor of the people, and the high-toned morality and good government which prevailed everywhere throughout the city, he asked of the Prophet, with much curiosity, how he contrived to wield such an influence and to govern the people so easily. The memorable reply of the Prophet Joseph was:—"I teach them correct principles, and they govern themselves." Here, in a single sentence, is the whole secret of the power which he, when alive in our midst, wielded, and which the Prophet Brigham has since exercised with such happy effects. When people are taught correct principles, and they are willing to receive them, they acquire the power of governing themselves; and this is the mission of truth, or the Gospel of Jesus upon the earth. For this purpose Divine records and periodicals, &c., are published, and Elders are sent forth as missionaries. Those who avail themselves to the greatest possible extent of every advantage thus afforded them, are of course more benefited and more clearly understand what is required of them, than do those who are careless and indifferent respecting these matters.

The *Journal of Discourses* has not been published very regularly of late, owing to our being unable to procure the necessary supply of discourses. But few, comparatively, have been published recently in the *Deseret News*. We have taken steps, however, which we hope will result in our obtaining, ere long, the necessary matter for the regular continuation of this important periodical.

While upon this subject, it may not be inappropriate to notice the indifference (to call it by its proper name,) manifested by the Elders generally throughout the Mission, in relation to contributing articles to the columns of the *Star*. The general opinion seems to be that there is not the least necessity for any of the Elders outside of this office to contribute anything towards increasing the interest or the worth of this periodical. We have been grieved at witnessing the existence of this feeling. Many of the Elders throughout the Mission could, if they were so disposed, render us invaluable aid by writing upon principle. They are sufficiently acquainted with the condition and the wants of the people to enable them to write profitably and interestingly for-

general perusal. They have an abundance of bright thoughts and valuable reflections which they might commit to paper ; and though they might not be able to write them as well as they could deliver them orally, they would be of interest to the Saints, and would enhance the value of the *Star* as an organ of instruction. Varieties of style and subjects add materially to the interest of any periodical ; but if we have to write all, or nearly all the articles and the poetry contained in the *Star*, in this office, it will be perceived at once that there will necessarily be a sameness of style that we do not wish to be a characteristic of this paper.

ABSTRACT OF CORRESPONDENCE.

DUNDEE CONFERENCE.—Elder M. McCune, writing from Dundee on the 23rd ult., says :—“ We have recently had a visit from brother Bullock, President of the District, which I trust will prove productive of good in the Conference. Things are moving on satisfactorily, and we are feeling well in our work, though we have occasional reminders that the enemy of truth is not well pleased with us or our labors in our efforts to do our duty as Elders of Israel.”

DORSETSHIRE CONFERENCE.—Elder Junius S. Fulmer, from Bridport, under date of Nov. 20th, writes to tell us of his labors in disseminating the light of the Gospel among the people, and of the happiness he experiences in associating with the Saints of God. He says :—“ I never felt more like serving my heavenly Father than I do now ; but when I look at the responsibilities that are placed upon me, it makes me think, surely the Lord has chosen the weak things of this earth to confound the wise ; nevertheless I feel a willingness to work in the kingdom of the Lord, and to do what I can to help, with what little power I have, to build it up, and to, at any-rate, be obedient to God's servants.”

LIVERPOOL CONFERENCE.—Elder Henry Walters writes from Douglas, Isle of Man, on the 21st of November, and tells us of his labors and progress in the duties devolving upon him as an Elder in Israel. He says :—“ On the 7th instant I had the pleasure of welcoming President Taylor to the beautiful Isle of Man, and in company with him I visited some of the Saints, and on Sunday Elder Taylor taught the people upon the duties enjoined by the Gospel. During President Taylor's visit, which lasted up till the morning of the 18th, we visited the Saints in Cold Clay, Peel and Douglas, and much good instruction was given them upon the principles of the Gospel of salvation. Every opportunity was embraced of instructing strangers in the principles of the Gospel, having meetings in the houses of the brethren where it was convenient, and inviting therein as many strangers as desired to hear the truth. On the 17th, four persons were baptized in the sea, and I feel that much good is being done, and feel to do my best to extend my Father's Work.”

MANCHESTER CONFERENCE.—Elder Elnathan Eldredge, writing on the 24th of November from Manchester, says :—“ I feel well in body and spirits, and my health has been excellent ever since my arrival here, and I can truly say I take a delight in bearing record to the Divine truth of the Everlasting Gospel, but I cannot express my feelings with the pen ; but, as an Elder of Israel, I shall assist in proclaiming good news to the honest-in-heart, and to warn them of the nigh approach of danger and judgment unless they speedily repent.

Regarding this Conference, I can say that it is improving—it is in a prospering condition. Our meetings are well attended both by Saints and strangers, and, under the blessings of God, are made profitable, and I have endeavored, to the best of my ability, to instruct the Saints in the ways of life and salvation. The Priesthood is united, and the Saints are opening their houses for meetings, and they seem to have a desire to see the Work of the Lord advance. They suffer considerable from the effects of the present war in America, yet they often relate to me how the Lord has blessed them."

SWISS AND ITALIAN MISSION.—Elder John L. Smith informs us that he organized a Branch of the Church in Rotterdam, on the 21st ult., consisting of twenty-two members, appointing brother Timothy Mets, President. He has visited the Saints in Amsterdam, and had a very excellent time there, as the Saints are rejoicing in the many manifestations of the power and goodness of God. He says:—"I expect brother Hill here to-day, and I shall, as soon as he comes, return to Geneva. Those of the Saints here that I have seen and have conversed with, feel first-rate, the newly-baptized especially—I confirmed them on board brother Rystack's boat, as we had to go on his boat and sail to a quiet spot, and there run a plank over the boat side and do our baptizing in that way. We have had a very good time—the Lord has blessed my labors here in Holland, and I trust he will continue to bless the Saints who continue to do right. Brother Schettler writes that all is moving on well in Switzerland. —Brother Riter is making rapid progress in German, and that brother Nebeker has been in St. Imier and Thun nearly all the time since his arrival."

SCANDINAVIAN MISSION.—Elder George M. Brown, writing from Frederickstad, Nov. 6th, sends cheering news of the progress of the Work in that portion of the Mission. He says:—"I remained in Copenhagen two weeks after the Elders' Conference, and at the expiration of that time I set sail, in company with Elder Johnson, for Christiania, arriving there on the evening of the 8th Oct. A large number of Saints were at the landing ready to receive us as we stepped on shore, and they welcomed us most heartily. I remained there a few days, and I have since been travelling in the country with brother Jensen, a Danish Elder. The hand of the Lord has been over us, and his blessings have been with us. The people are ready to receive us wherever we go. We have held a great many meetings, all of which have been well attended by strangers who listen very attentively and go away seemingly satisfied that there is much truth in the Gospel. I have progressed with the language far beyond my expectations, for I can now read the Danish Bible and Book of Mormon very well. The Saints manifest considerable interest in my learning to speak the language, and do their best towards teaching me. The Lord has been with me and has blessed me, and with his continued aid I hope to be able to go forth among this people and cause the light of the Gospel to shine upon the minds of those that remain in darkness."

NEWS FROM CONFERENCES.

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MONMOUTHSHIRE.—From minutes sent us by Elder William Lewis, we learn that there was a Conference held in the Talbot Room, Tredegar, Monmouthshire, on the 8th inst., at which were present Thomas E. Jeremy, President of the Welsh Mission, Geo. G. Bywater, President of the Eastern Glamorganshire

Conference, William Lewis, President of the Monmouthshire Conference, and Jonas N. Beck, Travelling Elder in the District. The various Branches of the Conference were represented by their respective Presidents, and the people were, with few exceptions, shown to be in good standing and as desirous of doing their duty. President Jeremy stated the object of the meeting, presented the Authorities of the Church both at home and abroad, who were sustained, after which he made a few remarks illustrative of the duties of the Saints. There were meetings in the afternoon and in the evening, at which the Elders present bore their testimonies to the truth of the Gospel and spoke upon its principles to the edification of their hearers. Throughout the day and evening much of the Spirit of God was enjoyed, and the Saints derived much benefit from the instructions given. It is to be hoped that they will benefit by them, and will prove themselves worthy of the rich blessings God has in store for the faithful.

CARDIFF CONFERENCE. — Elder G. Stokes writes us from Cardiff, under date of Nov. 9th, and says that a Conference was held at Treforest, on Sunday the 1st ult., at which were present—President Thomas E. Jeremy, President of the Welsh Mission, G. G. Bywater, President of the Merthyr Conference, William Lewis, President of the Monmouthshire Conference, and Travelling Elders Evan A. Richards and Jonas N. Beck. The Saints were generally represented as striving to live their religion, yet a few are negligent in their duties as Saints of the Most High. Much excellent instruction was given by President Jeremy and others of the brethren present, and it appeared to be appreciated by the Saints, and they had a time of much enjoyment together. Some strangers were present during the meetings of the day, listening attentively to the teachings given. Although a spirit of indifference seems to pervade the people not in the Church, in this Conference, yet his prayers are that through the faithful labors of the servants of God the Saints may be strengthened and many may come into the fold of Christ.

C O R R E S P O N D E N C E .

ENGLAND.

DORSETSHIRE CONFERENCE.

Bridport, Oct. 23, 1863.

President Cannon.

Dear Brother,—Since my return I thought I would let you know some of my reflections. I attended the Conference in Southampton with brothers Warren S. Snow and David P. Kimball, and we had a very pleasant time, and we received good instructions from President Snow and from the brethren present. I had likewise the privilege of being present at the London Conference, where I met with several of my brethren from our Mountain Home and enjoyed their society much, and I

hope to profit by the counsels given by them as well as by those given by yourself. I can truly say such meetings are invaluable not only to the Priesthood but to all the Saints as well.

Whilst moving about from place to place, I talk a great deal with the people about our holy religion, and I experience joy in doing so. I pray that every man of God may be furnished unto all good works, that he may be prepared and able to teach the children of men the true Gospel of Christ, the pure principles thereof as taught by our Savior himself and as they are continued to be taught now by the living Apostles of God. The Savior has said through his Apostles that all

men must repent of their sins, and through his Prophet Nephi he commanded all men to repent and be baptized in his name, having perfect faith in him, or they cannot be saved in the kingdom of God, for the Lord God, the Holy One of Israel has spoken it. With these truths before the world, yet the people still continue to fight against the Work of God. Why will they do it? For the very same reason that the Jews persecuted the Son of God and put him to death and which caused the world to put his Apostles to death, for the self-same reason that they drove and persecuted and put to death the servants of God in all ages. It is their unbelief and their desire to live without the guidance of God. It has slain the Prophet Joseph and the Patriarch Hyrum—it has driven the Saints of God from place to place and has hunted them like the roe upon the mountains, and finally that despised people has, with the blessings of God's Spirit, established themselves in the far-off Rocky Mountains, and even now that spirit of opposition is unsatisfied; nor will it be satisfied until the Saints of God, by preaching the principles of eternal truth, have established that kingdom the world has been praying for so long,—“Thy kingdom come, thy will be done on earth as it is in heaven.” Then will this spirit be overcome; then will Satan be bound and his followers call on the rocks and hills to fall upon and cover them from the face of Him that sits on the throne; then will he take vengeance on the ungodly, and I think there will be many who will mourn, for there are many who deny the very principles through which they might become acquainted with God and with his Son. In this enlightened age, if a man dares to speak of revelation he is called an impostor—he is looked upon as one that is crazy. When will the world learn wisdom? The servants of the Lord are in the midst of the people proclaiming the Gospel in its ancient purity, with a perfect organization of the Church, with Prophets, Apostles and with all the gifts and blessings that the Saints of God enjoyed in former times: baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, with signs following the

believer as they did formerly. The kingdom of God will triumph, though wicked men may strive to stay its progress, for all the combined powers of earth and hell cannot overthrow the cause of our Father. I have striven to make these principles plain wherever I have had an opportunity, but as the Prophet has said, “Darkness has covered the earth and gross darkness the minds of the people.” Yet I still desire to continue in the same course, pleading with the people to repent and turn from their sins, and my prayer is that God will open the eyes of those that are honestly seeking after the truth, and save you and all who desire a salvation in the kingdom of Christ.

I remain your brother in the Gospel of Peace,

EDMUND F. BIRD.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, Nov. 4, 1863.

President Cannon.

Dear Brother,—The Conference held in this place last Sunday, and attended by you, passed off so agreeably that I thought I would pen a few lines concerning it and also representing the interests of the Work in this District.

The meetings throughout the day were well attended, and almost every Branch in the District was represented by its President, followed by Elders Cunningham, Hill and Benson, and from the reports made I can say that we are improving. The Saints are being more awakened, and are trying to serve their Father with true devotion, and almost without exception they are alive to the interest of the Work; true, there are some of the careless and indifferent kind in the District, but their magnanimity of soul and purpose is so small that they have almost sank into oblivion, and if the Saints who are awake will only continue to progress in the things of the kingdom, those other characters will soon apostatize unless they repent, and they will then be clipped from the tree as withered branches and cease to cause trouble to those who are desirous of doing right.

Much good counsel and instruction was given through the day, which I trust will be remembered and put into

practice by the Saints who heard them. As usual, the Authorities were presented and unanimously sustained; a Statistical and Financial Report of the District was read by myself, which was satisfactory to all concerned. Since the commencement of the year until the present we have added by baptisms one hundred and ten persons, that being the exact number of souls that emigrated from this District the past season, and we intend, by the blessings of our Father, to still further increase before the year closes.

Our finances are more healthy than usual. I think the medicines administered have had a tendency to regenerate our monetary system, and if the instructions given are carried out by the Elders and Saints we will soon be enabled to get it on its feet, and if we do we intend to keep it there, for it has been on a bed of affliction for a long time, but through mild restoratives I think it will soon entirely recover.

Throughout the day the good Spirit was with us, and it was a season of rejoicing together; the Saints returned home feeling well and rejoicing in the God of their salvation. Through the zealous labors of the Elders who are with me the Work has taken a fresh

impetus, and already the fruits of their labors are being made apparent. Although Elder Wood was with us but a short time, yet his stay was productive of good, and he left us with the faith and prayers of the Saints in his behalf, and they expressed regret that his health would not permit him to tarry longer in their midst. As you signified your intention of removing brother Hill to another field where his labors are more required, I will state that since his appointment to this District he has labored with zeal and energy and has given entire satisfaction. Brothers Benson and Cunningham are still endeavoring to do all they can for the Work, and they have the faith and blessings of the Saints to assist them in the duties of the ministry; they seem to anticipate my wishes and desires, and are on hand to do the best they can. As for myself, I do not know that I ever felt better in spirit than at the present time, and I am just getting a glimpse of what is required of me to be an efficient servant in the vineyard.

Remember us to the brethren in the office with kind love to all. Praying continually for the welfare of the kingdom, I remain, as ever, your brother,
M. F. FARNSWORTH.

SUMMARY OF NEWS.

—o—

POLAND.—News received from Warsaw announces that Dobrowolski has been shot in that city by order of the Russian authorities. The number of women lately arrested is said to be 987. Intelligence received by the *Breslauer Zeitung* of Nov. 27th, states that the arrests of superior officials in Warsaw continue. Six hundred persons, including ladies, and Luszczewski, the director of the Department of the Interior under the Grand Duke Constantine's administration, have been transported to Siberia.

SCHLESWIG-HOLSTEIN.—The *Vienna General Correspondenz* of Dec. 1st, blames the delay of the Federal Diet in not having yet resolved to carry out coercive measures against Denmark, stating that the Austrian military representatives have been already a week in Frankfort to forward the requisite preparations for the purpose.

AMERICA.—General Bragg's army is reported to have been weakened for some purpose not yet developed. Mr. Seward has made a speech asserting that there could be no peace until Mr. Lincoln was President of the whole of the United States. He anticipated the early submission of the insurgents, when there would be peace, and the angels in heaven might tune their harps to the symphony of such a peace. There was no State that had not been made stronger, and no citizen that had not been made richer, by the war. Advices from Brazos state that Banks was marching on Brownsville. It is reported

that on the arrival of the expedition the Confederate authorities burned Fort Brown and the greater portion of Brownsville, notwithstanding strong resistance on the part of the inhabitants. Latest from Charleston by way of Richmond is to the 14th ult. The Federals were firing on Sumter all day on the 12th, from their mortar-batteries and two monitors. Sullivan's Island was also shelled for one hour by a monitor and gunboat. During the night of the 12th ult. the firing from Federal mortars and rifle-pieces averaged two shots per minute. The casualties during the night were two killed and one wounded. The firing was increasing on the morning of the 13th. At Chattanooga, on the 13th ult. the firing between the two armies continued brisk. The Federals had made a movement from right to left, with a view, it is supposed, of a diversion in order to attack Lookout Mountain or to send troops to Burnside. It was reported that General Longstreet had received orders from General Bragg to evacuate Lookout Mountain, but this report was considered as a *ruse* of the Confederates. The bounties offered to soldiers in New York now amount to \$700. The *World* asserts that the Secretary of War opposes an exchange of prisoners in order that the burden may weaken the Confederate resources. The heavy firing which was heard in the direction of Stevensburg on the 16th ult. arose out of a reconnaissance of the cavalry under General Caster to ascertain the strength of the Confederate force on the Rapidan. It is supposed that the bulk of Lee's army has gone somewhere south, and that a strong picket guard holds the station. A despatch from the head-quarters of the army of Tennessee, dated the 16th ult., states that General Sherman has effected a junction with General Thomas.

VARIETIES.

—o—

A REMEDY FOR SORE THROAT, AND CHOLIC.—Take a piece of lump sugar and saturate it well with the tincture of myrrh, use it as a gargle for the throat, about a spoonful dissolved in warm water, or tea, will cure the Cholic.

FOR COLDS.—Get portions of each of the following herbs and make of them a decoction; sweeten with honey and Spanish juice and drink before going to bed—Rosemary, Sage, Thyme, Hoarhound, Mint and Rue.

CHILDREN.—Teach children to love everything that is beautiful, and you will teach them to be useful and good.

SELF-RESPECT.—The truest self-respect lies, not in exacting honor that is undeserved, but in striving to attain that worth which receives honor and observance as its rightful due.

SILENCE.—To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in his presence, is worth more than a long prayer.

Discontent is a sin that is its own punishment, and makes men torment themselves; it makes the spirit sad—the body sick—and all the enjoyments sour; it arises not from the condition, but the mind. Paul was contented in a prison—Ahab was discontented in a palace; he had all the delights of Canaan, that pleasant land, the wealth of a kingdom, the pleasures of a court, the honors and powers of a throne; yet all this avails him nothing without Naboth's vineyard. Inordinate desire exposes men to continual vexations, and being disposed to fret, they will always find something to fret about.

MORMONISM.—A lecture on the doctrines and practice of Mormonism was delivered on Wednesday evening at the Town Hall, by "Elder Willes," one of the "Seventies." The hall was crowded by an assemblage, a large proportion of which were boys and very young men, who came evidently for the sake of a disturbance; but though there was a want of courtesy and fair play shown by many of those who should have known better, yet the meeting on the whole was tolerably orderly. Parties attending a lecture, and especially a lecture on sacred subjects, should remember that the lecturer is probably sincere in his belief of the doctrine he advocates, and therefore is not to be treated as a rascal or a liar. If we don't believe we ought to oppose him, if opportunity offers, by fair cool argument, showing him the same courtesy as we expect to be shown when we

advocate any theory of our own in a mixed assembly. When Romanists, in other countries, treat a Protestant missionary in the manner in which Mr. Willes was treated on Wednesday, we point to their conduct as an instance of ignorant and savage bigotry, and the persecuting spirit of their church; yet where is the difference between us and them? they look on Protestants as heretics, trying to introduce damnable error amongst them, just as we look on Mr. Willes; but we claim from them a fair hearing and unprejudiced investigation: let us then grant the same to a Latter-day Saint. He is in error, but thinks we are: let us try to convince him of his error—not brow-beat or hoot him. As for the lecture, Mr. Willes told us very little about his peculiar doctrines: he believes the Bible in the main, but he has in addition the pretended revelation of the Book of Mormon, to which he referred his hearers. He said his people were much maligned, and his account of their laws and habits was, we believe, correct; and we found our opinion on the account of the great traveller, Capt. Burton, who was among them for some months: this gentleman going out as a man of the world, merely to seek information and material for his book, is likely to have given a fair account, having no prejudices either for or against the Mormons. Mr. Willes offered to give a course of lectures on the subject of Mormonism, and at the close of the discussion there was a call for Friday night; but as his request for help to pay the expenses of the room was not very liberally responded to, we expect he will scarcely incur further loss, as he goes forth “without purse or scrip.”—*The Kingsbridge Gazette*.

DIED:

In Edinburgh, Nov 15. 1863. of decline, John, son of William and Janet Sim, aged 14 years, 8 months and 18 days.—*Deseret News please copy.*

At St. George, Washington County, U. T., September 24, of cold on the lungs, Sarah Ellen, daughter of Thomas and Caroline Cottom, aged 5 months, 2 weeks and 4 days.

In Mill Creek Ward, Great Salt Lake County, U. T. Oct. 12, 1863, Maria Gates, of inflammation of the lungs.

POETRY.

—O—
BACKBITING.

A thought in rhyme I here present,—
Observe it all who read it;
And prove its virtue by its use
When circumstances need it.
And though it may not please so well,
Because it is too plain,—
Yet, if 'twas understood, 'twould rave
Unnecessary pain.

CHORUS

Now Mormons all, both great and small—
You sisters, wives and brothers—
Ask three small things before you tell
The faults or whims of others.

First:—Is it true? Ah, there's the rub,—
There's seldom truth in scandal;

Birmingham.

And if 'tis false, how should you like
Thus others you to handle?
Next,—Is it kind? Remember this,
You uncles, aunts and nieces,
And, ere you speak, think how you'd like
To be thus pulled to pieces.

Chorus—Now Mormons all, &c.

Last,—Is it useful? If 'tis not,
Then cease your bitter railings;
And try to find some brighter theme
Than other people's failings.
But if you must of others talk,
A'll bitter feelings smother;
For virtues seek, and always speak
The best of one another.

Chorus—Now Mormons all, &c.

CHARLES GOODWITZ.

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MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 51, Vol. XXV.

Saturday, December 19, 1863.

Price One Penny.

MINUTES OF THE SEMI-ANNUAL CONFERENCE

HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1863.

(Concluded from page 788.)

On the 9th Oct., previous to the dismissing of Conference, President Brigham Young spoke as follows :—

I have in my mind a few texts which I wish to introduce and speak from, to, or upon.

I have only to say, in relation to what brother John Taylor, in his remarks, has referred to, that I wish the honest-in-heart to continue to be honest—to say their prayers, and especially to keep the law of God ; and I would like you to observe the law of Tithing, if you wish to do so, and if you do not, proclaim that you do not wish to observe it, that we may shape our course accordingly, for no person is compelled to pay Tithing, but it is entirely a voluntary act of our own. If we pay it freely it is well ; if we are not willing to pay it freely and feel a pleasure in doing so, let us say so and be consistent with ourselves.

We talk a great deal about our religion. It is not now my intention to deliver a discourse on this subject, enumerating facts and producing evidences in my possession which are unanswerable, but I will merely give a text, or make a declaration, that our

religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye. It is the only system of religion known in heaven or on earth that can exalt a man to the Godhead, and this it will do to all those who embrace its laws and faithfully observe its precepts. This thought gives joy and delight to the reflecting mind, for, as has been observed, man possesses the germ of all the attributes and power that are possessed by God his heavenly Father.

I wish you to understand that sin is not an attribute in the nature of man, but it is an inversion of the attributes God has placed in him. Righteousness tends to an eternal duration of organized intelligence, while sin bringeth to pass their dissolution. Were it our purpose, at this time, we might produce extensive, instructive and interesting arguments, of a Scriptural and philosophical character, in support of these views. I will merely say that God possesses in perfection all the attributes of his physical and mental nature, while as yet we only possess

them in our weakness and imperfection, tainted by sin and all the consequences of the fall. God has perfect control over sin and over death; we are subject to both, which have passed upon all things that pertain to this earth. God has control over all these things; he is exalted and lives in obedience to the laws of truth. He controls the acts of all men, setting up a nation here and overthrowing a nation there, at his pleasure, to subserve his great purposes.

We see man suddenly raised to power and influence, clothed in all the paraphernalia of royalty, endowed with prestige and equipage, and as quickly stripped of all his pomp and show, and laid prostrate in the dust of death.

This is God's work, and the result of a power that is not possessed by us mortals, though we are seeking for it. When we talk of building a temple, let us not forget that we can add nothing to Him. "But Solomon built Him an house. Howbeit, the Most High dwelleth not in temples made with hands; as saith the Prophet, heaven is My throne, and earth is my footstool; what house will ye build me? saith the Lord, or what is the place of my rest? Hath not my hand made all these?" "If I were hungry I would not tell thee, for the world is mine and the fulness thereof." He does not ask us for bread and fruit, for He has better fruit than we can raise, and His bread is of a much finer quality than ours; He does not want our bread and meat and clothing, but He has organized all these substances for an exaltation.

The earth, the Lord says, abides its creation; it has been baptized with water, and will, in the future, be baptized with fire and the Holy Ghost, to be prepared to go back into the celestial presence of God, with all things that dwell upon it which have, like the earth, abided the law of their creation. Taking this view of the matter, it may be asked why we build temples. We build temples because there is not a house on the face of the whole earth that has been reared to God's name, which will in anywise compare with His character, and that he can consistently call his house. There are places

on the earth where the Lord can come and dwell, if he pleases. They may be found on the tops of high mountains, or in some cavern or place where sinful man has never marked the soil with his polluted feet.

He requires his servants to build Him a house that He can come to, and where He can make known His will. This opens to my mind a field that I shall not undertake to survey to-day. I will just say, when I see men at work on that Temple who nurse cursings in their hearts, I wish they would walk out of the Temple-block and never again enter within its walls, until their hearts are sanctified to God and his Work. This will also apply to men who are dishonest. But we have to put up and bear patiently with many things that we cannot help under present circumstances, and in our present imperfect state. We would like to build a substantial house, suitably arranged and embellished—a permanent house—that shall be renowned for its beauty and excellency, to present to the Lord our God, and then look and bar it up, unless he shall say, "Enter ye into this mine house, and there officiate in the ordinances of my Holy Priesthood, as I shall direct."

We have already built two Temples, one in Kirtland, Ohio, and one in Nauvoo, Illinois. We commenced the foundation of one in Far West, Missouri. You know the history of the one which we built in Nauvoo. It was burnt, all the materials that would burn, and the walls have since been almost entirely demolished and used for building private dwellings, &c. I would rather it should thus be destroyed than remain in the hands of the wicked. If the Saints cannot so live as to inherit a Temple when it is built, I would rather never see a Temple built. God commanded us to build the Nauvoo Temple, and we built it, and performed our duty pretty well. There are Elders present here to-day who labored on that house with not a shoe to their feet, or pantaloons that would cover them, and they have covered their arms and legs.

We performed the work, and formed it, within the time which the Lord gave us to do it in. Apostates

said that we never could perform that work; but, through the blessing of God, it was completed and accepted of him. Apostates never build Temples unto God, but the Saints are called to do this work.

Do we want to build this Temple, or do we not? It shall be as we please. I am just as ready to dismiss every workman that is now laboring on the Public Works, as you are. I know the people would say, Build the Temple. Should I ask all the workmen whether they are willing to labor on that work, their reply would be, "Yes, the Lord wants our labor, and we are willing that he should have it, although we could get better pay for our labor elsewhere—pay that we cannot get on the Public Works."

Do you require me, as Trustee-in-Trust, to pay you better pay than is paid into my hands by the people to sustain the Public Works? Are you just in your requirements, or are you unjust? Look at it in whatever light you please, no person can justly require more of me than I receive. Whether it is right to do so, judge ye.

Has the Lord required of us to pay Tithing? He has—namely, one-tenth of our increase. Now, if we withhold our Tithing, and the Temple, nevertheless, is completed and ready for the ordinances of the Holy Priesthood to be performed therein, can those who have withheld their Tithing enter that Temple to pass through the ordinances of salvation for their dead, and be just before God? If they can, I must confess that I do not understand the nature of God's requirements, nor his justice, nor his truth, nor his mercy.

That Temple is to be built; but God forbid that it should ever be built for the hypocrite, the ungodly, the apostate, or any other miserably corrupted creature that bears the image of our Creator, to enter into it to pollute it; I would rather never see it built than that this should transpire. We intend to build and finish it.

If the Lord permits gold-mines to be opened here, he will overrule it for the good of his Saints and the building up of his kingdom. We have a great many friends who are out of this Church—who have not embraced the Gospel. We have a great many poli-

tical friends, moral friends and financial friends; there are thousands of men who are our friends for advantage's sake, for the sake of peace, for the enjoyment of life, for silver and gold, goods and chattels, houses and lands, and other possessions on the earth, for they love to live on the earth and enjoy its blessings. There are thousands who see that this people inculcate and live by wholesome moral principles—principles that will sustain their natural lives, to say nothing about principles that take hold of God and eternity. There are multitudes who desire to live out their days without coming to their end by violence—without being murdered or kidnapped by marauding mobs; they think that the earth is a pretty good place, and they would like to live upon it in peace as long as they can, with their friends and connections. We have a great many friends, and if the Lord suffers gold to be discovered here, I shall be satisfied that it is for the purpose of embellishing and adorning this Temple which we contemplate building, and we may use some of it as a circulating medium.

The Lord will not dwell in our hearts unless they are pure and holy, neither will he enter into a Temple that we may build to his name, unless it is sanctified and prepared for his presence. If we could overlay the aisles of the Temple with pure gold, for the Lord to walk upon, it would please me, and not suffer them ever to be corrupted by mortal feet. Gold is one of the purest of elements, and will not be so much changed as some others, though every element that we are acquainted with will pass through a change. Gold is a pure and precious metal, and the wicked love it through selfishness or an unholy lust, while God and his true people love to pave the streets of Zion with it, to overlay altars and pulpits of Temples with it, and to make utensils of it for the use of the Priests of the Lord in offering sacrifice to him, and also for household purposes.

There are some of the sealing ordinances that cannot be administered in the house that we are now using; we can only administer in it some of the first ordinances of the Priesthood per-

taining to the endowment. There are more advanced ordinances that cannot be administered there; we would, therefore, like a Temple, but I am willing to wait a few years for it. I want to see that Temple built in a manner that it will endure through the Millennium. This is not the only Temple we shall build; there will be hundreds of them built and dedicated to the Lord. This Temple will be known as the first Temple built in the mountains by the Latter-day Saints. And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of Temples through the administration of their children as proxies for them, I want that Temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century.

I told you, thirteen years ago, that every time we took up our tools to progress with that Temple, we should see opposition. Our enemies do not love to see it progress, because we are building it for God, and they do not love him. If it is necessary, I am willing to drop the work on the Temple; but if you require at our hands that the Temple be built, you should be as willing to pay your Tithing as you are to have us build the Temple. Some of us are not dependent on the Temple for our endowment blessings, for we have received them under the hands of Joseph the Prophet, and know where to go to bestow the same on others. You may ask me whether the leaders of this Church have received all their endowment blessings. I think we have got all that you can get in your probation, if you live to be the age of Methuselah; and we can give what we possess to others who are worthy. We want to build that Temple as it should be built, that when we present it to the Lord we may not have to cover our faces in shame.

I now wish to present a few questions to the congregation, for I think there is no harm in asking questions to elicit information. Do the Government officials in Utah, civil and military,

give aid and comfort to and foster persons whose design is to interrupt and disturb the peace of this people? and are they protected and encouraged in this ruinous design by the strong arm of military power, to do what they will, if they will only annoy and try to break up the "Mormon" community? Does the general Government, or does it not, sustain this wicked plan? Is there in existence a corruption-fund, out of which Government jobbers live and pay their travelling expenses while they are engaged in trying to get men and women to apostatize from the truth, to swell their ranks for damnation? Is this so, or is it not so? Those who understand the political trickeries and the political windings of the nation, can see at once that these are political questions. Who feeds and clothes and defrays the expenses of hundreds of men who are engaged patrolling the mountains and canyons all around us in search of gold? Who finds supplies for those who are sent here to protect the two great interests—the mail and telegraph lines across the continent—while they are employed ranging over these mountains in search of gold? And who has paid for the multitudes of picks, shovels, spades and other mining tools that they have brought with them? Were they really sent here to protect the mail and telegraph lines, or to discover, if possible, rich diggings in our immediate vicinity, with a view to flood the country with just such a population as they desire, to destroy, if possible, the identity of the "Mormon" community, and every truth and virtue that remains? Who is it that calls us apostates from our Government, deserters, traitors, rebels, secessionists? And who have expressed themselves as being unwilling that the "Mormons" should have in their possession a little powder and lead? I am merely presenting a few plain questions to the Latter-day Saints, which they or anybody else may answer, or not, just as they please. Who have said that "Mormons" should not be permitted to hold in their possession fire-arms and ammunition? Did a Government officer say this, one who was sent here to watch over and protect the interests of

the community, without meddling or interfering with the domestic affairs of the people? I can tell you what they have in their hearts, and I know what passes in their secret counsels. Blood and murder are in their hearts, and they wish to extend the work of destruction over the whole face of the land, until there cannot be found a single spot where the Angel of peace can repose.

The waste of life in the ruinous war now raging is truly lamentable. Joseph the Prophet said that the report of it would sicken the heart, and what is all this for? It is a visitation from heaven, because they have killed the Prophet of God, Joseph Smith, jun. Has not the nation consented to his death, and to the utter destruction of the Latter-day Saints, if it could be accomplished? But they found that they could not accomplish that.

Before we left Nauvoo, members of Congress made a treaty with the Latter-day Saints, and we agreed to leave the United States entirely. We did so, and came to these mountains, which were then Mexican territory. When we were ready to start upon our pilgrimage west, a certain gentleman, who signed himself "Backwoodsman," wished to know on what conditions we would overcome and settle California. He gave us to understand that he had his authority from head-quarters, to treat with us on this matter. I thought that President Polk was our friend at that time; we have thought so since, and we think so now. We agreed to survey and settle California—we drawing the odd numbers, and the Government the even numbers; but I think the President was precipitated into the Mexican war, and our prospective calculations fell through, otherwise we should have gone into California and settled it. Many of you were not aware of this.

Joseph said that if they succeeded in taking his life, which they did, war and confusion would come upon the nation, and they would destroy each other, and there would be mob upon mob from one end of the country to the other. Have they got through? No, they have only just commenced the work of wasting life and property.

They will burn up every steamboat, every village, every town, every house of their enemies that comes within their reach; they will waste and destroy food and clothing that should feed and comfort women and children, and leave them destitute and beggars, without homes and without protectors, to perish upon the face of all the land, and all to satiate their unhallowed and hellish appetite for blood; and this awful tornado of suffering, destruction, woe and lamentation, they would hurl upon us, if they could, but they cannot, and I say, in the name of Israel's God, they never shall do it. We will have peace if we have to fight for it. They have not power to destroy Israel, neither will they have. The time will come when he who will not take up his sword against his neighbor must flee to Zion.

We have been preached to a great deal during this Conference, and how do we appear before God, as Latter-day Saints, when there are among us confusion, covetousness, bickering, slothfulness, unthankfulness? May God help us to search our own hearts, to find out whether we are obedient or disobedient, and whether we love the things of God better than any earthly consideration. Will we, from this time henceforth, listen to and pay attention to the whisperings of the good Spirit, and devote every hour of our time to the welfare of the kingdom of God upon the earth, and let the enemies of this kingdom do what they please? for God will overrule all things for the special benefit of his people. May the Lord help us to be Saints.

I will now make a requirement at the hands of the Bishops, both those who are here and those who are not here, and which every individual must see is necessary and just; and that is, for them to see that there is sufficient breadstuff in their respective Wards to last the members of their Wards until another harvest; and, if you have not sufficient on hand, we shall require you to secure it and hold it in such a way that the poor can obtain it by paying for it. There are persons who would part with every mouthful of breadstuff they have for that which does not profit them, and bring starva-

tion upon the community. I wish the Bishops to have an eye to this, and to devise employment, that the new comers and strangers that may be among us may have a chance to earn their bread. Let sufficient wheat be held in reserve by those who have it, or are able to buy it, for this purpose, that none may suffer.

Again I request of the Bishops to be certain that the members of their Wards have their supply of breadstuffs in reserve to last them until another harvest, and we will trust in God for the coming year. Be not so unwise as to sell the bread that you and your children need. Preserve enough to sustain your own lives, and we are willing you should sell all the rest of it as you please; and remember that you cannot buy any from me, unless you pay a fair price for it. Last week a man wanted to buy some flour of me, and I partly consented to let him have some at six dollars a hundred in gold dust; he thought he could buy it cheaper, and went away. I was very willing not to sell it him, for when women and children are suffering for bread, I do not want it said that I sold flour. I shall feel much better, and I even say in truth, that I

have not sold flour when a prospect of scarcity could be seen in the future. I am willing to pay flour to my workmen, and am willing to hire more workmen, and I will sell them flour for six dollars a hundred; but I am not willing to sell it to go out of the country, and to strangers, if it is needed to sustain those who make their homes with us.

I will conclude my remarks, and pray God to bless his people everywhere. Amen.

With this last discourse, the Conference terminated shortly after one o'clock p.m., on Friday. A more spirited and united Conference was probably never held here or elsewhere among men. From the opening to the close, there was a feeling of confidence and assurance in the triumph of the Latter-day Work, everywhere manifest in speakers and in hearers, which must in the natural course of events be productive of great good. The glees and anthems sung, in addition to the usual hymns, by the choir, contributed much to the agreeableness of the meetings, and spoke a volume of commendation for Professor Thomas, their conductor.

YOU CAN.

Don't tell me you *can't* resist temptation when it is presented to you; you *can*, and you know it; it is only the disposition that you lack. You can do anything that you *want* to do, that it is necessary you should do. "But I've yielded to temptation so often and so long that I have lost the power to resist it." It's all nonsense, I tell you. You can resist it just as well now as you ever could, if you only have the desire to do so; and it is only one of Satan's dodges to try and make you think otherwise. What an idea! You *can* serve the devil, to your own injury and to your present and future misery; and you *can't* serve God when it is to your own present and eternal interest to do so! Did anybody ever hear such nonsense. The very Devil laughs in his sleeve to

think you're such a fool. God has not required anything of you but what you *can* do. You may have made a great many mistakes and errors; but that is nothing. The fact that you have tried to do right once, or twice, or a dozen times, proves that you can try again; and every time you try the inclination to do good will become stronger in you, and the disposition to do evil weaker. "But I have failed so often." You never did any such thing. You know you never failed so long as you were trying to do right; it was only when you ceased trying to do right that you did wrong. But supposing you have "failed." How often does a little child "fail" before it learns to walk? "But that's a different thing; the child tries to walk—I have wilfully fallen." More

fool you, then, to lie there. If you have "wilfully" fallen, you can "wilfully" rise again.

However, don't think I'm harsh with you; I only want to help you to get up and try again. I know it's all nonsense and the result of a weakness of the nerves or a delusion of the brain for you to lie there in the mire of sin and folly. There's a dry path out of

it which leads to green fields and fragrant bowers, where Virtue in all her loveliness, and graced with her robes of purity and peace, waits to woo you to her embrace; and, if you will only try, you will find you can walk in it, and you will yet be able to stand humbly firm in all the glorious dignity of noble, virtuous manhood.

W. H. S.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 792.)

February 3.—I delivered a lecture in the Music Hall.

—6.—Elders Richards, Taylor and I met at brother Richard Harrison's, and organized the company of Saints emigrating on the ship *Sheffield*, Capt. Porter, Elder Hyrum Clark, President.

—7.—Spent the day in Liverpool. The *Sheffield* sailed with 235 Saints.

—11.—I met in counsel with Elders Richards and Taylor, and set apart the Presidency over the ship *Echo*, Daniel Browett, President.

I was engaged in writing letters to the Twelve and Presiding Elders throughout the kingdom in relation to emigration. I wrote to Elder Geo. A. Smith in relation to the Twelve returning home, and as to emigration; also informing him that the Book of Mormon was bound, and for sale at 5s. per copy, retail.

—16.—I remained in Liverpool. The ship *Echo*, Capt. Wood, sailed with 109 souls.

—20.—Went to Harden with brother Burnham.

—21 (Sunday).—I preached twice.

—22.—I preached in the evening.

—23.—I again preached in the evening.

—24.—Returned to Liverpool.

—25.—Attended a blessing-meeting at brother Domville's; Patriarch Melting officiated.

—27.—Went to Manchester, where I preached on Sunday, 28th, at the Lombard Street Room.

March 1.—I visited the brethren.

—2.—Went to Oldham.

—3.—Returned to Manchester.

—5.—Wrote to brothers H. C. Kimball and Geo. A. Smith.

—7.—I preached in the Carpenter's Hall in the morning, and Elder Kimball in the evening.

—8.—We visited the Saints, and attended meeting in the evening at brother Cooper's.

—10.—I wrote the following to the editor of the *Millennial Star*:—

"Dear Brother,—I feel anxious to address a few lines to you on the subject of family prayer, (and shall feel obliged by your inserting the same in your next *Star*,) for the purpose of imparting instruction to the brethren in general.

Having travelled through many Branches of the Church in England, I have found it to be a general custom among the brethren I visited, that when any of the Travelling Elders are present, they wait for the Elder to go forward in family prayer, instead of attending to that duty themselves. This is not right; and I would say to them that it would be better for them to understand their duty on this subject.

My dear brethren, remember that the Lord holds all of us responsible for our conduct here. He held our father Adam responsible for his conduct, but no more than he does us, in proportion to the station we hold. The kings of the earth will have to give an account to God for their conduct in a kingly capacity. Kings are heads of nations, governors are heads of provinces; so are fathers or husbands governors of their own houses, and should act accordingly. Heads of families should always take the charge of family worship, and call their family together at a seasonable hour, and not wait for every person to get through with all they may have to say or do.

If it were my prerogative to adopt a plan for family prayer, it would be the following:—Call your family or household together every morning and evening, previous to coming to the table, and bow before the Lord to offer up your thanksgiving for his mercies and providential care of you. Let the head of the family dictate; I mean the man, not the woman. If an Elder should happen to be present, the head of the house can call upon him, if he chooses, so to do, and not wait for a stranger to take the lead at such times; by so doing we shall obtain the favor of our heavenly Father, and it will have a tendency of teaching our children to walk in the way they should go, which may God grant for Christ's sake. Amen.

BRIGHAM YOUNG."

—11.—Elder Kimball and I went to Liverpool, where we met Elders Richards and Taylor, and appointed Thomas Smith and William Moss to take charge of the Saints about to sail on the ship *Alesto*. In the evening attended a blessing-meeting.

—12.—Attending to the brethren about to sail for America, and in the evening attended a blessing-meeting at brother Mitchell's.

—15.—Attended a blessing-meeting at brother Domville's.

—17.—The *Alesto* sailed with 54 Saints. With brother R. Hedlock I visited the Saints in Harden; he preached in the evening. Staid all night with brother Joseph Ellis.

—20.—Went to Overton, and on Sabbath, 21st, preached in the morning, and in the evening at brother Price's. Had a large congregation.

—22.—I preached; congregation attentive.

—23.—I walked fifteen miles to Chester, and from thence by rail to Liverpool.

—25, 26, and 27.—Brother Richards and myself were detained at the Liverpool Post-office, as witnesses in the case of "The Queen v. Joseph Holloway," for not delivering letters in due season. We were also engaged packing and sending off Books of Mormon to pay those who had loaned us money to carry forward the printing and binding.

—31.—Elder Richards and I attended the Liverpool Conference.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 19, 1863.

THE ERECTION OF THE "HOUSE OF THE LORD."

THE contemplation of "olden time," when Solomon of Israel and Hiram of Tyre were using the wealth, skill and power of their kingdoms to build a house to the name of Jehovah, fills the mind with peculiar feeling. It must have been a scene of singular interest to behold such an army of workmen who were "filled with the spirit of wisdom in all cunning workmanship," laboring in the forests, in the quarries and upon the building. They realized that they were at work upon a structure the like of which had not been erected since the days of Enoch. It was to be the Lord's House, in which the Ark of the Covenant was to rest, and in which the Shekinah was to be the visible evidence of His presence. That house would be hallow, and would bless Israel because of it. There would He accept the sacrifices and offerings of his people; there should the Priest receive knowledge from his mouth; and there would He manifest unto them his glory. There should the ordinances of their faith be admini-

stered, and there should the "man of God," clothed upon with Aaron's robe and the sacred breastplate, stand up with Urim and Thummim to inquire of and receive divine responses from God.

The history of that building is familiar to the Saints. They have read of the herculean task of its erection,—of the ear-rings, finger-rings, nose-jewels, golden-wedges and coin by the bushel which were consecrated by the faith and piety of Israel for the building and adornment of that house of God. They have read of its dedication by Solomon, at which time the glory of God was so powerfully present that the Priests could not stand by the altar to administer. They have also read of the strayings of subsequent generations,—being led astray by the seductive reasonings of the priests of the great Immateral, Baal, and the consequent defeats in battle, banishments and enslavements; of the defilement of that house with idol worship, and its consequent destruction by the Divine displeasure; of the return from the Babylonish captivity, and the rebuilding of the Temple under Zerubbabel, in the days of Haggai's prophecy; of the visit to that house of the Son of Man, who found it polluted and rejected it; its subsequent destruction by Vespasian; and the promise that a House shall be built in the last days whose "glory shall be greater than the first," which house the Lord will visit to purify his Priesthood and bless his people, and from which his law will go to the nations to instruct them in his ways that they may walk in his paths.

The spiritualization of the prophecies has had the effect to veil this, and many other Divine utterances concerning the last days, from the notice of Christians. The latter-day promises and glory, though written in all plainness, have been spiritualized away into obscurity and uncertainty to that degree, that they are supposed to end in a Millennium of sects! This obscurity remained unbroken until the angels of God visited Joseph Smith, and opened his mind to the great dispensation of the fulness of times. It was then that the honest-in-heart began to see that something was to be done in the last days, besides sending out missionaries to propagate sectarianism. They began to realize that Zion was to be established by the gathering of the Saints, and a house of the Lord erected.

God has given us the reason why the House of the Lord in Nauvoo should be built, and the same reasons hold equally good for the building of the House now being erected in Great Salt Lake City, and other Houses which may hereafter be erected. He says:—

"And again, verily I say unto you, Let all my Saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them; Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on the earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the Priesthood; for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you all—ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. * * *

And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a Tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I design to reveal unto my Church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times."

Here, then, are the reasons which God himself assigns for the building of a house to his name. These are accompanied with a standing and continual commandment to the Saints, which they are bound to fulfil when they are situated so that they can; or, says God, I will reject you as a Church with your dead. To fulfil this command the foundation of a Temple has been laid in Zion, and the Saints there are laying to with their mights to build the sacred edifice. While they are so doing, and in consequence drawing down upon them the blessings of Heaven, we, who are in Europe, should also do all in our power to assist in so holy a work. The Saints here should seek to "arise and build." They should seek with all their faith to gather to the land of the Saints, where the labor of their hands may be added to their Tithings and consecrations, to be registered as a memorial of them in that House which shall be reared. Then, when the Temple shall be completed, consecrated and hallowed with the Divine presence, they too may pass its sacred portals and enter in its courts, and receive the ordinances of the New Covenant both for themselves and their dead. If we desire God's special blessings upon our substance, our families, ourselves and the commonwealth of Zion, and if we desire his special blessing to go before us and defend us from every foe, we must seek to keep his commandments in building a House where his presence may rest as in days of old. The law of the Lord is to be revealed in fulness and to go to the nations, and it is a settled fact in prophecy that it must go forth in the last days from the House of the Lord in Zion.

President Young's remarks on this subject, published in this number of the *Star*, should be carefully and thoughtfully read by every Saint. This House that is now being reared is not the only one of the kind which will be needed. We are assured that hundreds of Temples will yet be built, in which the ordinances of life and salvation will be administered. Every Saint is, or ought to be interested in the building and the completion and the dedication of the House of the Lord now in process of erection. In it the sealing ordinances will be performed which cannot be administered in the house that is now being used in Zion for endowment purposes. In this latter some of the first ordinances only of the Priesthood pertaining to the endowment can be administered; the more advanced ordinances will be administered in the Temple when it shall be completed. It will be perceived at once, then, how important it is to the Church of Christ that a Temple should be built. No man or woman who

believes in the message which God has sent forth, and has confidence in the Priesthood; can be indifferent and careless upon this point. If they cannot do anything towards directly strengthening the hands of the servants of God and rendering them physical aid, (and who is there that is so utterly powerless as to be unable to do anything?) they can exert their faith and constantly supplicate the Almighty to uphold and protect his servants, that they may be able to fulfil the commandment of the Lord in rearing his House. Every member of the Church should feel as great an interest in this matter as any of the Authorities in Zion; for the Prophet Brigham, in speaking upon this point, says:—

“Some of us are not dependent on the Temple for our endowment blessings, for we have received them under the hands of Joseph the Prophet, and know where to go to bestow the same on others. You may ask me whether the leaders of this Church have received all their endowment blessings. I think we have got all that you can get in your probation, if you live to be the age of Methuselah; and we can give what we possess to others who are worthy. We want to build that Temple as it should be built, that when we present it to the Lord we may not have to cover our faces in shame.”

A CASE OF HEALING.—President Thomas E. Jeremy has written to us from Merthyr Tydfil, under date of Dec. 4th, and says:—“There has been a very remarkable case of healing here lately. Elder John Griffiths, of Pen-y-darren, a member of the Merthyr Branch, was most awfully injured on the 24th ult., when working underground in pit No. 6, of the Dowlais Iron Mines. A large stone fell on his back, which bruised it in a most pitiful manner. He was taken home on horse-back, and the pain was agonizing and almost unbearable. He sent for the Elders to come and administer to him, and as soon as possible Elders Rosser Lewis and David Hughes were there, and they immediately proceeded to anoint his back in the name of Jesus Christ, according to the pattern given in the 5th chap. of James and the 14th verse. After thus anointing him they laid their hands upon his head, according to the Savior’s words recorded in Mark 16th chap., 18th verse. Brother Griffiths was healed instantaneously by the Divine power of our God, and, indeed, it was marvellous in our eyes, and I, for one, feel to magnify the name of the Lord for the abundance of his loving-kindness and tender mercies bestowed by him upon his people. There were persons in the house when the ordinance was administered who were not believers in the Gospel, and even they acknowledged that a miracle had been wrought; but they said that it was by the power of the Adversary that he was healed. How much are the wicked now like they were in the days of Jesus! When they saw him cast out evil spirits, they said it was through Beelzebub, Prince of Devils, that he did such works.”

ABSTRACT OF CORRESPONDENCE.

SOUTH AFRICA.—Elder Henry A. Dixon, writing from Pietermaritzburg, Natal country, on the 29th Sept., says:—“On the 5th of August I left the Saints to labor once more among the Gentiles, and arrived here on the 7th, having walked nearly sixty miles. The Lord has opened my way in a remarkable manner, for a Mr. Blandy received me kindly into his house, and I have

remained with him ever since, although many have used their influence to have me turned out, but they cannot succeed. I have been here nearly eight weeks. Soon after my arrival I distributed tracts and endeavored to procure a place to preach in, but I did not succeed, so I posted up twenty-five bills in different places, announcing that I would preach the following Sunday in the marketplace. The first time I had a good and very attentive congregation of about one hundred persons, to whom I spoke upon the first principles. I also posted up several of the prophecies of Joseph concerning the present war in America, in the English and the Dutch languages, also my address, and that any persons desiring information concerning our principles could obtain the same from me. As I cannot obtain a place to preach in, I have to content myself with distributing tracts. Yesterday I had a door banged in my face and a tract burned. I have had several interviews with different persons; one of them has been educated for the ministry, who, with all his college learning, I found to be in the dark with regard to the principles of the Gospel. Darkness seems to reign throughout this land of Ham. I feel we have done our duty faithfully in warning this people. I have been in Natal about seven months, and I have never enjoyed good health for any length of time together. I am in hopes of visiting the 'Old Colony' again before long. South Africa is a hard country to labor in, and tries the constitution of men. I feel well in the Work, and I am doing all I can to roll it onward; though I have had but little success as yet in baptizing, and I realize that we may preach to the people but cannot make Saints of them."

CORRESPONDENCE.

SOUTH AFRICAN MISSION.

Port Elizabeth, Oct. 14, 1863.

President Geo. Q. Cannon.

Dear Brother,—I again communicate a few lines to let you know how matters are moving in this quarter. It is now bordering on two years since our arrival in this colony, and I believe we have labored diligently, as far as we have had power and ability, for the salvation of the people. Nothing would give us greater joy than to spend our time in doing good to mankind, leading them to a place of safety. What are generally termed hardships we care but little about during our peregrinations, if we can but find a few whose hearts are willing to receive the truth and apply it to their lives. On the other hand, we may have, and exercise, great faith for the deliverance of the sons and daughters of men, we may labor for their salvation with the zeal of angels, and except those to whom we are sent open their hearts

and appreciate the message of life, our faith and zeal for them will eventually become impaired. This is, to a great extent, our present situation in South Africa. Matters have been tending to this point for some time past; yet we felt to look at the bright side, hoping that the spirit of investigation and inquiry might increase among the white population of South Africa. True, we have baptized a few, and the prospects looked bright for a season. On our arrival here the old Saints were dried up and at variance with each other; inasmuch as they have been reclaimed, or at least the most of them, and with their children, have been delivered from Babylon, with a few others, and the wicked have been faithfully warned, I consider a good work has been done and we amply rewarded for all our trouble. It seems very hard for those who embrace the Gospel to live so as to retain the spirit of it, there are so many opposing in-

fluences arrayed against them, which, for the want of studied watchfulness on their part, often lead them astray. When taking all things into consideration, we feel to rejoice, bearing in mind the revelation given in these last days, that "If a man should labor all his life-time, and save one soul only, how great would be his joy," &c. I feel it my imperative duty to watch and pray, that I may constantly be in fellowship with the Holy Spirit, that one may eventually be saved and that one be myself.

I feel it my duty to lay before you the present situation of things as they exist in this land of Ham, without leaning particularly to the one side or the other, then you will be able to form your own conclusions. From the letters I receive from my brethren and my own experience, I feel safe in saying that the inhabitants of South Africa are very well satisfied with the institutions of Babylon for the present. There is a rankling, deadly hatred in their bosoms against the truth and a determination on their part not to receive it. The spirit that is now upon this people and leading them, is akin to the one which actuated the American nation previous to the breaking out of the rebellion. The Gospel, as preached by us, is the last thing they think they will require.

About the time of our emigration there was quite a stir in different parts of the colony, and we hoped it would result in gathering as many into the Church as had emigrated; but, however, the few who felt to inquire at that time are now satisfied to continue in their old course, hoping to be saved in their sins.

Elder Dixon, you are aware, has been laboring in Natal for eight months past, assisted by Elder Noon when he could be spared from his plantation. Natal is a sister colony to this, its shores being washed by the Indian Ocean. It has but a small population, in two small towns, named Durban and Pietermaritzburg; it also has planters scattered about occupying large plantations growing sugar. The brethren held meetings at Isipingo, (brother Noon's residence,) inviting the surrounding planters to attend, which some did until they discovered that the

religion taught to them required the practice of purer principles than they have hitherto known. As soon as they made this discovery they shied off. Brother Noon also rented a very suitable place in Durban, where they held meetings twice every week during the time they engaged the hall. The people came out to hear, and from every appearance the brethren concluded that they were going to fish out a few. After a few meetings the congregation grew into a mob, which disturbed and tried to break up the meeting. The magistrate and policemen were on the side of the rowdies, protecting and screening them while trampling the law under their feet. While this was going on, the editors of newspapers were busy circulating every lying, scurrilous tale they could hunt up that would influence the people against us. How eager the people are to believe a lie! Elders Dixon and Noon, by preaching, testifying and distributing pamphlets, kept the folks stirred up until they gradually settled down in greater unbelief and hardness of heart than they were in before.

To give you an idea of how Elder Dixon fared among the pious folks of Pietermaritzburg in his last attempt to preach to them, I will here subjoin a portion of his last letter. "According to announcement, I repaired to the usual place of meeting. I got through praying, and began to preach on the first principles of the Gospel, when a Mr. Crow, of the Crown Hotel, brought a very large monkey with a red face and let it jump on to me. I shifted my quarters, he followed and began about wives: the monkey wanted wives, &c. I had to desist, but would try again, and found it impossible to continue. Most obscene language was used, which would not be heard in many tap-rooms. About 200 persons present, also several policemen. At last, when I quit speaking, they rushed on me, placed the monkey on my head and held me there, but could not make him either bite or scratch me. One struck me a blow on the head, others pushed me from side to side and would not let me get out. When I did get clear I called upon the congregation to give me a private yard to preach in; but none would offer me one. I told

them where to get information upon our principles. When I left fifty persons followed me, led by a diminutive fellow named St. Paul, who would follow me around the streets, and when I stopped this man would read out of a Durban newspaper, 'The horrible doings of the Mormons in Utah.—Extracted from the *Dover Chronicle*.' They would proceed a little farther and read again. They then tried to tumble me into a water sluice." The above spirit is a specimen of what is to be found in South Africa. Among that large concourse of people, and the police too, there was not one that would stand up in defence of the innocent, for brother Dixon is as harmless and inoffensive a man as ever lived. We have been obliged to do a great deal of out-door preaching in order to get the people to hear. When we visit towns where we have no foot-hold, we generally meet with a cold reception. The people's hearts are steeled against the truth, and it is a very difficult matter to find one who has independence enough to bid us come into his house. The whites in Africa are something after the same order as they are in California. They are steeped in vice and are becoming very reckless—no wonder the Gospel has few charms for them.

Elder Talbot is at Mowbray, where he has been for some time. Before he went there he travelled about seventeen months in the eastern provinces and British Caffraria, (part of the time in company with Elder Dixon and partly by himself,) preaching to the people and hunting up whatever stray sheep he could find that had wandered from the fold. Elder Haven, while in this colony, spent the most of his time at Mowbray, Cape Town and other neighboring towns. Elder Zyderlaan labored in this part for ten months, preaching in Dutch and English, but without making any impression. As he was the only Dutch Elder in the Mission, I felt there was no use for him to spend any more time there. I raised a little means by collection to procure him a poney to enable him to travel from Cape Town to this place by land, a distance of 600 miles, visiting the little towns. During his meanderings he raised up a small Branch at a place called Humans-

dorp, situate on the Cape road, about fifteen miles from here. While brother Zyderlaan was in the eastern provinces he visited the Nacht Mall, (where the Dutch farmers and others meet to partake of sacrament,) at Alexandria, but had to preach to a walking congregation. During brother Zyderlaan's travels in preaching and distributing pamphlets among the Dutch, he succeeded in baptizing one—a Hollander.

Graham's Town has the largest English population of any other in the colony. Many efforts have been made to introduce the Gospel and raise up a Branch in it, but with little success. Elder Atwood and I made the last attempt. The inhabitants of this colony, Dutch and English, are completely under the influence of priestcraft. When brother Atwood left Graham's Town to visit the scattered Saints, he left Elder Kershaw in charge to keep up the meetings, which he did until the people ceased to come out.

Concerning Port Elizabeth, most of the Saints who emigrated were from this Branch. A few have apostatized, and because of dull times, a few others have scattered out to better their circumstances, and I am afraid some of them will forget their God. I and my brethren when here, have preached long and loud to the inhabitants of this town. We keep up a very fine, suitable hall, free to the public to come and hear. As the Saints in the Bay are but few and tolerably poor, I will have to give up the hall, and the Saints will meet in one of their own houses. The people are proving themselves daily more unworthy of the Gospel. Elder Atwood has been at Humansdorp for some time. The Saints there felt blessed by his visit. Three more were added to the Church—relatives of those who are already in it. The Humansdorp Branch intend to be ready to emigrate next season. Brother Atwood has left for the Winterburg country, and I intend following in a few days. We feel like doing all that we can to get as many of the Saints out of here next season as possible. All who feel the Spirit of the Gospel working in them are making every effort they can to get away. Some, again, take it very easy, giving themselves very little concern.

I know the Lord has blessed us and has borne us up till the present time, and he will continue to do so if we rely on him. I try to be careful and cautious in all I do, and I feel sometimes I am not near as wise as I ought to be. I am glad that the Lord rules and reigns. He has borne off his

kingdom, and will continue to do so, and bear up his servants in their weakness.

May the Lord bless you with the desire of your heart and qualify you for every duty, is my prayer. I remain your brother in the Covenant of Peace,

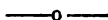
WM. FOTHERINGHAM.

SUMMARY OF NEWS.

AMERICA.—Advices from Charleston to the 20th ult. state that the sea wall of Fort Sumter had been destroyed, and that the Confederates were constructing bomb proofs on the ruins. Chattanooga despatches announce a further Federal success. Generals Sherman and Hooker carried the north side of Lookout Mountain and the end of Missionary Ridge. Despatches from General Grant report the carrying of two successive Confederate lines. The Confederates evacuated Lookout Mountain on the night of the 24th ult. Sherman attacked a strong position of the enemy on Missionary Ridge. Two unsuccessful attempts were made, when Grant started two divisions against the Confederate centre, breaking it and gaining the summit. The main force of the Confederates were driven northward towards Sherman. From 5000 to 10,000 Confederates are reported captured, with 40 pieces of artillery. The Confederates are reported bivouacking two miles beyond Missionary Ridge. A despatch from Knoxville says that the Confederates have invested that city with batteries, their rifle-pits being quite near Burnside's works. A rumour was current that Charleston was shelled on the 22nd ult. and set on fire. A Mobile despatch of the 19th asserts that General Taylor had defeated Franklin's forces near Alexandria, Louisiana, and Weitzel's division near (place omitted) with heavy loss. It is reported that orders have been issued directing that all guerrillas who may be captured are to be immediately shot. Meade's entire army crossed the Rapidan on the morning of the 27th ult. at Culpepper and Germania Fords, without meeting any serious resistance. Lee is reported to be falling back. His army does not exceed 50,000 men, with 6000 cavalry. Grant, under date of the 27th ult. officially reports a complete rout of Bragg's army in the direction of Dalton and Knoxville, after three days' fighting. The Federal cavalry destroyed 15 miles of the East Tennessee Railroad to prevent the junction of Bragg and Longstreet's forces. No assault had been made upon Burnside. His position is reported safe and his communication open. The latest Charleston advices state that the bombardment vigorously continued, without any decisive result. The casualties averaged ten daily. The privateer *Georgia* is reported sunk by a Federal war steamer near Havana. General Bragg is retreating towards Dalton, Georgia, closely pursued by Hooker and Sherman. The Confederates are burning the bridges after them. General Grant very briefly announces in a despatch that the rout of the enemy is most complete. Bragg's loss will fully reach 60 pieces of artillery, and the pursuit will continue to Red Clay, which is due east of Chattanooga. The Confederates are reported to be throwing down their arms and ammunition, and leaving their artillery and caissons behind them.

SCHLESWIG-HOLSTEIN.—According to reliable information, the attempts of several Schleswig-Holstein statesmen to bring about an understanding with the Danish Ministry has entirely failed. Advices from Copenhagen state that it was resolved in the Council of State to regard the occupation of Holstein as a declaration of war.

V A R I E T I E S .



The discourse, says Franklin, is often much better than the speaker; as sweet and clear water often comes through very dirty earth.

The eyes of the Lord are in every place, beholding the evil and the good.

There are many vices which do not deprive us of friends: there are many virtues which prevent our having any.

A wit being asked by a seedy poet whether he thought he had ever written anything that would live, replied: "Before you trouble yourself on that score, I advise you to write something that will let you live."

BE NOT OVER ANXIOUS.—Almost all men are over anxious. No sooner do they enter the world than they lose their taste for natural and simple pleasures, so remarkable in early life. Every hour do they ask themselves what progress they have made in the pursuit of wealth and honor. And on they go, as their fathers went before them, till weary and sick they look back with a sigh of regret to the golden time of their childhood.

People are prone to condemn in others what they practice themselves without scruple. Plutarch tells of a wolf, who, peeping into a hut where a company of shepherds were regaling themselves with a joint of mutton, exclaimed, "What a clamor they would have raised if they had caught me at such a banquet."

The virtuous man is the least liable of all to suffer from the reverses of fortune, for his faith is fixed upon a foundation of good deeds, and his soul is continually basking in the sunbeams of truth. He may be under a cloud for a while but the dawning will come, and he then is more than repaid for every trial; nor will God, who judges the worthiness of men, allow one who does his will to fall and rise no more.

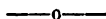
ADDRESSES.

Samuel H. Hill, care of J. L. Smith, Rue de Chantepoulet 9, Geneva, Switzerland.
 Mathew McCune, or John Sharp, jun., St. Mary's-place, Maxwelltown, Dundee.
 John G. Holman, 20, Victoria-place, Fairview, Cheltenham.

D I E D :

At Hull, on Friday July 24th, of inflammation, Hannah, wife of William Burley, aged 33 years.—*Deseret News, please copy.*

P O E T R Y .



THE SPIRIT OF THE LORD.

Lord let thy Holy Spirit now
 Shine forth in every heart,
 That, as to worship thee we're met,
 We may rejoicing part.

Speak through thy servants, Lord, and may
 Thy truth each bosom swell,
 While every lip and every heart
 Unite thy love to tell.

E. L. S.

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LIVERPOOL :

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LONDON :

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 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 52, Vol. XXV.

Ⓛ Saturday, December 26, 1863.

Price One Penny.

"MEN'S EVIL MANNERS LIVE IN BRASS; THEIR VIRTUES WE WRITE IN WATER."

There is a certain class of persons who are always seeking to detract from the merit of others. Fault-finding seems to be their element—it is as natural to them as water is to a fish; I believe if you were to take them out of it they would die. They are constantly picking flaws with the characters, actions and words of others; nobody can do or say anything right—but *themselves*. They, of course, are the essence of perfection—so they think—the pattern after which everybody should copy; which, if they should do, would result in everybody speaking ill of them, for *they* are speaking ill of everybody. These persons make it a point never to speak well of anyone—excepting it be of those it is their present interest to *spea*k well of, whatever they may *think*—they can never see anything virtuous or noble or worthy of praise in others,—*nothing*, in short, but what is a legitimate subject for their sarcasm and their sneers. Now there is no surer mark of a mean, narrow, sordid mind—of a spirit the contrary of everything that is magnanimous—than this; and—excuse my giving a religious turn

to the subject—there is no habit which is more dangerous or more certain, if unchecked, to lead to departure from the truth. It is an effectual extinguisher to the Spirit of the Lord, and will leave the mind of its victim in darkness and unbelief. There will always be plenty to find fault with, if the disposition exists to do so; and the habit, if constantly indulged in, will so grow upon persons that none will be exempt from their criticisms, and they will find themselves, eventually, numbered among those who "speak evil of dignities," "to whom is reserved the blackness of darkness forever."

"Umph! Another of his conceited squibs and croaking prophecies; but I don't believe a word of it." I know you don't, and didn't expect you would. "What did you write it for then?" Because somebody else who is not quite so conceited as you are will be able to find some little good in it and to derive some benefit from it. "Well, I shall do just as I please, and criticise you or anybody else all I want to." I am perfectly aware of that, my friend; but that won't ex-

empt you from the consequences ; you will alienate your friends, alienate God, injure yourself and destroy your own happiness, by training your mind to look upon all the defects and flaws in society and the world around you, instead of accustoming it to contemplate the brighter side of humanity and the beauties and harmonious perfections of nature ; if you continue the practice *you can't avoid this result*,—unless you have acquired the powers of a sectarian god and can change the laws of nature.

"Oh, this is just the thing for brother or sister so and so." Yes, but I am talking to *you* ; I know you don't think it applies to your case—you are, probably, not aware that you are guilty of such conduct. Herein, however, lies the danger. If you could see your faults there would be great hope of your reformation, for he is a hardened wretch, indeed, who knows his errors and will not try to correct them. But self-conceit is, as I said, one of the most dangerous vices, because, however many weaknesses and failings we may have, it blinds our own eyes to them and makes us think ourselves perfect.

"Well, would you have us speak well of *all* persons and under *all* circumstances?" No ; there are times when it would be as criminal to speak in praise of a person, when you knew it was not merited, as it would be at others to withhold commendation from those whom you knew did deserve it. No man of principle would recommend a scoundrel as an honest man ; and if, in proper places and by persons who have a right to know, your opinion should be asked with reference to any individual, or his eligibility to certain positions, you should candidly state your feelings, as nearly unprejudiced as possible. You may be wrong ; you may have formed an incorrect estimate of the individual's character ; but if you speak the honest convictions of your soul without any desire to injure the person, you are not to blame.

But what I condemn, and mean to war against, is, this disposition to tell everything evil we know of people, while we say nothing about or else depreciate their virtues, and to find fault with and throw a damper upon all the well meaning, though perhaps feeble, efforts of our fellows to do good—because they cannot, or do not, do it just as well as we *think* we can—and to crush all their struggles to emerge from a life of sin and folly to one of wisdom and purity.

Some try to malign or depreciate the characters, actions and intentions of others, because they think, amid the surrounding darkness, their own immaculate selves will shine the more clearly. About as sensible as though the moon and stars were to become jealous of the sun and try to obscure its light so that their own might shine the more brilliantly. The true principle upon which to grow, is, to build each other up—then all would be built up. But too many act upon the maxim of the world, "pull him down;" they try to build themselves upon another's ruins, and the consequence is, all are being pulled down. Endeavor to make everyone else shine in as clear a light as possible,—it will add brilliancy to your own character.

I did mean to head this, "To Conceited People;" but I thought if I did no one would read it, because everybody would think it was meant for somebody else. I am also perfectly aware, if any *should* read it to whom it is appropriate, they will most likely either fail to perceive the application, or their self-love will be wounded and they will be offended. But never mind,—if the cap fits, wear it ; no one will see it but yourself. You would not hesitate to pick up a gold coin out of the mud because some one saw you do it. If this short chat has done you any good, I shall feel very glad ; if not, just impute it—as I know you will—to my ignorance of your real worth.

W. H. S.

TRUE NOBILITY.—The day-laborer who earns, with horny hands and the sweat of his brow, coarse food for a wife and children whom he loves, is raised by this generous motive to true dignity ; and, though lacking the refinements of life, is a nobler being than he who thinks himself absolved by wealth from serving others.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 808.)

April 1.—Brother Richards and I went to Manchester, where we found brothers Kimball, Hyde, Woodruff and Smith, and had a happy meeting at 47, Oxford Street.

—2.—Brothers O. Pratt and John Taylor arrived in Manchester, and we went into council. I copy the minutes:—

“Manchester, England, April 2, 1841.

This day Elders Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff, John Taylor and Geo. A. Smith, of the Quorum of the Twelve, met together at the house of brother James Bushaw, coachman, No. 4, Grey Street, near Oxford Road, in this city, in council, after having been separated and dispersed in various countries. To meet once more in council, after a long separation, and having passed through many sore and grievous trials, exposing our lives and our characters to the slanders and violence of wicked and murderous men, caused our hearts to swell with gratitude to God for his providential care over us. Elder Young opened the council by prayer. Elders B. Young, H. C. Kimball and P. P. Pratt, the committee appointed about a year ago to secure a copy-right of the Book of Mormon, in the name of Joseph Smith, jun., presented the following certificate:—

Feb. 8, 1841. Then entered for his copy, the property of Joseph Smith, jun., The Book of Mormon; an account written by the hand of Mormon, upon plates taken from the plates of Nephi, translated by Joseph Smith, jun. First European, from the second American edition. Received five copies.

GEORGE GREENHILL.

The above is a true copy of an entry in the register book of the Company of Stationers, kept at the hall of the said company. Witness my hand, this 17th day of February. 1841.

GEORGE GREENHILL.

Warehouse-keeper of the Company of Stationers.”

The Quorum voted that they accepted the labors of said committee.

Resolved—That as the Quorum of the Twelve have had nothing to do with the printing of the Book of Mormon, they will not now interfere with it; but that the said committee settle the financial or

business matters thereof with Joseph Smith, jun., to whom the profits rightly belong.

Resolved—That Elder Amos Fielding be appointed to superintend fitting out the Saints from Liverpool to America, under the instruction of P. P. Pratt.

Resolved—That brother G. J. Adams go to Bedford and Northampton, and labor in that region.

Adjourned till to-morrow at 10 o'clock a.m. Elder Kimball closed by prayer.

ORSON HYDE, Clerk.”

“Manchester, April 3, 1841.

This day the Quorum of the Twelve met pursuant to adjournment. The President called upon Elder Hyde to open by prayer. The Quorum then signed a letter of commendation to the churches in England, for Elder Hyde.

The business of publishing the *Star* and Hymn Book was then taken into consideration. Brother John Taylor moved that those who have had the care and superintendence of publishing the *Star* and Hymn Book, should dispose of them according to their own wishes, and dispose of the proceeds in the same way; seconded by Elder Orson Pratt, and carried by a unanimous vote. Moved by Elder Young, and seconded by Elder Kimball, that Elder Parley P. Pratt conduct the publication of the *Millennial Star* as editor of the same, after the close of the present volume. Resolved, that Elder P. P. Pratt reprint the Hymn Book, if he deem it expedient. The Hymn Book is not to be altered, except the typographical errors. The above resolve was moved by Elder Geo. A. Smith, and seconded by Elder W. Woodruff; carried unanimously. Conference adjourned.

ORSON HYDE, Clerk.”

—4 (Sunday).—I attended meeting at the Carpenter's Hall, in company with the Quorum of the Twelve; there were nine of us present, who individually bore testimony to the Bible, the Book of Mormon, and to Joseph Smith being a Prophet of the Most High God. I staid with brother Walker at Salford.

—5.—The Quorum of the Twelve met, and resolved that the 17th day of April be appointed for the Apostles who are going to America to set sail from Liverpool. It was also resolved that the Twelve do business at the Conference as a Quorum, and call

upon the Church as a Conference to sanction the same.

—6.—Attended Conference with Elders Heber C. Kimball, Orson Hyde, Parley P. and Orson Pratt, Wilford Woodruff, Willard Richards, John Taylor and Geo. A. Smith. There were represented 5,814 members, 136 Elders, 303 Priests, 169 Teachers and 68 Deacons. Elder John Albiston was ordained to the office of Patriarch. Ten High Priests and twelve Elders were also ordained. We had a good time.

—7.—Attended council with the Twelve. We blessed Elder O. Hyde, who was on his mission to Jerusalem.

—9.—We visited the Zoological Gardens; fourteen of the American brethren were present.

—11 (Sunday).—Forenoon, Elders W. Woodruff and P. P. Pratt preached;

afternoon, communed with the Saints. Evening, Elder O. Pratt preached, and was followed by Elder Kimball and myself.

—12.—With Elders Kimball and Woodruff I went to Elder Pratt's.

—13.—I walked through Manchester, it being the fair, with Elders Woodruff and Smith. We saw a great variety of curiosities: a man nearly eight feet high, weighing 450 lbs., and a pig 1,200 lbs., a living skeleton, a great variety of wild beasts, an elephant, said to be the largest in Europe; lions, leopards and tigers, all in one cage, with their keeper in the midst of them, playing with them; he would make them all lie down and then lie on the top of them.

—14.—We wrote an epistle to the Churches, which was signed by nine of the Twelve.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 26, 1863.

THE RETROSPECT OF THE YEAR 1863.

—o—

AGAIN, for the third time since our arrival in this Mission, we are called upon to chronicle the termination of another year—one of those periods by which we, who are in a mortal state, note the lapse of time. The year 1863 is so nigh spent that in a few days it will be numbered with the past. What mortal hand can write its epitaph, and be able to do full justice to the greatness and importance of the events which are crowded within the short space covered by its existence? A host of reflections crowd into our mind as we think that another year is gone. How swift the lapse of time! It seems but a few days since we welcomed the advent of this, as a New Year, which we now record as old and dying! In the rapid progress of events, and the occupation of thought in the duties and changes incident to our position in connection with the Work of God in the latter half of the nineteenth century, we scarce have leisure to remark the consumption of minutes, hours and days, or even weeks and months. Yet time is marching on—marching on with noiseless but unfaltering tread, and bringing earth and her precious freight of humanity nearer and nearer to that goal towards which we look forward with such earnest expectation. There is no sorrow in this thought. Though our spring-time of life may pass away, and as one year succeeds another we may be reminded that we

are but mortal, still, to the true Saint of God, there is no cause of regret in this. As this is not the beginning of existence, neither is it the end. There is joy in knowing that the flight of time only brings us nearer to that life in which its passage will not be noted by the progress of decay and decrepitude ; but where immortal man, no longer trammelled by the influences and obstacles which retard him here, in the plenitude of physical and intellectual vigor, shall ceaselessly ascend, and advance from knowledge to knowledge and from glory to glory, and fully reap and enjoy the great benefits to be derived from the varied experience of his past spiritual and his present mortal existences.

In contemplating the events and changes of the past year which is now expiring, the Saints of God, if they have hearkened to the teachings and counsels which have been imparted unto them, will be unable to perceive anything in them to regret. They have greatly contributed to the fulfilment of God's purposes. Our enemies have been active ; but they have not accomplished their wishes. In the beginning of the year corrupt Government officials in the Valleys of Zion sought to bring difficulty on the people of God ; they were entirely unsuccessful, however ; and the principal one—S. S. Harding, Governor of the Territory—was removed, and a successor was appointed in his stead. Those who have remained have been secretly plotting throughout the entire year against the peace and prosperity of the people of Zion ; yet they have not been able to accomplish any of their wicked schemes. The Lord has endowed his servant Brigham with the wisdom necessary to enable him to frustrate and counteract them ; and, despite the efforts of our enemies to the contrary, peace still prevailed at the last advices among the cities and settlements of the Saints in Zion. The labors of the servants of God have been crowned with more than ordinary success in the most of the lands where they have been situate. From Europe the through emigration to Zion has been larger than that of any previous year since the Saints first began to leave their native lands to obey the commandment to gather. The efforts of the Saints in Zion, during this year, to assist their brethren and sisters in gathering from Babylon, have been unequalled—they having come forward with a devotion and willingness, in response to the requirements of the servants of the Lord, which are extraordinary under their circumstances. The additions to the Church in Europe have been numerous, though the falsehoods and machinations of enemies have not been wanting to endeavor to destroy and neutralize the effect of the truth. In some places the spirit of persecution has prevailed ; its effects, however, have been quite limited. In South Africa the disposition of the people generally is averse to the Gospel ; they persecute the servants of God, and even the administrators of the law refuse to accord them that protection from violence to which they are justly and legally entitled. The Elders will probably find it necessary and wise to withdraw from the midst of that people, after they have done all in their power to arrange for and secure the deliverance of the Saints.

In taking a retrospect of the year 1863, it is plainly seen that the Lord is fulfilling his word, and that the war which commenced at the rebellion of South Carolina has been the precursor of wars which shall yet cover the earth. From the breaking out of that rebellion until the present time, Europe has been in constant expectation of trouble ; her rest has been that of an armed man who is surrounded by implacable foes, and who fears to abandon himself to repose lest he should be suddenly attacked. The groans of unhappy and oppressed

Poland have resounded throughout Europe ; but they have evoked no armed aid. Expressions of sympathy for her have been common ; they have been confined, however, to mere verbal utterances ; England has avowed her determination to stand aloof from all active interference in her behalf, and lacking her support, France and Austria manifest no disposition to embroil themselves with Poland's mighty oppressor. The Schleswig-Holstein difficulty has been a fruitful source of wrangling and disputation between Germany and Denmark for some time. The recent sudden death of the King of Denmark has brought this imbroglio so prominently forward that the attention of all Europe is concentrated upon it. War is exceedingly probable, at present writing, between Germany and Denmark upon this question. All Germany is ablaze with excitement in favor of such a war, and it seems that, however averse the various rulers may be to resorting to active hostilities, they will be compelled to engage in them to gratify the wishes of their populations. It is felt that if war does break out in Europe, other nations than those which first engaged in it may be drawn into the struggle. With this view England has been endeavoring to act the part of Pacificator. But she will find that her attempts in this direction will be crowned with barren results, and she may be provoked to enter upon war with the view to bring about the peace which milder remonstrances shall fail to produce. Already she has given evidence in other quarters that she has not lost her old pugnacity. She may be reluctant to disturb the peace of Europe by the sound of her guns ; but she has no squeamishness on that point in Japan, in the East Indies or New Zealand. Her policy of non-intervention does not reach the antipodes. She submits to no slights from Japanese, East Indians or Maories, but speedily makes them feel the might of her arm.

Prussia has had her internal troubles, and she has been threatened by revolution through the harshness of her king and the unpopularity of the measures of his Government. For the present these dissensions are eclipsed by the excitement in relation to the war with Denmark. France has not been free from war during the year. Mexico has been occupied by her soldiers, and several bloody battles have been fought, which have resulted in the partial subjugation of the Mexicans and reputed election of an Austrian Archduke to occupy, as Emperor, a throne which, with the help of the Emperor of the French, is to be erected for him in that land. Spain has a war with St. Domingo on her hands, which gives herself, and particularly her opponents, serious trouble. All these wars are but trifling, however, when compared with the great civil war which is raging at the present time in America. Nearly three years of deadly strife has had no other effect than to add to the bitterness of the struggle. Sixty or ninety days, or, at most, a twelvemonth was to end the conflict ; but years have elapsed, and the settlement of the difficulty seems as far distant as ever. An irreconcilable hatred possesses both parties, and there will be no peace until both are exhausted and partially, if not entirely destroyed.

In addition to the heavy losses of life in the earth by war, there have been a fearful number lost by shipwrecks and storms, by pestilence and earthquake. The losses by storms at sea on the coasts of Great Britain and Western Europe, during the last months of this year, have had no parallel for very many years. Tempests have raged with frightful violence through the land. An earthquake occurred in England on the 6th of October, which shook the whole island and greatly alarmed the inhabitants, but was not attended by any casualties. In

the island of Manilla, however, ten thousand lives were lost, and a fearful amount of injury was done to property of all kinds by a severe shock which occurred there.

There have been many deaths among great men during the year. The King of Denmark and the King of Madagascar have both been removed from this sublunary sphere. Lord Lyndhurst—a Bostonian by birth, and said to be the grandson, on his mother's side, to the owner of the tea which so unceremoniously poured into Boston harbor by the excited inhabitants just previous to the American revolution—and Lord Clyde—more widely known as Sir Colin Campbell—are the two most famous among the illustrious dead of Great Britain. In America a numerous host have fallen—the most famous of whom is the rebel General “Stonewall” Jackson.

The year does not end brightly for the nations of Babylon. No Peace Congress, however numerously attended by Kings and Emperors, is likely to be able to remove the various causes of dispute and war among nations. The temple of Janus among the ancients was closed in times of peace. It is said that when the Lord Jesus was born it was thus closed, there being universal peace at that time. But if it were in existence now its doors would never be closed, for peace has fled from the earth. There is only one people to whom it is promised. The Lord says :—

“And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven ; and it shall be the only people that shall not be at war one with another.”

C O R R E S P O N D E N C E .

SCOTLAND.

Glasgow, Nov. 6, 1863.

President Cannon.

Dear Brother,—I take up my pen, with pleasure, to let you know of my labors, and how matters and things are moving on in this part of the Scottish District. On the 17th of October I left Edinburgh for Glasgow, where I met with brothers Gordon, President of the Conference, and Travelling Elders Mathew Lyon, Robert Watson and J. V. Hood, by whom I was greeted with a most hearty welcome, as also by the Saints wherever I went.

Sunday, 18th, I met most of the Priesthood and Saints of nearly all the Branches of the Church in and around Glasgow. Much good instruction was given, and the Spirit of the Lord was richly shed abroad in the hearts of the Saints, and the gift of tongues and interpretation was enjoyed. In company with brother Gordon I

have visited and held meetings in most of the Branches of the Church in this Conference, which has enabled me to become somewhat acquainted with the situation of affairs here, and I am happy to say that I found the greater portion of both those holding the Priesthood and the members considerably engaged in the spread of truth, and willing to listen to and obey the counsels of the servants of the Lord.

There has been added to the Church by baptism (as you will see by the report,) since the time of emigration, nearly as many as emigrated last spring, and still there is a good prospect, through the faithfulness of the Elders and Saints, to more than fill up the ranks. This, to me, speaks well with regard to the faithfulness and zeal of the President and Travelling Elders in this Conference. There is a considerable debt against this Conference, but the brethren in the different

Branches have entered into arrangements that, I believe, will enable us to cancel it by the New Year.

I have been twenty-three miles down the far-famed Clyde, and twenty-five miles up it, and I have visited a portion of the land of Burns, and saw a few of those things upon the description of which he employed his genius and pen, and to me they appeared delightful, though winter is beginning to leave its mark on the face of nature in this place.

My health is improving slowly. I hope this may find you enjoying good health, and may God grant you strength and wisdom to bear the responsibility that is upon you in this land with honor and glory to his name. Brother Gordon joins me in love to you and the brethren in the office, and I remain, as ever, your brother in the Gospel of Peace,

ISAAC BULLOCK.

Silent gratitude was well exemplified by the little boy who, when asked whether he thanked the lady for the stick of candy she had given him, replied, "Yes, but I didn't tell her so."

A blind beggar was one day accosted by a clergyman, at whose request he detailed the circumstances under which he had lost his sight—accidental exposure to the blasting of a rock by gunpowder. The reverend querist, after listening, said very feelingly, "Well, my poor man, I pity you, and could drop a tear over your misfortune," at the same time offering him nothing. "Thank you, sir," replied the beggar; "but I'd rather you'd drop a shilling into my hat."

POETRY.

THE BLESSINGS OF THE GOSPEL.

Our Father in heaven
The Gospel has given,
To save fallen man and to raise him to power;
It is a great pleasure,
A heavenly treasure,
And cheers the faint heart while adversities lower.
Its power brings gladness
And dissipates sadness,
The might it possesses shall ever endure:
No cause can excel it
Nor tongue fully tell it;
What nobler boon could a mortal procure?
It offers salvation
To every nation.—
Provided they honor and practice its laws;
It points those to merit
Who would inherit;
Great Parent of mankind, how noble thy cause!
Dysart.

It holds every blessing
That is worth possessing,—
To live it, makes heaven with mankind to dwell:
The wise will apply it,
Though fools may deny it;
Its power will bless millions and evils dispel.
The power of its giver
Will aid it for ever,
And lead it triumphantly o'er all its foes;
How'er men regard it,
No power can retard it.—
'Twill march forth in triumph whate'er may oppose.
Its giver has told us
That He will uphold us
In doing all good that our hearts can desire;
That though tribulation
And dire devastation
Surround us, His grace will our bosoms inspire.
JAMES CHRYSTAL

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